

# Diaglott

THE  
EMPHATIC DIAGLOTT

CONTAINING THE

*Original Greek Text*

OF WHAT IS COMMONLY STYLED THE

NEW TESTAMENT

*(According to the Recension of Dr. J. J. Griesbach)*

WITH AN

**INTERLINEARY WORD FOR WORD ENGLISH TRANSLATION**

A NEW EMPHATIC VERSION

BASED ON THE INTERLINEARY TRANSLATION, ON THE RENDERINGS OF EMINENT  
CRITICS, AND ON THE VARIOUS READINGS OF

THE VATICAN MANUSCRIPT

*No. 1209 in the Vatican Library*

TOGETHER WITH ILLUSTRATIVE AND EXPLANATORY FOOT  
NOTES, AND A COPIOUS SELECTION OF REFERENCES

TO THE WHOLE OF WHICH IS ADDED

A VALUABLE ALPHABETICAL APPENDIX

BY BENJAMIN WILSON

Publishers:

INTERNATIONAL BIBLE STUDENTS ASSOCIATION  
WATCH TOWER BIBLE AND TRACT SOCIETY

Brooklyn, New York, U. S. A.

Also: London, Sydney, Cape Town, Berne, Stockholm, etc.

Made in the United States of America

1942 Edition



## PREFACE.

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To trouble the reader with any lengthy remarks on the important advantages to be derived from a new translation of the Sacred Writings, is deemed altogether unnecessary. Much information on this point has been given by others, who have published modern Versions of the New Testament, with the reasons which have induced them to do so. Those reasons will serve in a great measure also for this. It is generally admitted by all critics, that the Authorized or Common version of the Scriptures, absolutely needs revision. Obsolete words, uncouth phrases, bad grammar and punctuation, etc., all require alteration. But this is not all. There are errors of a more serious nature which need correction. The translators of the Common version were circumscribed and trammelled by royal mandate; they were required to retain certain old ecclesiastical words, which accordingly were left untranslated. Thus the minds of many who had no means of knowing the meaning of the original words have been misled and confused. Biblical criticism, however, during the last two hundred years, has done much to open up and elucidate the Word of God, by discovering many things which were unknown to the old translators, making great improvements in the text, detecting numerous interpolations and errors, and suggesting far better renderings of many passages. Many modern versions have availed themselves of this valuable assistance, and it is believed they have thereby been enabled to give the English reader a better understanding of what was originally written.

Without presuming to claim any superiority for this, as a translation of the New Testament, over any other modern version, it is thought that the present Work presents certain valuable features, not to be found elsewhere, and which will be of real practical utility to every one who wishes to read the books of the Evangelists and Apostles, as they were written under the guidance and inspiration of the Holy Spirit. These features are;—An approved Greek text, with the various Readings of the Vatican Manuscript, No. 1209; an Interlineary literal Word for Word English translation; a New Version, with the Signs of Emphasis; a copious selection of References; many appropriate, illustrative, and exegetical Foot-notes; and a valuable Alphabetical Appendix. This combination of important items cannot be found in any other book. The reader will find further remarks on this subject, on the page headed, "Plan of the Work;" and he is also invited to read the pages with the respective captions;—"To the Reader;" "History of the Greek Text;" and "History of English Versions." Also, on another page will be found the "Letters and Pronunciation of the Greek Alphabet," for the special benefit of those who may wish to obtain a rudimentary knowledge of that language.

The intelligent reader will at once perceive the utility and importance of this arrangement. Readers who are familiar with the original tongue, obtain in this Work one of the best Greek Testaments, with important ancient Readings, well worthy of their attention, and, it is presumed, that there are even few Greek scholars, who are

so far advanced, but may derive some help from the translation given. Those who have only a little or no knowledge of the Greek, may by careful reading, and a little attention to the Interlineary translation, soon become familiar with it. This Work, in fact, places in the hands of the intelligent English reader the means of knowing and appropriating for his own benefit, with but little labor on his part, what it has cost others years of study and severe toil to acquire.

Scrupulous fidelity has been maintained throughout this version in giving the true rendering of the original text into English; no regard whatever being paid to the prevailing doctrines or prejudices of sects, or the peculiar tenets of theologians. To the Divine authority of the original Scriptures alone has there been the most humble and unbiassed submission.


In the preparation of this Work for the press, all available help to be derived from the labors of great and learned men, has been obtained and appropriated. Lexicons, Grammars, ancient and modern Versions, Commentaries, critical and explanatory, Cyclopedias, Bible and other Dictionaries, etc., have been consulted and culled from. Also, the suggestions, opinions, and criticisms of friends, on words, phrases, and passages, have been duly considered, and sometimes adopted. It is not presumed that this Work is free from faults or errors. Infallibility is left for others to claim. Great care, however, has been exercised to make it as correct as possible.

The Work is now sent forth to the public, to stand or fall on its own merits. True, it cannot boast of being the production of a council of learned men, as King James' version, but let it be remembered that TYNDALE alone, under very disadvantageous circumstances, did far more for the English Bible than that learned body, for they only followed in the wake of his labors.

This Volume, principally designed for the instruction and advantage of others, is now reverently committed to the blessing of our Father in the heavens, with an earnest and sincere desire that many of those who peruse its pages may be led by the knowledge, faith, and obedience inculcated therein, to obtain an inheritance in the aionian kingdom of Jesus the Anointed one.

W. WILSON.

# HISTORY OF THE GREEK TEXT.

 THE following condensed account of the different editions of the Greek New Testament, will introduce the reader to the history of the Greek Text, and the various steps taken by learned men for the purpose of editing it with greater critical accuracy. The history will commence with the first printed editions.

The first *printed* edition of the whole of the Greek New Testament was that contained in the Complutensian Polyglot; published by FRANCIS XIMENES de CISNEROS. The principal editor of the work was Lopez de Stunica. It was printed in Greek and Latin, and completed January 10th, 1514. In consequence of the delay as to the publication of this edition (from 1514 to 1520) that of ERASMUS was commenced and completed, and was published in 1516, being the *first edition published* of the Greek New Testament. Like the Complutensian edition, this was also in Greek and Latin. The latter part of the book of Revelation being wanting in his MS. he supplied the same by *translating the Latin Vulgate into Greek*.

The Greek Manuscripts used for these two editions were few in number, of little critical value, and therefore do not possess much real authority. In 1535, Erasmus published his fifth edition, which is the basis of the common Text.\*

In 1546, and again in 1549, ROBERT STEPHENS printed, at Paris, two beautiful small editions of the Greek New Testament; and in 1550 his folio edition with various readings from several Manuscripts—he collated some 15 MSS., but chiefly followed the Complutensian copy.

BEZA published five editions of the Greek Testament; the first in 1565, the last in 1598.

In 1624, the ELZEVIR, printers at Leyden, published a small and beautiful Greek Testament, the editor of which is wholly unknown. It differs little from Stephens' folio edition. The printers gave to this Text the name of "Textus Receptus."

In WALTON'S POLYGLOT of 1657, the Greek New Testament was given according to the Text of Stephens: and in the last volume there was a collection of various Readings from such MSS. as

were then known. These various Readings, with some additions, were given in the Greek Testament, published by Bishop Fell, at Oxford, in 1675.

In 1707, Dr. MILL'S Greek Testament appeared. His Text is simply taken from Stephens' as given in Walton's Polyglot; his collection of various Readings was extensive, and these were made the ground for a critical amendment of the Text.

Dr. EDWARD WELLS published the first *critical revision* in parts at Oxford, between 1709 and 1719, with a translation and paraphrase.

BENGEL followed on in the same work and published his edition in 1734, and in his "Apparatus Criticus" he enlarged the stock of various Readings.

WETSTEIN published his Greek Testament in 1751-2, but only indicates in his inner margin, the few Readings which he preferred to those of the Elzevir edition. But in the collection of critical materials he did more than all his predecessors put together.

GRIESBACH, in critical labors, excels by far any who preceded him. He *used* the materials others had gathered. His first edition was commenced in 1775; his last completed in 1806. He combined the results of the collations of Birch, Matthæi and others, with those of Wetstein. In his Revision he often preferred the testimony of the *older* MSS. to the *mass* of modern copies.

Since the publication of Griesbach's Text, three or four other critical editions have been published, and have received the examination and approval of scholars. Of these, the edition of Scholz, has passed through numerous editions. His fundamental principle of criticism was, that the great majority of copies decide as to the correctness of the Text; hence, those who prefer the more ancient documents, will consider the Text of Griesbach preferable; while those whose judgment would favor the mass of testimonies, would prefer that of Scholz.

In addition to Scholz's collation, Lachmann, Tischendorf, Tregelles, &c., have given to the world the result of their critical labors, and which are acknowledged to be of the highest authority.

The number of MSS. now known, and which have been examined, is nearly 700; thus affording now a far better chance, to obtain a correct Greek Text, than when the authorized version was at first published.

\* Erasmus, in his third edition of 1523, inserted, the text, 1 John v. 7, on the authority of a MS. now in Dublin. Tyndale used this edition to revise his English version.

# HISTORY OF ENGLISH VERSIONS.

**T**HE first English version of the New Testament was that made by JOHN WICLIF, or WICLIFFE, about the year 1367. It was translated from the Latin Bible, *verbatim*, without any regard to the idiom of the languages. Though this version was first in point of time, no part of it was printed before the year 1731.

TYNDALE'S translation was published in 1526, either at Antwerp or Hamburg. It is commonly said that Tyndale translated from the Greek, but he never published it to be so on any title-page of his Testament. One edition, not published by him, has this title—"The Newe Testament, dylygently corrected and compared with the Greke, by Wilyam Tyndale, and fynessed in the yere of oure Lorde God, A. M. D. and xxxiiij. in the moneth of Nouember." It is evident he only translated from the Vulgate Latin.

COVERDALE published the whole Bible in English, in the year 1535. He "followed his interpreters," and adopted Tyndale's version, with the exception of a few alterations.

MATTHEW'S BIBLE was only Tyndale and Coverdale's, published under the feigned name of Thomas Matthews.

HOLLYBUSHE'S NEW TESTAMENT was printed in 1538, "both in Latin and English, after the Vulgate text," to which Coverdale prefixed a dedication to Henry VIII.

THE GREAT BIBLE, published in 1539, purported to be "translated after the veryte of the Hebrue and Greke textes," but it is certain that it was only a revision of Matthew's, with a few small alterations. It was named "the Great Bible," because of its large size.

CRANMER'S BIBLE, published in 1540, was essentially the same as the Great Bible, but took his name on account of a few corrections which he made in it.

THE GENEVA BIBLE was published at Geneva in 1560. The New Testament in 1557. Coverdale was one of the Geneva brethren who issued it.

THE BISHOPS' BIBLE was a revisal of the English Bible, made by the bishops, and compared with the originals. It was published in 1568.

THE DOWAY BIBLE appeared in 1609, and was translated from the *authenticall Latin*, or Vulgate.

KING JAMES' BIBLE, or the Authorized Version, was published in 1611. In the year 1604, forty-seven persons learned in the languages, were appointed to re-

vis the translation then in use. They were ordered to use the Bishops' Bible as the basis of the new version, and to alter it as little as the original would allow; but if the prior translations of Tyndale, Coverdale, Matthew, Cranmer or Whitchurch, and the Geneva editors agreed better with the text, to adopt the same. This translation was perhaps the best that could be made at the time, and if it had not been published by *kingly* authority, it would not now be venerated by English and American protestants, as though it had come direct from God. It has been convicted of containing over 20,000 errors. Nearly 700 Greek MSS. are now known, and some of them very ancient; whereas the translators of the common version had only the advantage of some 8 MSS., none of which were earlier than the tenth century.

Since 1611, many translations of both Old and New Testaments, and portions of the same, have been published. The following are some of the most noted.

The Family Expositor: or a Paraphrase and Version of the New Testament, with Critical Notes. By Philip Doddridge. 1755.

The Four Gospels translated from the Greek. By George Campbell. 1790.

A New Literal Translation, from the Original Greek, of the Apostolical Epistles. By James Macknight. 1795.

A Translation of the New Testament. By Gilbert Wakefield. 1795.

A Translation of the New Testament, from the original Greek. Humbly attempted by Nathaniel Scarlett, assisted by men of piety and literature. 1798.

The New Testament in an Improved Version, upon the basis of Archbishop Newcome's New Translation, with a corrected Text. 1808.

The New Testament, in Greek and English; the Greek according to Griesbach; the English upon the basis of the fourth London edition of the Improved Version, with an attempt to further improvement from the translations of Campbell, Wakefield, Scarlett, Macknight, and Thomson. By Abner Kneeland. 1822.

A New Family Bible, and improved Version, from corrected Texts of the Originals, with Notes Critical, &c. By B. Boothroyd. 1823.

The Sacred Writings of the Apostles and Evangelists, translated from the Original, by Campbell, Macknight, and Doddridge, with various Emendations by A. Campbell. 1833.

A New and Corrected Version of the New Testament. By R. Dickinson. 1833.

The Book of the New Covenant, a Critical Revision of the Text and Translation of Common Version, with the aid of most ancient MSS. By Granville Penn. 1836.

The Holy Bible, with 20,000 emendations. By J. T. Conquest. 1841.

The Good News of our Lord Jesus, the Anointed; from the Critical Greek of Tittman. By N. N. Whiting. 1840.

A Translation of the New Testament, from the Syriac. By James Murdock. 1852.

Translation of Paul's Epistles. By Joseph Turnbull. 1854.

The New Testament, translated from Griesbach's Text. By Samuel Sharpe. 1854.



## TO THE READER.

THAT "All Scripture, divinely inspired, is profitable for Teaching, for Conviction, for Correction, for THAT Instruction which is in Righteousness," is the truthful testimony of the Sacred Writings about themselves. We rejoice to express our conviction that the Word of God was perfect and infallible as it emanated from those holy men of old, the Prophets and Apostles, who "spoke, being moved by the Holy Spirit." As a revelation of Jehovah's will to the human race, it was requisite that it should be an unerring guide. Amid the ever conflicting strife of human opinions, and the endless diversity of thought, we needed such a standard, to lead us safely through the perplexing problems of life, to counsel us under all circumstances, to reveal the will of our Heavenly Parent, and to lift on high a celestial light, which streaming through the thick darkness that broods around, shall guide the feet of his erring and bewildered children to their loving Father's home. We needed therefore a testimony upon which to repose our faith and hope, free from all error, immutable, and harmonious in all its details—something to tell us how to escape from the evils of the present, and attain to a glorious future. With reverence and joy we acknowledge the Sacred Writings to be such, as they were originally dictated by the Holy Spirit. How important then that they should be correctly read and understood!

But can it be fairly said that such is the case with our present English Version? We opine not. Though freely acknowledging that it is sufficiently plain to teach men the social and religious duties of life, and the path to Immortality, yet it is a notable fact that King James' Translation is far from being a faithful reflection of the mind of the Spirit, as contained in the Original Greek in which the books of the New Testament were written. There are some thousands of words which are either mistranslated, or too obscurely rendered; besides others which are now obsolete, through improvement in the language. Besides this, it has been too highly colored in many places with the party ideas and opinions of those who made it, to be worthy of full and implicit confidence being placed in it as a genuine record. In the words of Dr. Macknight, "it was made a little too complaisant to the King, in favoring his notions of predestination, election, witchcraft, familiar spirits, and kingly rights, and these it

"is probable were also the translators' opinions. That their translation is partial, speaking the language of, and giving authority to one sect." And according to Dr. Gell, it was wrested and partial, "and only adapted to one sect;" but he imputes this, not to the translators, but to those who employed them, for even some of the translators complained that they could not follow their own judgment in the matter, but were restrained by "reasons of state."

The Version in common use will appear more imperfect still, when the fact is known, that it was not a translation from the Original, but merely a revision of the Versions then in use. This is evident from the following directions given by King James to the translators, viz.: "The Bishops' Bible to be followed, and altered as little as the Original will permit. And these translations to be used when they agree better with the text than the Bishops' Bible—namely, Tyndal's, Matthew's, Coverdale's, Whitchurch's, Geneva." None of these were made from the Original Greek, but only compared with it—being all translated from the *Vulgate Latin*. Hence it follows, that the authorized version is simply a revision of the *Vulgate*. And the Greek Text, with which it was compared, was compiled from Eight MSS. only, all of which were written since the tenth century, and are now considered of comparatively slight authority. The "*Textus Receptus*," or Received Greek Text, was made from these MSS., and is now proved to be the very worst Greek Text extant, in a printed form. And there was only one MS. for the Book of Revelation, and part of that wanting, which was supplied by translating the Latin of the *Vulgate* into Greek! Since the publication of the "*Textus Receptus*," and the Common Version, some 660 MSS. have been discovered, some of which are very ancient, and very valuable. The best and oldest of these is one marked B., *Cod. Vaticanus*, No. 1209, of the fourth and fifth centuries. The second marked A., *Cod. Alexandrinus*, of the fifth century. The third marked C., *Cod. Ephrem*, about the fifth century, and the fourth, marked D., *Cod. Cantabrigiensis*, of the seventh century.

Besides valuable assistance from ancient MSS., the DIAGLORI has obtained material aid from the labors of many eminent Biblical Critics and Translators. Among these may be mentioned,—Mill, Wetstein, Griesbach, Scholz, Lachmann, Tischendorf, Tittman, Tregelles, Doddridge, Macknight, Campbell, Horne, Middleton, Clark, Wakefield, Bloomfield, Thompson, Murdock, Kneeland, Boothroyd, Conquest, Sharpe, Gaussen, Turnbull, Trench, &c., &c.

Should any person doubt the propriety of the Translation, in any particular part, let him not hastily censure or condemn till he has compared it carefully with the various authorities on which it is based; and even should he see reason to differ in some respects, a correct Greek Text is given, so that the Original may be always appealed to in cases of doubt. However imperfect the Translation may be considered by the Critics, it cannot adulterate the Original.

# PLAN OF THE WORK.

**1. Greek Text and Interlineary Translation.**—The left hand column contains the GREEK TEXT according to Dr. J. J. Griesbach, and interlined with it a LITERAL WORD-FOR-WORD TRANSLATION, wherein the corresponding English is placed directly under each Greek word.

The *Sectional Divisions* are those of the Vatican and Alexandrian MSS. Greek Words enclosed in brackets (thus,) though authorized by Griesbach, are omitted by the Vat. MS.

The advantages to be derived from such an arrangement must be apparent to the Bible Student. The learned have a *Greek Text* acknowledged to be one of the best extant, while the unlearned have almost an equal chance with those acquainted with the Original, by having the meaning and grammatical construction given to each word. This part of the work will be a desideratum by many, but more adapted for criticism than reading. Although by adhering to the arrangement of the Original, the Translation may appear uncouth, yet the strength and beauty of many passages are thereby preserved.

The frequent recurrence of the Greek article of emphasis, and an occasional ellipsis, often interfere with the sense and elegance of a sentence, but this cannot well be avoided in a word-for-word Translation. The advantages, however, accruing to the diligent investigator of the Divine Word by pursuing this plan are many, and will be duly appreciated.

**2. New Version.**—The column on the right hand side of the page is a NEW VERSION for general reading. This rendering is based upon that in the left hand Column, and the labors of many talented Critics and Translators of the Scriptures. The Readings of the oldest Manuscripts now known are sometimes incorporated, and always referred to. In this Column the EMPHATIC SIGNS are introduced, by which the Greek Words of Emphasis are designated. For the use and beauty of this arrangement, the reader is requested to examine the annexed remarks on Signs of Emphasis.

The *Chapters* and *Verses* of the Common Version have been retained, principally for convenience of reference. The reader however, by following the paragraphs in the opposite column, need not be governed by these arbitrary divisions. Chapters and Verses were not introduced till the middle of the 18th century.

## **3. Foot Notes and References.**

—The various Readings of the Vatican MS., Notes for the elucidation of the text, and References, are introduced at the bottom of the page. The Notes are critical, illustrative, explanatory, and suggestive. Old Testament quotations are always referred to, and copious parallel passages in the New.

**4. Appendix.**—It is intended to add an Appendix to the Work, containing all the Geographical and Proper Names found in the New Testament, with Words

and Phrases intimately connected with doctrinal subjects, alphabetically arranged. These will be critically examined, and the light of Biblical science thrown upon such as have given rise to sectarian disputes, and the cavils of infidels.

## **SIGNS OF EMPHASIS.**

The Greek article often finds its equivalent in the English definite article *the*, but in the majority of cases it is evidently only a mark of emphasis. It frequently precedes a substantive, an adjective, a verb, an adverb, a participle or a particle, thus pointing out the emphatic words. The Greek article and Emphatic Pronouns exercise a most important influence on the meaning of words, and sometimes throw light on doctrines of the highest interest. The sacred penmen of the New Testament were, in the opinion of many eminent persons, guided by Divine inspiration in the choice of their words; and in the use of the Greek article there was clearly a remarkable discretion displayed. In fact, the Signs of Emphasis are incorporated with the words in such a manner, that the latter cannot be stated without conveying at the same time to the intelligent mind an idea of the very intonation with which the sentence was spoken when it was written down. This peculiarity of the Greek language cannot be properly expressed in English except by the use of typographical signs; such as, Initial Capital letters, *italics*, SMALL CAPITALS, and CAPITALS.

The Common Version of the New Testament fails to give the reader a full conception of the meaning designed to be conveyed by the Greek original, in regard—

1st. To those Words which are connected with the Greek Article;

2d. To those Pronouns Substantive which are intended to carry in themselves a peculiar emphasis; and,

3d. To those Adjectives and Pronouns which obtain a comparative importance, by reason of the position which they occupy in the Greek Text, with reference to some other words.

To remedy these deficiencies, the following System of Notation is employed in the English column of the DIACLOTT.

1. Those Words rendered *positively* emphatic by the presence of the Greek article, are printed in Small Capitals: as, "THE LIFE WAS THE LIGHT OF MEN."

2. Those Pronouns Substantive which, in the Greek, are intended to be *positively* emphatic are printed in Black Letter: as, "WE must increase, but HE must decrease."

3. Those Adjectives and Pronouns which in the Greek are *comparatively* emphatic, as indicated by their position, are printed with an Initial Capital Letter: as, "One Body, and One Spirit, even as ye are called in One Hope of your CALLING."

4. All Greek Substantives, as being of more importance than other words, are also commenced with a Capital Letter.

By adopting these Signs of Emphasis, it is believed *certainty* and *intensity* are given to passages where they occur, as well as *vivacity* and *earnestness* to the discourses in which they are found; thus rendering the reader, a hearer, as it were, of the life-words of Him "who spoke as never man spoke," or which were enunciated by His inspired apostles.

## LETTERS AND PRONUNCIATION OF THE GREEK ALPHABET.

FIGURE.	NAME.	SOUND, OR POWER.	REMARKS.
A α	Alpha	a	<p>*** ACCENTS are said to sometimes assist the reader to discriminate between words which are alike in form, but different in meaning; but as they are by no means necessary, either for the pronouncing or understanding of the Greek language, and as the earliest of all the manuscripts of the Greek Testament is without accents, it has been thought best to omit them in the <i>DIACLORT</i>, leaving the sense, in doubtful cases, to be determined by the context. If accents favor a particular sense, it may be an erroneous one, and then they are injurious; and if they do not favor any particular sense, then they are unnecessary.</p> <p>PRONUNCIATION.—Considerable discrepancy of opinion prevails among the learned concerning the proper sound of some of these letters, and as it is impossible at this distance of time to ascertain the mode of pronunciation among the ancient Greeks, the simplest plan is to consider each Greek letter as corresponding in sound to its correlative letter in our own alphabet, as shown in the Table.</p>
B β	Beta	b	
Γ γ	Gamma	g hard, as in begin	
Δ δ	Delta	d	
Ε ε	Epsilon	e short, as in met	
Ζ ζ	Zeta	z	
Η η	Eta	e long, as in keen	
Θ θ	Theta	th	
Ι ι	Iota	i	
Κ κ	Kappa	k	
Λ λ	Lambda	l	
Μ μ	Mu	m	
Ν ν	Nu	n	
Ξ ξ	Xi	x	
Ο ο	Omicron	o short, as in lot	
Π π	Pi	p	
Ρ ρ	Rho	r	
Σ σ, final s	Sigma	s	
Τ τ	Tau	t	
Υ υ	Upsilon	u	
Φ φ	Phi	ph	
Χ χ	Chi	ch hard, as in chord	
Ψ ψ	Psi	ps	
Ω ω	Omega	o long, as in throne.	

The LETTERS are divided into seven vowels and seventeen consonants.

The VOWELS are ε, ο, short; η, ω, long; and α, ι, υ, doubtful.

DIPHTHONGS are formed of two vowels joined together, and are twelve in number; six proper, αι, αυ, ει, ευ, οι, ου and six improper, αη, ηη, φη, ηυ, ωυ, υι. The little stroke under α, η, φ, standing for *Iota*, called *Iota subscript*, is not sounded, but merely serves to show the derivation.

The LABIALS, (π, β, φ,) the PALATALS, (κ, γ, χ,) and the DENTALS, (τ, δ, θ,) are named according to the organs of articulation employed in pronouncing them. To each of these classes belongs a *double* letter, so called because combining the sound of s with that of another consonant; thus, the Labials, πs, βs, φs, are equal to ψ, the Palatals, κs, γs, χs, to ξ, and the Dentals, τs, δs, to ζ.

The letter ν can stand only before Dentals; before Labials it becomes μ; before the liquids, (λ, μ, ν, ρ,) assimilation takes place, so that before λ it becomes λ, before ρ it becomes ρ, &c. Before Palatals ν is converted into γ; but observe, that whenever γ is found before another γ, or either of the other Palatals, it is always pronounced like η; thus αγγελος (*angel*) is pronounced αη-gehos, not aggelos.

## INTRODUCTORY REMARKS ON GRAMMAR.

Every word having a vowel or diphthong for the first letter is, in most printed books, marked at the beginning either with an *aspirate*, or rough breathing, ('), as ἥλιος, (*sun*,) pronounced as if written *helios*; or with a smooth one, (ˊ), as ἐπι, (*upon*,) simply read *epi*. The former one of these breathings is only of necessary use, and may be considered as having the force of the English letter *h*. The aspirate is placed over ρ and υ when they stand at the beginning of a word; thus ῥόδον, (*a rose*,) pronounced *rhodon*. In diphthongs the breathing is placed over the second vowel; thus υῖος, (*a son*,) pronounced *why-os*. When ρ is doubled, the last one takes the aspirate, as ἐρρῶσο, pronounced *errhoso*.

Words in Greek are of eight kinds, called *Parts of Speech*; viz., *Article, Noun, Pronoun, Verb, Participle, Adverb, Preposition, and Conjunction*.

The *Article, Noun, Pronoun, and Participle*, are declined with *Gender, Number, and Case*.

There are three *Genders*; the *Masculine, Feminine* and *Neuter*.

There are two *Numbers*; the *Singular*, which speaks of *one*, as λόγος, *a word*; and the *Plural*, which speaks of *more than one*, as λόγοι, *words*.

To these the Greeks added a third number, called the *Dual*, which only speaks of *two*, but this number was not much used, and is not found either in the *Septuagint*, or *New Testament*.

There are five *Cases*; the *Nominative, Genitive, Dative, Accusative, and Vocative*.

The *Article* δ, ἡ, το, generally answers to the definite article *the* in English. When no article is expressed in Greek, the English indefinite article *a* is signified. Thus ἄνθρωπος means *a man*, or *man* in general; and ὁ ἄνθρωπος, *the man*. It is thus declined:

SINGULAR.					PLURAL.				
	Masc.	Fem.	Neut.	—		Masc.	Fem.	Neut.	
Nom.	ὁ,	ἡ,	το,	<i>the.</i>	Nom.	οἱ,	αἱ,	τα,	<i>the.</i>
Gen.	του,	της,	του,	<i>of the.</i>	Gen.	των,	των,	των,	<i>of the.</i>
Dat.	τῷ,	τῇ,	τῷ,	<i>to the.</i>	Dat.	τοῖς,	ταῖς,	τοῖς,	<i>to the.</i>
Acc.	τον,	την,	το,	<i>the.</i>	Acc.	τους,	τας,	τα,	<i>the.</i>

The *Article* has no vocative; ω, which sometimes precedes a noun in the vocative, is an *Interjection*.

The *Article* takes the consonant τ in every Case, except in the nom. sin. masc. and fem. δ, ἡ, and in the nom. pl. masc. and fem. οἱ, αἱ, where the τ is superseded by the aspirate (').

The gen. pl. in all genders and in every declension, ends in ων.

The *Personal or Primitive Pronouns* are three; ἐγώ, *I*, plural ἡμεῖς, *we*, of the first person; σύ, *thou*, plural ὑμεῖς, *you*, of the second; Gen. οὗ, *he* or *she*, plural σφεις, *they*, of the third.

The *Relative Pronouns* are ὅς, ἡ, ὅ, *who, which*, and αὐτός, αὐτή, αὐτό, *he, she, it, &c., &c., &c.*

To those wholly unacquainted with Greek, the foregoing remarks will give some, though perhaps but little satisfaction. If a further knowledge is desired, the reader had better procure a *Grammar*. A very good book to commence with has been published by Bagster & Sons, London, entitled, "A Practical Guide to the first Study of the Greek Testament," designed for those who have no knowledge of the Greek language.



ACCORDING TO MATTHEW.

ΚΕΦ. α. 1.

<sup>1</sup> Βιβλος γεννεσεως Ιησου Χριστου, υιου  
A record of descent of Jesus Christ, son of  
Δαυιδ, υιου Αβρααμ. <sup>2</sup> Αβρααμ εγεννησε τον  
David, son of Abraam. Abraam begot the  
Ισαακ· Ισαακ δε εγεννησε τον Ιακωβ· Ιακωβ  
Isaac; Isaac and begot the Jacob; Jacob  
δε εγεννησε τον Ιουδαν και τους αδελφους  
and begot the Judas and the brothers  
αυτου. <sup>3</sup> Ιουδας δε εγεννησε τον Φαρες και τον  
of him. Judas and begot the Phares and the  
Ζαρα εκ της Θαμαρ. Φαρες δε εγεννησε τον  
Zara by the Thamar. Phares and begot the  
Εσρων· Εσρων δε εγεννησε τον Αραμ· <sup>4</sup> Αραμ  
Esrom; Esrom and begot the Aram; Aram  
δε εγεννησε τον Αμιναδαβ· Αμιναδαβ δε  
and begot the Aminadab; Aminadab and  
εγεννησε τον Ναασσων· Ναασσων δε εγεννησε  
begot the Naasson; Naasson and begot  
τον Σαλμων· <sup>5</sup> Σαλμων δε εγεννησε τον Βοοζ  
the Salmon; Salmon and begot the Booz  
εκ της Ραχαβ. Βοοζ δε εγεννησε τον Ωβηδ εκ  
by the Rachab. Booz and begot the Obed by  
της Ρουθ. Ωβηδ δε εγεννησε τον Ιεσσαϊ·  
the Ruth. Obed and begot the Jesse;  
<sup>6</sup> Ιεσσαϊ δε εγεννησε τον Δαυιδ τον βασιλεα.  
Jesse and begot the David the king.  
Δαυιδ δε \* [ὁ βασιλευς] εγεννησε τον Σολομωνα  
David and [the king] begot the Solomon  
εκ της του Ουριου. <sup>7</sup> Σολομων δε εγεννησε  
by the of the Urias. Solomon and begot  
τον Ροβοαμ· Ροβοαμ δε εγεννησε τον Αβια·  
the Roboam; Roboam and begot the Abia;  
Αβια δε εγεννησε τον Ασα· <sup>8</sup> Ασα δε εγεννησε  
Abia and begot the Asa; Asa and begot  
τον Ιωσαφατ· Ιωσαφατ δε εγεννησε τον Ιωραμ·  
the Josaphat; Josaphat and begot the Joram;  
Ιωραμ δε εγεννησε τον Οζιαν· <sup>9</sup> Οζιαν δε εγεν-  
Joram and begot the Ozias; Ozias and begot  
νησε τον Ιωθαμ· Ιωθαμ δε εγεννησε τον Αχαζ·  
the Jotham; Jotham and begot the Achaz;  
Αχαζ δε εγεννησε τον Εζεκιαν· <sup>10</sup> Εζεκιαν δε  
Achaz and begot the Ezekias; Ezekias and  
εγεννησε τον Μανασση· Μανασσης δε εγεννησε  
begot the Manasses; Manasses and begot  
τον Αμων· Αμων δε εγεννησε τον Ιωσιαν· <sup>11</sup> Ιωσιαν  
the Amon; Amon and begot the Josias; Josias  
δε εγεννησε τον Ιεχονιαν και τους αδελφους  
and begot the Jechonias and the brothers  
αυτου, επι της μετοικεσις Βαβυλωνος.  
of him, near the removal Babylonian.

CHAPTER 1.

1 A Register of the  
† Lineage of Jesus Christ,  
Son of David, Son of  
Abraham.

2 From † Abraham pro-  
ceeded ISAAC; from † Isa-  
ac, JACOB; from † Jacob,  
JUDAH and his BRO-  
THERS;

3 from Judah, PHAREZ  
and ZARAH, by TAMAR;  
from Pharez, HEZRON;  
from Hezron, RAM;

4 from Ram, AMMINA-  
DAB; from Amminadab,  
NAHSHON; from Nah-  
shon, SALMON;

5 from Salmon, BOAZ,  
by RAHAB; from Boaz,  
OBED, by RUTH; from  
Obed, JESSE;

6 and from † Jesse,  
DAVID the KING. David  
had † SOLOMON by the  
[WIDOW] of URIAH;

7 Solomon had † RE-  
HOBOAM; Rehoboam had  
ABIJAH; Abijah had  
ASA;

8 Asa had JEHOSEA-  
PHAT; Jehoshaphat had  
† JEHOAM; Jehoram  
had UZZIAH;

9 Uzziah had JOTHAM;  
Jotham had AHAZ; Ahaz  
had HEZEKIAH;

10 Hezekiah had MA-  
NASSEH; Manasseh had  
AMON; Amon had JO-  
SIAH;

11 and † Josiah had  
JECHONIAH and his BRO-  
THERS, near the time of  
the CARRYING-AWAY to  
Babylon.

\* VATICAN MANUSCRIPT—Title—According to Matthew.

3. the KING—omit.

† 8. By reference to 2 Chron. xxii., and following chapters, it will be seen that the names of Ahaziah, Joash, and Amariah, the immediate descendants of Jehoram, are omitted in the text.

† 11. Some MSS. read, "Josiah begot Jehoiakim, and Jehoiakim begot Jechoniah," probably inserted to make up fourteen generations, as mentioned in verse 17. Doddridge, Macknight, Clarke, and some others, adopt this reading. It is not found in the oldest MSS.

† 1. Luke iii. 23. † 2. Gen. xxi. 2; xxv. 26; xxix. 35.

† 6. 1 Sam. xvi. 1; xvii. 12;

† 7. 1 Chron. iii. 10.

<sup>12</sup>Μετα δε την μετοικεσιαν Βαβυλωνος, Ιεχονιας  
After and the removal Babylonian, Jechonias  
εγεννησε τον Σαλαθιηλ. Σαλαθιηλ δε εγεννησε  
begot the Salathiel. Salathiel and begot  
τον Ζοροβαβελ. <sup>13</sup>Ζοροβαβελ δε εγεννησε τον  
the Zerobabel; Zerobabel and begot the  
Αβιουδ. Αβιουδ δε εγεννησε τον Ελιακειμ. Ελια-  
Abiud; Abiud and begot the Eliakim; Elia-  
κειμ δε εγεννησε τον Αζωρ. <sup>14</sup>Αζωρ δε εγεννησε  
kim and begot the Azor; Azor and begot  
τον Σαδοκ. Σαδοκ δε εγεννησε τον Αχειμ. Αχειμ  
the Sadok; Sadok and begot the Achim; Achim  
δε εγεννησε τον Ελιοιουδ. <sup>15</sup>Ελιοιουδ δε εγεννησε  
and begot the Eliud; Eliud and begot  
τον Ελεαζαρ. Ελεαζαρ δε εγεννησε τον Ματθαν.  
the Eleazar; Eleazar and begot the Matthan;  
Ματθαν δε εγεννησε τον Ιακωβ. <sup>16</sup>Ιακωβ δε  
Matthan and begot the Jacob; Jacob and  
εγεννησε τον Ιωσηφ, τον ανδρα Μαρίας, εκ ης  
begot the Joseph, the husband of Mary, of whom  
εγεννηθη Ιησους, ο λεγομενος Χριστος.  
was born Jesus, that being named Christ.

<sup>17</sup>Πασαι ουν αι γεννεαι απο Αβρααμ εως Δαβιδ,  
All then the generations from Abraham till David,  
γενεαι δεκατεσσαρες· και απο Δαβιδ εως της  
generations fourteen; and from David till the  
μετοικεσιαν Βαβυλωνος, γενεαι δεκατεσσαρες·  
removal Babylonian, generations fourteen;  
και απο της μετοικεσιαν Βαβυλωνος εως του  
and from the removal Babylonian till the  
Χριστου, γενεαι δεκατεσσαρες.  
Christ, generations fourteen.

<sup>18</sup>Του δε Ιησου Χριστου η γενεσις ουτως ην.  
Of the now Jesus Christ the birth thus was.  
Μνηστευθεισης γαρ της μητρος αυτου Μαρίας τῃ  
Being espoused for the mother of him Mary to the  
Ιωσηφ, πριν η συνελθειν αυτους, ευρεθη εν  
Joseph, before either came together them, she was found in  
γαστρι εχουσα εκ πνευματος αγιου. <sup>19</sup>Ιωσηφ δε  
womb having by a spirit holy. Joseph and  
δ ανηρ αυτης, δικαιος ων και μη θελων αυτην  
the husband of her, a just man being and not willing her  
παρδειγματισαι, εβουληθη λαθρα απολυσαι  
to publicly expose, was inclined secretly to release  
αυτην. <sup>20</sup>Ταυτα δε αυτου ενθυμηθεντος, ιδου,  
her. These but of him thinking on, lo,  
αγγελος κυριου κατ' οναρ εφανη αυτω, λεγων·  
a messenger of a lord in a dream appeared to him, saying;  
Ιωσηφ, υιος Δαβιδ, μη φοβηθης παραλαβειν Μα-  
Joseph, son of David, not thou shouldst fear to take Ma-  
ριαμ την γυναικα σου· το γαρ εν αυτη γεννηθεν,  
ry the wife of thee; that for in her being formed,  
εκ πνευματος εστιν αγιου. <sup>21</sup>Τεξεται δε υιον, και  
by a spirit is holy; she shall bear and a son, and  
καλεσεις το ονομα αυτου Ιησουν· αυτος γαρ σωσει  
thou shalt call the name of him Jesus; he for shall save

<sup>12</sup> And after the CAR-  
RYING-AWAY to Babylon,  
from Jeconiah descended  
SALATHIEL; from Sala-  
thiel, ZERUBBABEL;

<sup>13</sup> from Zerubbabel, A-  
BIUD; from Abiud, ELIA-  
KIM; from Eliakim, AZOR;

<sup>14</sup> from Azor, ZADOC;  
from Zadoc, ACHIM;  
from Achim, ELIUD;

<sup>15</sup> from Eliud, ELEA-  
ZAR; from Eleazar, MAT-  
THAN; from Matthan,  
JACOB;

<sup>16</sup> and from Jacob,  
JOSEPH, the HUSBAND of  
Mary, of whom was born  
THAT Jesus, who is NA-  
MED Christ.

<sup>17</sup> † [All the GENERA-  
TIONS, then, from Abra-  
ham to David, are four-  
teen Generations; from  
David till the CARRYING-  
AWAY to Babylon, four-  
teen Generations; and  
from the CARRYING-  
AWAY to Babylon till the  
MESSIAH, fourteen Gen-  
erations.]

<sup>18</sup> Now the † NATIVITY  
of the \*CHRIST Jesus was  
thus: Mary his MOTHER  
had been pledged to JO-  
SEPH; but before they  
united, she was discov-  
ered to be pregnant by  
the holy Spirit.

<sup>19</sup> Then Joseph, her  
affianced HUSBAND, being  
a just man, and unwilling  
to expose her, purposed to  
‡ divorce her privately.

<sup>20</sup> But while he was  
reflecting on these things,  
behold! an Angel of the  
Lord appeared to him in  
a Dream, saying, "Joseph,  
Son of David, fear not to  
take Mary, thy affianced  
WIFE; for THAT BEING  
FORMED in her is by the  
holy Spirit:

<sup>21</sup> she will bear a Son,  
and thou shalt ‡ call his  
NAME † Jesus; for he will

\* VATICAN MANUSCRIPT—18. the CHRIST Jesus.

† 17. Penn omits this verse; Newcome, Pearce, and others regard it as a marginal gloss.  
† 18. Fifth year before the common Anno Domini. † 21. Jesus—Heb. YAHVA-SHUA, i. e.,  
Yah-shua, or Joshua. YAH, or JAH, I shall be; and SHUA, Powerful—hence the name signifies,  
I shall be the Powerful. "Thou shalt call his name Jesus," for this reason, "Because HE  
will save his people from their sins." See Acts vii. 35, Heb. iv. 8, and Appendix, word Jesus.

‡ 19. Luke i. 27.

‡ 19. Deut. xxiv. 1.

‡ 21. Luke i. 31; ii. 21.

τον λαον αὐτου απο των ἀμαρτιων αυτων.<sup>22</sup> (Τουτο  
the people of him from the sins of them; This  
δε όλον γεγονεν, ινα πληρωθη το ρηθεν ὑπο  
and all was done, so that might be fulfilled the word spoken by  
του κυριου δια του προφητου, λεγοντος.<sup>23</sup> Ἰδου,  
the Lord through the prophet, saying; "Lo,  
ἡ παρθενος εν γαστρι ἐξει, και τεξεται υἱον, και  
the virgin in womb shall have, and shall bear a son, and  
καλεσουσι το ονομα αυτου Εμμανουηλ." δ εστι  
they shall call the name of him Emmanuel; which is  
μεθερμηνευομενον, μεθ' ἡμων \* [δ] θεος.)  
being translated, with us [the] God.  
<sup>24</sup> Διεγερθεις δε ὁ Ἰωσηφ απο του ὕπνου, εποιησεν  
Being aroused and the Joseph from the sleep, he did  
ὡς προσεταξεν αυτω ὁ αγγελος κυριου και παρε-  
as commanded to him the messenger of a lord; and took  
λαβε την γυναικα αυτου, <sup>25</sup> και ουκ εγινωσκειν  
the wife of him, but not he knew  
αυτην ἕως οὗ ετεκε \* [τον] υἱον \* [αὐτης τον  
her till she brought forth [the] son [of her the  
πρωτοτοκον.] και εκαλεσε το ονομα αυτου Ἰησουν.  
first-born; ] and called the name of him Jesus.

ΚΕΦ. β'. 2.

<sup>1</sup> Του δε Ἰησου γεννηθεντος εν Βηθλεεμ της  
The and Jesus being born in Bethleem of the  
Ιουδαιας, εν ἡμεραις Ἡρωδου του βασιλεως, ιδου,  
Judea, in days of Herod the king, lo,  
μαγοι απο ανατολων παρεγενοντο εις Ἱεροσολυ-  
wise-men from an east country came into Jerusalem,  
μα, λεγοντες.<sup>2</sup> Που εστιν ὁ τεχθεις βασιλευς των  
saying; Where is the new-born king of the  
Ιουδαιων; ειδομεν γαρ αυτου τον αστερα εν τη  
Jews? we saw for of him the star in the  
ανατολη, και ηλθομεν προσκυνησαι αυτω.<sup>3</sup> Ακου-  
rising, and are come to do homage to him. Having  
σας δε Ἡρωδης ὁ βασιλευς εταραχθη, και πασα  
heard and Herod the king was alarmed, and all  
Ἱεροσολυμα μετ' αυτον.<sup>4</sup> και συναγαγων παντας  
Jerusalem with him; and having called together all  
τους αρχιερεις και γραμματεις του λαου, επυν-  
the chief-priests and scribes of the people, he in-  
θανετο παρ' αυτων, που ὁ Χριστος γενναιται.<sup>5</sup> Οἱ  
quired of them, where the Anointed should be born. They  
δε ειπον αυτω· Εν Βηθλεεμ της Ιουδαιας· οὕτω  
and said to him; In Bethleem of the Judea; thus  
γάρ γεγραπται δια του προφητου.<sup>6</sup> "Και συ Βηθ-  
for it is written by the prophet "And thou Beth-  
λεεμ, γη Ιουδα, ουδαμῶς ελαχιστη ει εν τοις  
leem, land of Juda, by no means least art among the  
ἡγεμοσιν Ιουδα· εκ σου γαρ εξελευσεται ἡγουμε-  
princes of Juda; out of thee for shall come forth a prince,  
νος, ὁστις ποιμανει τον λαον μου, τον Ισραηλ."  
who shall govern the people of me, the Israel."

<sup>7</sup> Τότε Ἡρωδης λαθρα καλεσας τους μαγους,  
Then Herod privately having called the wise-men,

† save his PEOPLE from their SINS."

<sup>22</sup> (All this occurred, that the WORD SPOKEN by the Lord through the PROPHET, might be verified, saying:

<sup>23</sup> † "Behold! the VIRGIN shall conceive, and "bear a Son, and his "NAME shall be called "† Imma-nu-el;" which signifies, God with us.)

<sup>24</sup> And JOSEPH, being raised from SLEEP did as the ANGEL of the Lord had commanded him, and took his WIFE;

<sup>25</sup> but he knew her not, till † she brought forth a Son, and called his NAME Jesus.

CHAPTER II.

<sup>1</sup> And JESUS being born in Bethleem of JUDÆA, in the Days of Herod, the KING, behold, † Magians from the East, came into Jerusalem; saying:

<sup>2</sup> "Where is the NEW-BORN KING of the JEWS? for we saw his STAR at its RISING, and are come to do him homage."

<sup>3</sup> Now \* Herod, the KING, having heard, was alarmed, and All Jerusalem with him.

<sup>4</sup> And having assembled All the CHIEF-PRIESTS and Scribes of the PEOPLE, he inquired of them where the MESSIAH should be born.

<sup>5</sup> And THEY answered, "In Bethleem, of JUDÆA;" for thus it is written by the PROPHET:

<sup>6</sup> † "And thou Bethleem, "Land of JUDAH, art by "no means least as to the "PRINCES of Judah; for out "of thee shall come forth "a Prince, who shall rule "my PEOPLE ISRAEL."

<sup>7</sup> Then Herod, having secretly called the MAGIANS,

\* VATICAN MANUSCRIPT—23. a God. 25. a Son. 25. of her the first-born.—om.; so Lachmann and Tischendorf. 3. the KING Herod.

† 23. Heb. IMMA, with; NU, us; and EL, God—the future name of Jesus; showing that he will be "a God with us." It is not emphatically "God" who will be with his people under the name of Immanuel; but "God," in the same sense in which it is said "The word was God."—John i. 1. (See Dr. Middleton on the Greek Article.) 1. A Sect of Philosophers.

† 21. Isa. lix. 20; Rom. xi. 26, 27. † 23. Isa. vii. 14. † 25. Luke ii. 7. † 6. Micah v. 2.

ηκριβωσε παρ' αυτων τον χρονον του φαινομενου  
learned exactly from them the time of the appearing  
αστερος, <sup>8</sup> και πεμψας αυτους εις Βηθλεεμ,  
a star, and sending them into Bethlehem,  
ειπι· Πορευθεντες, ακριβως εξετασατε περι του  
he said; Passing on your way, exactly inquire about the  
παιδιου· επαν δε ευρητε, απαγγειλατε μοι, οπως  
infant; as soon as and you have found, bring word to me, that  
καγω ελθων προσκυνησω αυτω. <sup>9</sup> Οι δε ακουσαντες  
I also going pay homage to him. They and having heard  
του βασιλεως επορευθησαν. Και ιδου, ο αστηρ,  
of the king departed. And lo, the star,  
ον ειδον εν τη ανατολη, προηγεν αυτους, εως  
which they saw in the rising, went before them, till  
ελθων εστη επανω ου ην το παιδιον. <sup>10</sup> Ιδοντες  
going it stood over where was the infant. Seeing  
δε τον αστερα, εχαρησαν χαραν μεγαλην σφοδρα·  
and the star, they rejoiced a joy very great;  
<sup>11</sup> και ελθοντες εις την οικιαν, ειδον το παιδιον μετα  
and being come into the house, they saw the infant with  
Μαρίας της μητρος αυτου, και πεσοντες† προσεκυ-  
Mary the mother of it, and falling down did homage  
νησαν αυτω, και ανοιξαν τους θησαυρους αυτων,  
to it, and opening the treasures of them,  
προσηνεγκαν αυτω δωρα, χρυσον και λιβανον και  
they offered to it gifts, gold and frankincense and  
σμυρναν. <sup>12</sup> Και χρηματισθεντες κατ' οναρ, μη  
myrrh. And being warned in a dream not  
ανακαμψαι προς 'Ηρωδην, δι' αλλης οδου ανεχω-  
to return to Herod, by another way they  
ρησαν εις την χωραν αυτων.  
withdrew into the country of them.

<sup>13</sup> Αναχωρησαντων δε αυτων, ιδου, αγγελος  
Having withdrawn but of them, lo, a messenger  
κυριου φαινεται κατ' οναρ τω Ιωσηφ, λεγων·  
of a lord appears in a dream to the Joseph, saying;  
Εγερθεις παραλαβε το παιδιον και την μητερα  
Arising take the infant and the mother  
αυτου, και φευγε εις Αιγυπτον, και ισθι εκει,  
of it, and flee into Egypt, and bethou there,  
εως αν ειπω σοι· μελλει γαρ 'Ηρωδης ζητειν το  
till I speak to thee; is about for Herod to seek the  
παιδιον, του απολεσαι αυτο. <sup>14</sup> Ο δε εγερθεις  
infant, to kill it. He then arising  
παραλαβε το παιδιον και την μητερα αυτου νυκτος,  
took the infant and the mother of it by night,  
και ανεχωρησεν εις Αιγυπτον. <sup>15</sup> Και ην εκει εως  
and went into Egypt; and he was there till  
της τελευτης 'Ηρωδου· ινα πληρωθη το ρηθεν  
the death of Herod; that might be fulfilled the word spoken  
υπο του κυριου δια του προφητου, λεγοντος·  
by the lord through the prophet, saying;  
“Εξ Αιγυπτου εκαλεσα τον υιον μου.”  
“Out of Egypt I called the son of me.”  
<sup>16</sup> Τότε 'Ηρωδης ιδων οτι ενεπαιχθη υπο των  
Then Herod seeing that he was mocked by the

ascertained exactly from them the TIME of the STAR'S APPEARING;

8 and sending them to Bethlehem, he said, “Go, search strictly for the CHILD; and as soon as you have found him, bring me Word, that I also may go and pay him reverence.”

9 And THEY, having heard the KING, departed; and behold! the STAR which they saw at its RISING, preceded them, till it came and stood over the place where the CHILD was.

10 And seeing the STAR, they rejoiced with very great Joy.

11 And coming into the HOUSE, they saw the CHILD with Mary his MOTHER; and prostrating, they honored him. Then opening their CASKETS, they offered, as Presents to him, Gold, Frankincense, and Myrrh.

12 And being warned in a Dream not to return to Herod, they went HOME by Another Way.

13 But they having \*retired into their own COUNTRY, behold! an Angel of the Lord \*appeared to JOSEPH in a Dream, saying: “Arise, take the CHILD and his MOTHER, and fly to Egypt; and remain there, till I speak to thee; for Herod is about to seek the CHILD to DESTROY him.”

14 Then HE, arising, took the CHILD and his MOTHER, by night, and withdrew to Egypt;

15 and remained there till the DECEASE of Herod; so that the WORD SPOKEN by the \*Lord through the PROPHET might be verified, saying: † “From Egypt I have called back my SON.”

16 Then Herod, perceiv- ing That he had been de-

\* VATICAN MANUSCRIPT—13. retired into their own country. 13. appeared. 15. Lord.

† 11. The homage of prostration, which is signified by this Greek word, in sacred authors as well as in profane, was throughout all Asia, commonly paid to kings and other superiors, both by Jews and by Pagans. It was paid by Moses to his father-in-law, Exod. xviii. 7, called in the E. T. “obedience.”—Campbell.

‡ 15. Hoshea xl. 1.



μαγων, εθυμωθη λιαν· και αποστειλας ανειλε  
wise-men, was enraged much; and sending forth he slew  
παντας τους παιδας τους εν Βηθλεεμ και εν  
all the boys the in Bethlehem and in  
πασα τοις οριοις αυτης, απο διετους και κατω-  
all the borders of her, from two years and under,  
τερω, κατα τον χρονον ον ηκριβωσε παρα των  
according to the time which he exactly learnt from the  
μαγων. <sup>17</sup>Τοτε επληρωθη το ρηθεν υπο Ιερεμιου  
wise-men. Then was fulfilled the word spoken by Jeremiah  
του προφητου, λεγοντος, <sup>18</sup>“Φωνη εν ‘Ραμα  
the prophet, saying, “A voice in Rama  
ηκουσθη, \* [θρηνος και] κλαυθμος και οδυρμος  
was heard, [lamentation and] weeping and mourning  
πολυς· ‘Ραχηλ κλαιουσα τα τεκνα αυτης· και  
great; Rachel bemoaning the children of her; and  
ουκ ηθελε παρακληθηναι, οτι ουκ εισι.”  
not is willing to be comforted because not they are.”

<sup>19</sup>Τελευτησαντος δε του ‘Ηρωδου, ιδου, αγ-  
Having died and of the Herod, lo, a  
γγελος κυριου κατ’ οναρ φαινεται τω Ιωσηφ εν  
messenger of a lord in a dream appears to the Joseph in  
Αιγυπτω, λεγων· <sup>20</sup>Εγερθεις παραλαβε το  
Egypt, saying; Arising take the  
παιδιον και την μητερα αυτου, και πορευου εις  
infant and the mother of it, and go thou into  
γην Ισραηλ· τεθνηकाσι γαρ οι ζητουντες την  
land Israel; they are dead for the seeking the  
ψυχην του παιδιου. <sup>21</sup>Ο δε εγερθεις παρελαβε  
life of the infant. He and arising took  
το παιδιον και την μητερα αυτου, και ηλθεν εις  
the infant and the mother of it, and came into  
γην Ισραηλ. <sup>22</sup>Ακουσας δε, οτι Αρχελαος  
land Israel. Hearing and, that Archelaus  
βασιλευει επι της Ιουδαιας αντι ‘Ηρωδου του  
was reigning over the Judea instead of Herod the  
πατρος αυτου, εφοβηθη εκει απελθειν· χρημα-  
father of him, he was afraid there to go; being  
τισθεις δε κατ’ οναρ, ανεχωρησεν εις τα  
warned and in a dream, he withdrew into the  
μερη της Γαλιλαιας. <sup>23</sup>Και ελθων κατφκησεν  
region of the Galilee. And coming he dwelt  
εις πολιν λεγομενην Ναζαρετ· οπως πληρωθη  
into a city named Nazareth; that might be fulfilled  
το ρηθεν δια των προφητων, οτι Ναζωραιος  
the word spoken through the prophets, that a Nazarite  
κληθησεται.  
he will be called.

ceived by the MAGIANS, was greatly enraged; and despatching emissaries he slew all THE MALE CHILDREN in Bethlehem and in ALL its VICINITY, from the age of Two-years and under, according to the TIME which he accurately learnt from the MAGIANS.

<sup>17</sup> Then was verified the WORD SPOKEN \* through Jeremiah the PROPHET, saying,

<sup>18</sup> † “A Voice was “heard in Ramah, Weep-  
“ing and great Mourning;  
“Rachel bemoaning her  
“CHILDREN, and unwill-  
“ing to be comforted, Be-  
“cause they are no more.”

<sup>19</sup> When HEROD was dead, behold! an Angel of the Lord appears in a Dream to JOSEPH in Egypt, saying:

<sup>20</sup> “Arise, take the CHILD and his MOTHER, and go into the Land of Israel; for THEY are dead who SOUGHT the CHILD’S LIFE.”

<sup>21</sup> Then HE, arising, took the CHILD and his MOTHER, and \* entered into the Land of Israel;

<sup>22</sup> but hearing That Archelaus was reigning over JUDÆA instead of his FATHER Herod, he was afraid to return there; and being warned in a Dream, retired into the DISTRICT of GALILEE;

<sup>23</sup> and coming into a City named † Nazareth, he abode; that the WORD SPOKEN through the PROPHETS might be verified, “That he will be called † a Nazarite.”

\* 17. through Jeremiah—Lachmann & Tischendorf. VATICAN MANUSCRIPT—18. lamentation and—omit. 21. entered into.

† 16. THE MALE-CHILDREN. The Greek article being masculine, it defines the sex. In nine other places in this chapter, infant is in the neuter gender. 18. in Ramah. A city not far from Bethlehem in Judea, on the confines of the territory of Benjamin. Origen and Jerome say that the Hebrew term rendered in Ramah, by the LXX, should be translated, on high. Matthew, or his translator, followed the Septuagint. 23. Nazareth—a small city of the Zebulonites, in Galilee, about 75 miles north of the city of Jerusalem. 23. a Nazarite. Matthew evidently understood this the same as a Nazarene, or a native of Nazareth. A Nazarite was one under a vow of self-denial. In Judges xiii. 5, Samson is called a Nazarite. The apostle Paul was accused by Tertullus, before Felix, as being “a ringleader of the sect of the Nazarites,” Acts xxiv. 5. Some derive the name from Isa. xi. 1, where the promised Messiah is called a Nazzar, or branch.

† 18. Jer. xxxi. 16.

## ΚΕΦ. γ. 3.

<sup>1</sup> Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται  
In now the days those comes  
Ἰωάννης ὁ βαπτιστής, κηρύσσων ἐν τῇ ἐρημῷ  
John the dipper, proclaiming in the desert  
τῆς Ἰουδαίας, [καὶ] λέγων· <sup>2</sup> Μετανοεῖτε·  
of the Judea, [and] saying; Reform ye;  
ἡγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. <sup>3</sup> Οὗτος  
has come nigh for the majesty of the heavens This  
γὰρ ἐστὶν ὁ ῥηθεὶς ὑπὸ Ἠσαίου τοῦ προφήτου,  
for is he spoken of by Esaias the prophet,  
λεγοντος· “Φωνὴ βοῶντος ἐν τῇ ἐρημῷ”  
saying; “A voice crying out in the desert;  
ἐτοιμασατέ τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε  
make ye ready the way of a lord, straight make ye  
τὰς τρίβους αὐτοῦ.”  
the beaten tracks of him.”  
<sup>4</sup> Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ  
He and the John had the outer garment of him  
ἀπο τριχῶν καμηλοῦ, καὶ ζώνην δερματίνην  
from hairs of a camel, and a belt made of skin  
περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν  
around the loins of him; the and food of him was  
ἀκρίδες καὶ μέλι ἀγρίον. <sup>5</sup> Τότε ἐξέπορευετο  
locusts and honey wild. Then went out  
πρὸς αὐτὸν Ἱερουσόλυμα, καὶ πᾶσα ἡ Ἰουδαία,  
to him Jerusalem, and all the Judea,  
καὶ πᾶσα ἡ περιχωρὸς τοῦ Ἰορδάνου· <sup>6</sup> καὶ  
and all the country about of the Jordan; and  
ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ’ αὐτοῦ, ἐξομολο-  
were dipped in to the Jordan by him, confessing  
γούμενοι τὰς ἀμαρτίας αὐτῶν.  
the sins of them.

<sup>7</sup> Ἴδων δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδου-  
Seeing and many of the Pharisees and Sadducees  
καίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν  
coming to the dipping of him, he said  
αὐτοῖς· Γεννηματα ἐχιδνῶν, τίς ὑπέδειξεν  
to them; O broods of venomous serpents, who pointed out  
ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;  
to you to flee from the coming wrath?  
<sup>8</sup> Ποιήσατε οὖν καρπὸν ἀξίον τῆς μετανοίας,  
Bring forth then fruit worthy of the reformation,  
<sup>9</sup> καὶ μὴ δοξήτε λέγειν ἐν ἑαυτοῖς· Πατέρα  
and not think to say in yourselves; A father  
ἐχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται  
we have the Abraham; I say for to you, that is able  
ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ  
the God out of the stones these to raise up children to the

## CHAPTER III.

<sup>1</sup> Now in those DAYS  
appeared John the IM-  
MERSER, in the DESERT  
of JUDÆA, publicly an-  
nouncing,

<sup>2</sup> † “Reform! because  
the ROYAL MAJESTY of  
the HEAVENS has ap-  
proached.”

<sup>3</sup> For this is HE of  
whom Isaiah the PROPHET  
SPOKE, saying; ‡ “A Voice  
“proclaiming in the DES-  
“ERT, ‘Prepare the WAY  
“for the Lord, make the  
“HIGHWAYS straight for  
“him.”

<sup>4</sup> Now JOHN wore a  
MANTLE of Camel’s Hair,  
with a leathern Girdle en-  
circling his WAIST; and  
his FOOD was Locusts and  
wild Honey.

<sup>5</sup> Then resorted to him  
Jerusalem, and All JU-  
DÆA, and All the COUN-  
TRY along the JORDAN;

<sup>6</sup> and were immersed  
by him in the \* River  
JORDAN, confessing their  
SINS.

<sup>7</sup> But seeing many of  
the PHARISEES and Sad-  
ducees coming to \* the  
IMMERSION, he said to  
them; † “O Progeny of  
Vipers! who has admon-  
ished you to fly from the  
APPROACHING VEN-  
GEANCE?”

<sup>8</sup> Produce, then, Fruit  
worthy of REFORMATION:

‡ and presume not to  
say to yourselves, ‘We  
have a Father,—ABRA-  
HAM;’ for I assure you,  
That GOD is able out of  
these STONES to raise up  
Children to ABRAHAM.

\* VATICAN MANUSCRIPT—0. the River JORDAN. 7. the IMMERSION.

† 1. DESERT. This does not always mean an uninhabited region, but one comparatively barren, with a sparse population. See Joshua xv. 61, 62, where mention is made of “six cities with their villages,” in the wilderness. 2. Reform. The word “repent” does not express the force of the original; which signifies a change of character, a permanent alteration of the dispositions and habits. The same remark may be applied to the noun of the same meaning in verse 8.—Gannett. 2. Basileia means *kingly power, authority, royal dignity, majesty, &c.*, as well as *kingdom, realm, or reign*. The prophet Daniel uses kings and kingdoms synonymously, (Dan. ii. 44); so also the evangelists. See Matt. xxi. 5, 9; Mark xi. 9, 10; Luke xix. 88; and Zech. ix. 9. John’s mission was “to go before the face of the Lord, to prepare his ways,” (Luke i. 76); and to point out the Messiah. See John i. 6–8, 29–31, 34; Acts xiii. 24, 25. Therefore he called on the people to “Reform, because the Majesty of the heavens (God’s Anointed) has come.”

‡ 3. Isa. xl. 3.

‡ 7. Luke iii. 7–9.

**Αβρααμ.** <sup>10</sup> Ἦδη δὲ \*<sup>[και]</sup> ἡ ἀξίνη πρὸς τῇ  
Abraam. Now and [even] the axe to the  
ρίζαν τῶν δένδρων κείται· παν οὖν δένδρον μὴ  
root of the trees lies; every therefore tree not  
ποιοῦν καρπὸν καλόν, ἐκκοπτεται, καὶ εἰς πῦρ  
bearing fruit good, is cut down, and into a fire  
βάλλεται. <sup>11</sup> Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι,  
is cast. I indeed dip you in water,  
εἰς μετανοίαν· ὁ δὲ ὀπίσω μου ἐρχομενός,  
into reformation; he but after of me coming,  
ἰσχυρότερος μου ἐστίν, οὐ οὐκ εἰμι ἱκανὸς τα  
mightier of me is, of whom not I am worthy the  
ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν  
sandals to carry; he you will dip in  
πνεύματι ἁγίῳ καὶ πυρὶ. <sup>12</sup> Οὗ το πτυόν ἐν  
spirit holy and fire. Of whom the winnowing shovel in  
τῇ χειρὶ αὐτοῦ, καὶ διακαθαρίει τὴν ἄλωνα  
the hand of him, and he will thoroughly cleanse the threshing floor  
αὐτοῦ· καὶ συναξει τὸν σίτον αὐτοῦ εἰς τὴν  
of him; and he will gather the wheat of him into the  
ἀποθήκην, τὸ δὲ ἀχυρὸν τακαύσει πυρὶ  
storehouse, the but chaff he will burn up in fire  
ἀσβεστώ.

inextinguishable.  
<sup>13</sup> Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλι  
Then comes the Jesus from the Galilee  
λαιας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ  
to the Jordan to the John, of the  
βαπτισθῆναι ὑπ' αὐτοῦ. <sup>14</sup> Ὁ δὲ Ἰωάννης διεκώλυεν  
to be dipped by him; The but John refused  
αὐτὸν, λέγων· Ἐγὼ χρεῖαν ἔχω ὑπὸ σου βαπτισ  
him saying; I need to have by thee to be  
θῆναι, καὶ σὺ ἐρχῃ πρὸς με; <sup>15</sup> Ἀποκρ.θεὶς δὲ ὁ  
dipped, and thou comest to me? Answering and the  
Ἰησοῦς εἶπε πρὸς αὐτόν· Ἄφες ἄρτι· οὕτω γὰρ  
Jesus said to him; Permit now; thus for  
πρεπὸν ἐστὶν ἡμῖν, πληρῶσαι πᾶσαν δικαιοσύνην.  
becoming it is to us, to fulfil all righteousness.  
Τότε ἀφίησιν αὐτόν. <sup>16</sup> Καὶ βαπτισθεὶς ὁ Ἰησοῦς  
Then he suffered him. And having been dipped the Jesus  
ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ, ἀνέφω  
went up immediately from the water; and lo, were  
θησαν \*<sup>[αὐτῷ]</sup> οἱ οὐρανοὶ, καὶ εἶδε τὸ πνεῦμα  
opened [to him] the heavens, and was seen the spirit  
τοῦ θεοῦ καταβαίνον ὡς περιστέραν, <sup>[και]</sup>  
of the God descending like a dove, [and]  
ἐρχομενὸν ἐπ' αὐτόν. <sup>17</sup> Καὶ ἰδοὺ, φωνὴ ἐκ τῶν  
coming on him. And lo, a voice out of the  
οὐρανῶν, λεγούσα· Οὗτός ἐστιν ὁ υἱὸς μου ὁ  
heavens, saying; This is the son of me the  
ἀγαπητός, ἐν ᾧ εὐδόκησα.  
beloved, in whom I delight.

<sup>10</sup> Even now the AXE  
lies at the ROOT of the  
TREES; Every Tree, there-  
fore, not producing good  
Fruit, is cut down, and  
cast into a Fire.

<sup>11</sup> I, indeed, †immerse  
you in Water in order to  
Reformation; but HE who  
is COMING after me, is  
more powerful than I,  
† Whose SANDALS I am  
not worthy to carry; ‡he  
will immerse you in holy  
Spirit and in Fire.

<sup>12</sup> Whose WINNOWING  
SHOVEL is in his HAND,  
and he will effectually  
cleanse his THRESHING-  
FLOOR; he will gather his  
WHEAT into \* his GRA-  
NARY, but the CHAFF he  
will consume with Fire  
inextinguishable."

<sup>13</sup> Then comes JESUS  
from GALILEE to the JOR-  
DAN, to be IMMERSed by  
JOHN.

<sup>14</sup> But \*HE refused  
him, saying; "I have  
Need to be immersed by  
thee, and thou comest to  
me!"

<sup>15</sup> But JESUS answer-  
ing, said to him; "Permit  
it now; for thus it is be-  
coming us to establish  
Every Ordinance." Then  
John suffered him.

<sup>16</sup> And JESUS being  
immersed, went up from  
the WATER; and, behold!  
instantly the HEAVENS  
were opened, and \*the  
Spirit of God appeared,  
descending, like a Dove,  
and ‡resting on him.

<sup>17</sup> And, behold! a Voice  
from the HEAVENS, say-  
ing; ‡ "This is my SON,  
the BELOVED, in whom I  
delight."

\* VATICAN MANUSCRIPT—10. even—omit. 12. his GRANARY. 14. HE refused. 16. to him—omit. 16. the Spirit of God. 16. and—omit.

† 11. immerse you in Water. *Baptizo*, and its root *Bapto*, signify to dip, to plunge, to immerse, and was rendered by Tertullian, *tingere*, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is *en Audatee n to Iordanee*.—Campbell. 11. Whose SANDALS, &c. The office alluded to, though of a servile description, was performed by disciples for their instructors, as it appears from the Talmudists and Eusebius. 12. The allusion in this passage is to an ancient process in agriculture, by which the chaff was driven towards a fire prepared for burning it, in order that it might not be blown back and mixed again with the wheat.

† 11. Acts i. 5; ii. 2—4 xi. 16. ‡ 16. Isa. xi. 2; xli. 1. ‡ 17. Isa. llii. 1; Luke ix. 35.

## ΚΕΦ. 4. 4.

<sup>1</sup>Τότε ὁ Ἰησοῦς ἀνηχθὲν εἰς τὴν ἐρημον ὑπο  
Then the Jesus was led into the desert by  
τοῦ πνεύματος, πειρασθῆναι ὑπο τοῦ διαβόλου.  
the spirit, to be tempted by the accuser.

<sup>2</sup>Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας  
And fasting days forty and nights  
τεσσαράκοντα, ὕστερον ἐπεινάσε. <sup>3</sup>Καὶ προσ-  
forty, after he was hungry. And coming

ἐλθὼν αὐτῷ ὁ πειραζὼν, εἶπεν· Εἰ υἱὸς εἶ τοῦ  
to him the tempter, said; If a son thou be of the  
θεοῦ, εἶπε, ἵνα οἱ λίθοι οὗτοι ἄρτοι γενῶνται.  
God, speak, that the stones these loaves may become.

<sup>4</sup>Ὁ δὲ ἀποκριθεὶς εἶπε· Γεγραπται· “Οὐκ ἐπ’  
He but answering said; It is written; “Not by  
ἄρτῳ μόνῳ ζῆσεται ἄνθρωπος· ἀλλ’ ἐπὶ παντὶ  
bread alone shall live a man; but by every  
ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.”  
word proceeding from mouth of God.”

<sup>5</sup>Τότε παραλαμβάνει αὐτὸν ὁ διαβόλος εἰς τὴν  
Then takes him the accuser into the  
ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τῷ πτερυγίῳ  
holy city, and places him on the wing

τοῦ ἱεροῦ· <sup>6</sup>καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ,  
of the temple; and says to him; If a son thou be of the God,  
βάλε σε αὐτὸν κατὰ· γεγραπται γὰρ· “Ὅτι τοῖς  
cast thyself down; it is written for; “That to the

αγγέλοις αὐτοῦ ἐντελεῖται περὶ σου· καὶ ἐπὶ  
messengers of him he will give charge of thee; and on  
χειρῶν αὐροῦσι σε, μὴ ποτε προσκοψῇς πρὸς  
hands they shall raise thee, lest thou strike against

λίθον τοῦ ποδῶ σου.” <sup>7</sup>Εἶπεν αὐτῷ ὁ Ἰησοῦς·  
a stone the foot of thee.” Said to him the Jesus:

Πάλιν γεγραπται· “Οὐκ ἐκπειράσεις κυρίον  
Again it is written; “Not thou shalt put to the proof Lord  
τὸν θεόν σου.”  
the God of thee.”

<sup>8</sup>Πάλιν παραλαμβάνει αὐτὸν ὁ διαβόλος εἰς  
Again takes him the accuser into  
ὄρος ὑψηλὸν λίαν, καὶ δεικνύσιν αὐτῷ πάσας  
a mountain high exceedingly, and shows to him all

τάς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν,  
the kingdoms of the world and the glory of them,

καὶ λέγει αὐτῷ· Ταῦτα πάντα σοὶ δώσω, εἰν  
and says to him: These all to thee I will give, if

πέσῃς προσκυνήσῃς μοι. <sup>10</sup>Τότε λέγει αὐτῷ  
falling down thou wilt do homage to me. Then says to him

ὁ Ἰησοῦς· Ὑπάγε ὀπίσω μου, σατανα· γεγραπ-  
the Jesus: Go thou behind of me, adversary: it is written

ται γὰρ· “Κυρίον τὸν θεόν σου προσκυνήσεις,  
for; “Lord the God of thee thou shalt worship,

καὶ αὐτῷ μόνῳ λατρεύσεις.” <sup>11</sup>Τότε ἀφίησιν  
and to him only thou shalt render service.” Then leaves

αὐτὸν ὁ διαβόλος· καὶ ἰδοὺ, ἀγγελοὶ προσήλθον  
him the accuser; and lo, messengers came

καὶ διηκονοῦν αὐτῷ.  
and ministered to him.

## CHAP. IV.

<sup>1</sup>Then JESUS was con-  
ducted by the SPIRIT into  
the DESERT, to be tempt-  
ed by the ENEMY.

<sup>2</sup>And after fasting for-  
ty Days and forty Nights,  
he was hungry.

<sup>3</sup>Then the TEMPTER  
approaching him, said;  
“If thou be a Son of  
GOD, command that these  
STONES become Loaves.”

<sup>4</sup>But HE answering,  
said; “It is written,  
† \* ‘MAN’ shall not live by  
‘Bread only, but by Every  
‘Word proceeding from  
‘the Mouth of God.’”

<sup>5</sup>Then the ENEMY con-  
ducts him into the HOLY  
City, and places him on  
the BATTLEMENT of the  
TEMPLE,

<sup>6</sup>and says to him, “If  
thou be a Son of GOD,  
cast thyself down; for it  
is written, † ‘He will give  
‘his ANGELS charge of  
‘thee; they shall uphold  
‘thee on their Hands, lest  
‘thou strike thy FOOT  
‘against a Stone.’”

<sup>7</sup>JESUS answered;  
“Again, it is written,  
† ‘Thou shalt not try the  
‘Lord thy GOD.’”

<sup>8</sup>Again, the ENEMY  
takes him to a very high  
Mountain, and shows him  
All the KINGDOMS of the  
† WORLD, and the GLORY  
of them;

<sup>9</sup>and says to him;  
“All these will I give thee,  
if prostrating thou wilt  
worship me.”

<sup>10</sup>Then JESUS says to  
him; “Get thee behind  
me, Adversary; for it is  
written, † ‘Thou shalt  
‘worship the Lord thy  
‘GOD, and him only shalt  
‘thou serve.’”

<sup>11</sup>Then the ENEMY  
leaves him; and behold!  
Angels came and minis-  
tered to him.

\* VATICAN MANUSCRIPT—4. MAN.

† 8. WORLD. *Kosmos*, here translated world, may be restricted to the Land of Palestine, as it is in Rom. iv. 13; though in Luke iv. 5, *hee oikoumenee* is found, which may possibly include the Roman empire, in which acceptation it is frequently used.

‡ 4. Deut. viii. 3.

‡ 6. Psa. xcl. 11, 12.

‡ 7. Deut. vi. 13.

‡ 10. Deut. vi. 13.



<sup>12</sup> Ἀκουσας δε ὁ Ἰησους, ὅτι Ἰωαννης παρεδοθη,  
Hearing now the Jesus, that John was delivered up,  
ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. <sup>13</sup> Καὶ κατα-  
he withdrew into the Galilee. And having  
λίπων τὴν Ναζαρετ, ἐλθὼν κατῴκησεν εἰς  
left the Nazareth, coming dwelt at  
Καπερναοὺμ τὴν παραθαλάσσιαν, ἐν ὁρίοις  
Capernaum the by the sea-side, in borders  
Ζαβουλῶν καὶ Νεφθαλεὶμ· <sup>14</sup> ἵνα πληρωθῇ τὸ  
of Zabulon and Nephthali; that might be fulfilled the  
ῥηθὲν διὰ Ἑσαίου τοῦ προφήτου, λεγόντος·  
word spoken through Esaias the prophet, saying;

<sup>15</sup> “Γῆ Ζαβουλῶν καὶ γῆ Νεφθαλεὶμ ὁδὸν  
“Land of Zabulon and land Nephthali; way  
θαλάσσης περὶ τοῦ Ἰορδάνου, Γαλιλαία τῶν  
of the sea by the Jordan, Galilee of the  
ἐθνῶν. <sup>16</sup> Ὁ λαὸς ὁ καθημενός ἐν σκοτει εἶδε φῶς  
nations. The people who are sitting in darkness saw a light  
μεγά· καὶ τοῖς καθημενοῖς ἐν χώρα καὶ σκία  
great; and to those sitting in a region even a shade  
θανάτου, φῶς ἀνέτειλεν αὐτοῖς.”  
of death, a light has arisen to them.”

<sup>17</sup> Ἀπο τότε ἤρξατο ὁ Ἰησους κηρύσσειν, καὶ  
From that time began the Jesus to proclaim, and  
λεγεῖν· Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία  
to say; Reform; has come nigh for the royal dignity  
τῶν οὐρανῶν.  
of the heavens.

<sup>18</sup> Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς  
Walking and by the sea of the  
Γαλιλαίας, εἶδε δύο ἀδελφούς, Σίμωνα τὸν  
Galilee, he saw two brothers, Simon the  
λεγομένον Πέτρον, καὶ Ἀνδρεῖαν τὸν ἀδελφόν  
called Peter, and Andrew the brother  
αὐτοῦ, βαλλόντας ἀμφιβληστρον εἰς τὴν θάλασ-  
of him, casting a fishing-net into the sea;  
σαν· ἦσαν γὰρ ἁλιεῖς. <sup>19</sup> Καὶ λέγει αὐτοῖς·  
they were for fishers. And he says to them;  
Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς  
Come behind of me, and I will make you fishers  
ἀνθρώπων. <sup>20</sup> Οἱ δὲ εὐθὺς ἀφέντες τὰ δίκτυα,  
of men. They and immediately leaving the nets,  
ἠκολούθησαν αὐτῷ. <sup>21</sup> Καὶ προβάς ἐκεῖθεν, εἶδεν  
followed him. And going on from thence, he saw  
ἄλλους δύο ἀδελφούς, Ἰακώβον τὸν τοῦ Ζεβε-  
other two brothers, James the of the Zebe-  
δαιου καὶ Ἰωάννην τὸν ἀδελφόν αὐτοῦ, ἐν τῷ  
dee and John the brother of him, in the  
πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρ-  
ship with Zebedee of the father of them, mend-  
τιζόντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς.  
ing the nets of them; and he called them.

<sup>22</sup> Οἱ δὲ εὐθὺς ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα  
They and forthwith leaving the ship and the father  
αὐτῶν, ἠκολούθησαν αὐτῷ  
of them, followed him.

<sup>23</sup> Καὶ περιήγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησους,  
And went about all the Galilee the Jesus,  
διδασκῶν ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσ-  
teaching in the synagogues of them, and preach-

<sup>12</sup> Now JESUS, hearing  
That John was imprison-  
ed, retired into GALILEE;

<sup>13</sup> and, having left  
NAZARETH, resided at  
THAT Capernaum, by the  
lake, in the Confines of  
Zebulon and Naphtali;

<sup>14</sup> so that the WORD  
SPOKEN through Isaiah  
the PROPHET, might be  
verified, saying;

<sup>15</sup> † “Land of Zebulon  
“and Land of Naphtali,  
“situate near the lake, on  
“the JORDAN, Galilee of  
“the NATIONS;

<sup>16</sup> “THAT PEOPLE,  
“dwelling in Darkness,  
“saw a great Light; and  
“to THOSE INHABITING  
“a Region, even a Shadow  
“of Death, a Light arose.”

<sup>17</sup> From that time JE-  
sus began to proclaim,  
and to say; “Reform; for  
the ROYAL MAJESTY of  
the HEAVENS has ap-  
proached.”

<sup>18</sup> And walking by the  
LAKE of GALILEE, he saw  
Two Brothers, THAT Si-  
mon who is SURNAMED  
Peter, and Andrew his  
BROTHER, casting a Drag  
into the LAKE; for they  
were Fishermen.

<sup>19</sup> And he says to them,  
“Follow me; and I will  
make you Fishers of Men.”

<sup>20</sup> And THEY, imme-  
diately leaving the NETS,  
followed him.

<sup>21</sup> And going forward  
from thence, he saw Other  
Two Brothers, James the  
son of ZEBEDEE, and John  
his BROTHER, in the BOAT  
with Zebedee their FA-  
THER, repairing their  
NETS; and he called them.

<sup>22</sup> And THEY, instantly  
leaving the BOAT and their  
FATHER, followed him.

<sup>23</sup> And \*JESUS jour-  
neyed throughout All GA-  
LILEE, teaching in their  
SYNAGOGUES, and pro-  
claiming the GLAD TI-  
DINGS of the KINGDOM,

\* VATICAN MANUSCRIPT—23 he went about throughout All.

† 15. Isa. ix. 1, 2.

σαν το ευαγγελιον της βασιλειας, και θεραπευων  
ing the glad tidings of the kingdom, and curing  
πασαν νοσον και πασαν μαλακίαν εν τῷ λαῷ.  
every disease and every malady among the people.

24 Καὶ ἀπηλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν  
And went the report of him into all the  
Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς  
Syria; and they brought to him all the  
κακῶς ἔχοντας, ποικίλαις νοσοῖς καὶ βασάνοις  
sick having various diseases and torments  
συνεχομένους,\*[καὶ] δαιμονιζομένους, καὶ σελή-  
seized with, [and] demoniacs, and lu-  
νιαζομένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν  
natics, and paralytics; and he cured  
αὐτοὺς. 25 Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ  
them. And followed to him crowds great  
ἐκ τῆς Γαλιλαίας, καὶ Δεκαπολεως, καὶ Ἱερο-  
from the Galilee, and Decapolis, and from  
σολυμῶν, καὶ Ἰουδαίας, καὶ ἔραν τοῦ Ἰορδάνου.  
Jerusalem, and Judea, and beyond of the Jordan.

## ΚΕΦ. Ε. 5.

1 Ἴδων δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ  
Seeing and the multitudes, he went up to the mountain; and  
καθίσαντος αὐτοῦ, προσήλθον \* [αὐτῷ] οἱ μαθη-  
having seated himself, came [to him] the disci-  
ται αὐτοῦ. 2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδι-  
ples of him; and opening the mouth of him, he  
δασκεν αὐτοὺς, λέγων· 3 Μακάριοι οἱ πτωχοὶ τῷ  
taught them, saying; Blessed the poor to the  
πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν  
spirit; because of them is the kingdom of the  
οὐρανῶν. 4 Μακάριοι οἱ πενθοντες· ὅτι αὐτοὶ  
heavens. Blessed the mourners; for they  
παρακληθήσονται. 5 Μακάριοι οἱ πραεῖς· ὅτι  
shall be comforted. Blessed the meek; for  
αὐτοὶ κληρονομήσουσι τὴν γῆν. 6 Μακάριοι οἱ  
they shall inherit the earth. Blessed the  
πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι  
hungering and thirsting the righteousness; for  
αὐτοὶ χορτασθήσονται. 7 Μακάριοι οἱ ἐλεημο-  
they shall be satisfied. Blessed the merciful;  
νες· ὅτι αὐτοὶ ἐλεηθήσονται.  
for they shall obtain mercy.

8 Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ  
Blessed the clean to the heart; for they  
τὸν θεὸν ὁψονται. 9 Μακάριοι οἱ εἰρηνοποιοί·  
the God shall see. Blessed the peace-makers;  
ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται. 10 Μακάριοι οἱ  
for they sons of God shall be called. Blessed those

and healing Every kind of Disease and Infirmity among the PEOPLE.

24 And his FAME spread through All SYRIA: and they brought to him All the SICK, having Various Disorders, and arrested by Severe Complaints;—demoniacs, and lunatics, and paralytics;—and he healed them.

25 And great Crowds followed him from GALILEE, and Decapolis, and Jerusalem, and Judæa, and from the vicinity of the Jordan.

## CHAPTER V.

1 And beholding the CROWDS, he ascended the MOUNTAIN, and having sat down, his DISCIPLES \*came up:

2 And opening his MOUTH, he taught them, saying:

3 "Happy the † POOR (in SPIRIT); for theirs is the KINGDOM of the HEAVENS!

4 Happy the † MOURNERS; seeing that they will be consoled!

5 Happy the † MEEK; because they will possess the LAND!

6 Happy † they who HUNGER and THIRST (for righteousness); since they will be satisfied!

7 Happy the MERCIFUL; because they will receive mercies!

8 Happy the † PURE (in heart); for they will behold God!

9 Happy the PEACE-MAKERS; because they will be called Sons of God!

\* VATICAN MANUSCRIPT—24. and—omit.

1. came up.

1. to him—omit.

† 1. Some particular mountain in the neighborhood of Capernaum is generally supposed to be here intended, probably Mount Tabor, or an elevation well known in that vicinity. † 8. Wetstein thinks this phrase ought to be construed—"Happy in the Spirit's account are the poor;" and Geo. Campbell renders it—"Happy the poor who repine not." Both do violence to the original. The former interferes with the arrangement of the words, and the latter paraphrases rather than translates. In Luke vi. 20, we have the sentence just as our Lord uttered it; but here it seems Matthew explains the metaphor, parenthetically, by adding "in spirit." So in verses 6 and 8. For a further illustration, see James ii. 5. The article and noun is in the dative case, and conveys the same meaning as our preposition in.

† 3. Luke vi. 20; James ii. 5.

† 4. Isa. lxi. 2, 3.

† 5. Ps. xxxvii. 11, 20.

† 6. Isa. lv. 1.

† 8. 1 John iii. 2, 3.

δεδιωγμενοι ἐνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστὶν  
being persecuted on account of righteousness: for of them is  
ἡ βασιλεία τῶν οὐρανῶν. <sup>11</sup> Μακαριοὶ ἐστε,  
the kingdom of the heavens. Blessed are ye,  
ὅταν ονειδισῶσιν ὑμᾶς καὶ διώξωσι, καὶ εἰπῶσι  
whenever they reproach you and persecute, and say  
πάν πονηρὸν ῥῆμα καθ' ὑμῶν, ψευδομενοι, ἐνεκεν  
every evil word against you, speaking falsely, because  
ἐμοῦ. <sup>12</sup> Χαίrete καὶ ἀγαλλιασθε· ὅτι ὁ μισθὸς  
of me. Rejoice ye and exult ye, for the reward  
ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν  
of you great in the heavens; in this way for they persecuted  
τοὺς προφῆτας τοὺς πρὸ ὑμῶν. <sup>13</sup> Ὑμεῖς ἐστε  
the prophets those before you. You are  
τὸ ἅλας τῆς γῆς. Εἰ δὲ τὸ ἅλας μωρανθῇ, ἐν  
the salt of the earth. If but the salt become tasteless, with  
τινὶ ἀλισθησεται; εἰς οὐδὲν ἰσχυεῖ ἐτι, εἰ μὴ  
what shall it be salted? for nothing is it of service any more, except  
βληθῆναι ἐξω, καὶ καταπατεῖσθαι ὑπὸ τῶν  
to be cast out, and trodden under foot by the  
ἀνθρώπων.  
men.

<sup>14</sup> Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Οὐ δύναται  
You are the light of the world. Not possible  
πολις κρυβῆναι ἐπάνω οὐροῦ κειμένη· <sup>15</sup> οὐδὲ  
a city to hide upon a hill being situated; nor  
καίουσι λύχνον, καὶ τιθεασιν αὐτὸν ὑπὸ τοῦ  
they light a lamp, and place him under the  
μοδίου, ἀλλ' ἐπὶ τὴν λυχνίαν· καὶ λαμπεῖ πᾶσι  
measure, but on the lamp-stand; and it gives light to all  
τοῖς ἐν τῇ οἰκίᾳ. <sup>16</sup> Οὕτω λαμψάτω τὸ φῶς  
those in the house. Thus let it shine the light  
ὑμῶν ἐμπροσθεν τῶν ἀνθρώπων, ὥπως ἴδωσιν  
of you in the presence of the men, that they may see  
ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα  
of you the good works, and may praise the father  
ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.  
of you that in the heavens.

<sup>17</sup> Μὴ νομισήτε, ὅτι ἦλθον καταλῦσαι τὸν  
Not think ye, that I have come to destroy the  
νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι,  
law or the prophets; not I have come to destroy  
ἀλλ' πληρῶσαι. <sup>18</sup> Ἀμὴν γὰρ λέγω ὑμῖν, ἕως  
but to fulfil. Indeed for I say to you, till  
ἀν παρελθῇ ὁ οὐρανὸς καὶ ἡ γῆ, ἰὼτα ἐν ἡμῇ  
pass away the heaven and the earth, iota one or one  
κεραία οὐ μὴ παρελθῇ ἀπὸ τοῦ νόμου, ἕως ἀν  
fine point in no wise pass from the law, till  
πάντα γένηται. <sup>19</sup> Ὃς εἰάν οὖν λυθῇ μίαν τῶν  
all be fulfilled. Whoever therefore breaks one of the

10 Happy the † PERSECUTED on account of Righteousness; for theirs is the KINGDOM of the HEAVENS!

11 Happy are you, when they revile and persecute you, and, on my account, falsely allege, Every kind of Evil against you.

12 Rejoice and exult, Because your † REWARD will be great in the HEAVENS; for thus THOSE PROPHEETS who preceded you were persecuted.

13 You are the † SALT of the EARTH. But if the † SALT become insipid, how shall it recover its savor? It is then worthless, except to be cast out and trodden down by MEN.

14 You are the † LIGHT of the WORLD. A city being situated on a hill cannot be concealed:

15 nor is a Lamp lighted to be placed under the † CORN MEASURE, but on the LAMP-STAND; and it gives light to ALL the FAMILY.

16 Thus, let your LIGHT shine before MEN, that they may see your GOOD works, and glorify THAT FATHER of yours in the HEAVENS.

17 Think not, That I have come to subvert the LAW, or the PROPHETS: I have come not to subvert, but to establish.

18 For, indeed, I say to you, Till HEAVEN and EARTH pass away, one Iota or One Tip of a letter shall by no means pass from the LAW, till all be accomplished.

19 Therefore, whoever

† 13. Perhaps allusion is here made to a bituminous and fragrant species of salt, found at the Lake Asphaltites; great quantities of which were thrown by the priests over the sacrifices, to counteract the smell of the burning flesh, and to hasten its consumption. This substance, however, was easily damaged by exposure to the atmosphere; and the portion of it thus rendered unfit for the purpose to which it was ordinarily applied, was strewed upon the pavement of the temple, to prevent slipping in wet weather. Maundrell, in his travels, states that he tasted some that had entirely lost its savor.—Trollope. † 15. The *modius* was a measure, both among the Greeks and Romans, containing a little less than a peck; but it is clear that nothing here depends upon the capacity of the measure.

† 10. 2 Tim. ii. 12; Acts xiv. 22; Rev. iii. 21  
xiv. 34, 35. † 14. Phil. ii. 15.

† 12. Rom. viii. 18.

† 13. Luke

ελαχιστων, και διδαξη οὕτω τους ανθρωπους,  
least, and teach thus the men,  
ελαχιστος κληθησεται εν τη βασιλεια των  
least he shall be called in the kingdom of the  
ουρανων· ος δ' αν ποιηση και διδαξη, ουτος  
heavens, who but ever shall do and teach, the same  
μεγας κληθησεται εν τη βασιλεια των ουρανων.  
great shall be called in the kingdom of the heavens.  
20 Λεγω γαρ υμιν, οτι εαν μη περισσευση η  
I say for to you, that except abound the  
δικαιοσυνη υμων πλειον των γραμματεων και  
righteousness of you more of the scribes and  
Φαρισαιων, ου μη εισελθητε εις την βασιλειαν  
Pharisees, by no means you may enter into the kingdom  
των ουρανων.  
of the heavens.

21 Ηκουσατε, οτι ερρεθη τοις αρχαιοις· "Ου  
You have heard, that it was said to the ancients; "Not  
φονευσεις· ος δ' αν φονευση, ενοχος εσται τη  
thou shalt kill, who and ever shall kill, liable shall be to the  
κρισει." 22 Εγω δε λεγω υμιν, οτι πας ο οργι-  
tribunal." I but say to you, that all the being  
ζομενος τω αδελφω αυτου· [εικη,] ενοχος εσται  
angry to the brother of him; [without cause,] liable shall be  
τη κρισει· ος δ' αν ειπη τω αδελφω αυτου·  
to the tribunal; who and ever shall say to the brother of him;  
ρακα, ενοχος εσται τω συνεδριω· ος δ' αν ειπη·  
vile fellow, liable shall be to the sanhedrim; who and ever shall say;  
μωρε, ενοχος εσται εις την γεενναν του πυρος;  
O fool, liable shall be to the Gehenna of the fire.  
23 Εαν ουν προσφερης το δωρον σου επι το  
If therefore thou bring the gift of thee to the  
θυσιαστηριον, κακει μνησθης, οτι ο αδελφος  
altar, and there remember, that the brother  
σου εχει τι κατα σου· 24 αφες εκει το δωρον  
of thee has somewhat against thee; leave there the gift  
σου εμπροσθεν του θυσιαστηριου, και υπαγε,  
of thee before the altar, and go,  
πρωτον διαλλαγηθι τω αδελφω σου, και τοτε  
first be thou reconciled to the brother of thee, and then  
ελθων προσφερε το δωρον σου. 25 Ισθι· ευνων  
coming offer the gift of thee. Be thou willing to agree  
τω αντιδικω σου ταχυ, εως ουτου ει εν τη οδω  
with the opponent of thee quickly, while thou art in the way  
μετ' αυτου· μηποτε σε παραδω ο αντιδικος τω  
with him; lest thee deliver up the opponent to the  
κριτη, και ο κριτης [σε παραδω] τω υπηρετη,  
judge, and the judge [thee deliver up] to the officer,  
και εις φυλακην βληθηση. 26 Αμην λεγω σοι,  
and into prison thou shalt be cast. Indeed I say to thee,  
ου μη εξελθης εκειθεν, εως αν αποδως του  
by no means thou wilt come out thence, till thou hast paid the  
εσχατον κοδραντην.  
last farthing.

shall violate one of the  
LEAST of these COM-  
MANDS, and shall teach  
MEN so, will be called  
little in the KINGDOM of  
the HEAVENS; but who-  
ever shall practise and  
teach them, will be called  
great in the KINGDOM of  
the HEAVENS.

20 For I tell you, that  
unless your RIGHTEOUS-  
NESS excel that of the  
SCRIBES and Pharisees,  
you shall never enter into  
the KINGDOM of the HEA-  
VENS.

21 You have heard That  
it was said to the AN-  
CIENTS, † Thou shalt not  
'kill; and whoever shall  
'kill, will be farnable to  
'the JUDGES.'

22 But I say to you,  
That every one BEING  
ANGRY with his BROTHER,  
shall be amenable to the  
JUDGES; and whoever  
shall say to his BROTHER,  
Fool! will be subject to  
the HIGH COUNCIL; but  
whoever shall say, Apos-  
tate wretch! will be ob-  
noxious to the BURNING  
of GEHENNA.

23 If therefore, thou  
bring thy GIFT to the AL-  
TAR, and there recollect  
That thy BROTHER has  
ought against thee,

24 leave there thy GIFT  
before the altar, and go,  
first be reconciled to thy  
BROTHER, then come, and  
present thy GIFT.

25 Agree quickly with  
thy PROSECUTOR, while  
thou art on the ROAD with  
him; lest the PROSECU-  
TOR deliver thee to the  
JUDGE, and the JUDGE to  
the OFFICER, and thou  
be cast into Prison.

26 Indeed, I say to thee,  
Thou wilt by no means  
be released, till thou hast  
paid the LAST Farthing.

\* VATICAN MANUSCRIPT—22. without cause—omit. 25. deliver thee—omit.

† 21. The Jews had a Common Court consisting of twenty-three men, which had power to sentence criminals to death, by beheading or strangling; this was called the *Judgment*, or Court of Judges. The Sanhedrim or High Council consisted of seventy-two men, being the Court of the Jews, before which the highest crimes were tried. This Court alone had power to punish with death by stoning. This was thought a more terrible death than the former.

27 Ἦκουσατε, ὅτι ἐρρέθη· “Οὐ μοιχεύ-  
 σεις.” 28 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων  
 γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἤδη ἐμοι-  
 χεύσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. 29 Εἰ δὲ ὁ  
 ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἐξέλε  
 αὐτόν, καὶ βάλε ἀπὸ σου· συμφέρει γὰρ σοί,  
 ἵνα ἀποληταί ἐν τῶν μελῶν σου, καὶ μὴ ὅλον  
 τὸ σῶμα σου βληθῇ εἰς γέενναν. 30 Καὶ εἰ ἡ  
 δεξιά σου χεὶρ σκανδαλίζει σε, ἐκκόψον αὐτήν,  
 καὶ βάλε ἀπὸ σου· συμφέρει γὰρ σοί ἵνα ἀπο-  
 ληταί ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμα  
 σου βληθῇ εἰς γέενναν.

31 Ἐρρέθη δὲ, “ὅτι ὅς ἀν ἀπολύσῃ τὴν γυναῖκα  
 αὐτοῦ, δότω αὐτῇ ἀποστάσιον.” 32 Ἐγὼ δὲ  
 λέγω ὑμῖν, ὅτι ὅς ἀν ἀπολύσῃ τὴν γυναῖκα αὐ-  
 τοῦ, παρὲκτος λόγου πορνείας, ποιεῖ αὐτὴν  
 μοιχεύσασθαι· καὶ ὅς ἐαν ἀπολελυμένην γάμῃσιν,  
 μοιχεύεται.

33 Πάλιν ἠκούσατε, ὅτι ἐρρέθη τοῖς ἀρχαίοις·  
 “Οὐκ ἐπιορκήσεις· ἀποδώσεις δὲ τῷ κυρίῳ  
 τοὺς ὅρκους σου.” 34 Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμοῦναι  
 ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ  
 θεοῦ· 35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιον ἐστὶ τῶν  
 ποδῶν αὐτοῦ· μήτε εἰς Ἱερουσαλὴμ, ὅτι πόλις  
 ἐστὶ τοῦ μεγάλου βασιλέως· 36 μήτε ἐν τῇ

27 You have heard That  
 it was said, † Thou shalt  
 ‘not commit adultery;’

28 but I say to you,  
 That every man GAZING  
 AT a Woman, in order to  
 CHERISH IMPURE DE-  
 SIRE, has already com-  
 mitted lewdness with her  
 in his HEART.

29 Therefore, if thy  
 RIGHT EYE insnare thee,  
 pluck it out, and throw it  
 away: it is better for thee  
 to lose one of thy MEM-  
 BERS, than that thy Whole  
 BODY should be cast into  
 Gehenna.

30 And if thy RIGHT  
 Hand insnare thee, cut it  
 off, and throw it away: it  
 is better for thee to lose  
 one of thy MEMBERS, than  
 that thy Whole BODY  
 should be cast into Ge-  
 henna.

31 And it was said,  
 † ‘Whoever shall dismiss  
 ‘his WIFE, let him give  
 ‘her a Writ of Divorce.’

32 But I say to you,  
 That \*EVERY-ONE who  
 DISMISSES his WIFE, ex-  
 cept on account of Whore-  
 dom, causes her to commit  
 adultery; and \*HE who  
 MARRIES the divorced  
 woman, commits adultery.

33 † Again, you have  
 heard That it was said to  
 the ANCIENTS; † ‘Thou  
 ‘shalt not perjure thyself,  
 ‘but shalt perform to the  
 ‘LORD thine OATHS;’

34 but I say to you,  
 † Swear not at all; neither  
 by the HEAVEN, for it is  
 GOD’S Throne;

35 nor by the EARTH,  
 because it is a Footstool  
 for his FEET; neither shalt  
 thou swear by Jerusalem,

\* VATICAN MANUSCRIPT—30. go away. 32. EVERY-ONE who divorces. 32. HE who MARRIES.

32. EVERY-ONE who divorces.

32. HE

† 33. The morality of the Jews in regard to oaths was truly execrable. They maintained that a man might swear with his lips, and annul it at the same moment in his heart. They also held that oaths are binding only according to the nature of the thing by which a man swears; asserting that the law, which our Saviour here cites, referred to those oaths only which were of a binding nature. Instances of this distinction, which they made between oaths that were and were not binding, are expressly cited and condemned by our Lord in Matt. xxiii. 16–22; and the injunction here given against swearing by Heaven, by Jerusalem, &c., is in relation to a variety of frivolous adjurations which were constantly in their mouths.

† 27. Exod. xx. 14.

† 31. Deut. xxiv. 1; Matt. xix. 3–9; Mark x. 2–12.

† 33. Deut.

x. 21–23; Num. xxx. 2.

† 34. James v. 12.

κεφαλή σου ὁμοῦς, ὅτι οὐ δύνασαι μίαν τρίχα  
head of thee shalt thou swear, for not thou art able one hair  
λευκὴν ἢ μελαιναν ποιῆσαι. <sup>37</sup> Ἐστὼ δὲ ὁ λόγος  
white or black to make. Let be but the word  
ὑμῶν· ναι· ναι· οὐ· οὐ· τὸ δὲ περισσὸν τούτων,  
of you; yes yes; no no; that for over and above of these,  
ἐκ τοῦ πονηροῦ ἐστίν.  
of the evil is.

<sup>38</sup> Ἰκούσατε, ὅτι ἐρρέθη· “Ὁφθαλμὸν ἀντι  
You have heard, that it was said; An eye for  
οφθαλμοῦ, καὶ ὀδόντα ἀντι ὀδόντος.” <sup>39</sup> Ἐγὼ δὲ  
an eye, and a tooth for a tooth.” I but  
λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ’ ὅστις  
say to you, not resist the evil; but whoever  
σε ῥαπίσει ἐπὶ τὴν δεξιὰν σου σιαγόνα, στρέψον  
thee shall slap upon the right of thee cheek, turn  
αὐτῷ καὶ τὴν ἀλλήν· <sup>40</sup> καὶ τῷ θελοντὶ σοὶ κρι-  
to him also the other; and to the purposing thee to sue  
θῆναι, καὶ τὸν χιτῶνα σου λαβεῖν, ἀφες αὐτῷ  
at law, and the tunic of thee to take, give up to him  
καὶ τὸ ἱμάτιον· <sup>41</sup> καὶ ὅστις σε ἀγγαρεύσει μίλιον  
also the mantle; and whoever thee shall force to go mile  
ἐν, ὑπάγε μετ’ αὐτοῦ δύο. <sup>42</sup> Τῷ αἰτοῦντι σε  
one, go with him two. To the asking thee  
δίδου· καὶ τὸν θελοντα ἀπο σοῦ δανείσασθαι,  
do thou give; and the wishing from thee to borrow money,  
μὴ ἀποστραφῆς.  
not do thou repulse.

<sup>43</sup> Ἰκούσατε, ὅτι ἐρρέθη· “Ἀγαπήσεις τὸ  
You have heard, that it was said; “Thou shalt love the  
πλησίον σου, καὶ μισήσεις τὸν ἐχθρὸν σου.”  
neighbor of thee, and hate the enemy of thee.”  
<sup>44</sup> Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν,  
I but say to you, love the enemies of you,  
\* [εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς  
[bless those cursing you, good  
ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,] καὶ προσευχεσθε  
do to those hating you,] and pray  
ὑπὲρ τῶν [ἐπηρεάζοντων ὑμᾶς καὶ] διωκόντων  
for those injuring you and] persecuting  
ὑμᾶς· <sup>45</sup> ὅπως γενήσθε υἱοὶ τοῦ πατρὸς ὑμῶν,  
you; that you may be sons of the father of you,  
τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνατελλεῖ  
of the in heavens: for the sun of him it rises  
ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαι-  
on evil and good, and it rains on just  
ους καὶ ἀδίκους. <sup>46</sup> Εἰ γὰρ ἀγαπήσητε τοὺς  
and unjust. If for you love those  
ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἐχετε; οὐχὶ καὶ  
loving you, what reward have you? not even  
οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; <sup>47</sup> καὶ εἰ ἀσπα-  
the tax-gatherers the same do? and if you  
σῆσθε τοὺς ἀδελφούς ὑμῶν μόνον, τί περισσὸν  
salute the brothers of you only, what more

for it is the † city of the  
GREAT KING;

<sup>36</sup> nor by thy HEAD,  
because thou canst not  
make One Hair white or  
black.

<sup>37</sup> But let your Yes be  
yes; and your No, no: for  
whatever EXCEEDS these,  
proceeds from EVIL.

<sup>38</sup> You have heard That  
it was said, † ‘Eye for  
‘Eye, and Tooth for  
‘Tooth;’

<sup>39</sup> but I say to you,  
† oppose not the INJURI-  
OUS PERSON; but if any  
one strike thee on thy  
RIGHT Cheek, turn to him  
also the LEFT;

<sup>40</sup> and WHOEVER WILL  
sue thee for thy COAT, let  
him have the MANTLE  
also.

<sup>41</sup> And if a man † press  
thee to go one † Mile with  
him, go two.

<sup>42</sup> † Give to HIM who  
SOLICITS thee; and HIM,  
who WOULD borrow from  
thee, do not reject.

<sup>43</sup> You have heard That  
it was said, † ‘Thou shalt  
‘love thy NEIGHBOR, and  
‘hate thine ENEMY;’

<sup>44</sup> but I say to you;  
Love your ENEMIES, and  
pray for THOSE who  
\* PERSECUTE you;

<sup>45</sup> that you may re-  
semble THAT FATHER of  
yours in the HEAVENS,  
who makes his SUN arise  
on Bad and Good, and  
sends rain on Just and  
Unjust.

<sup>46</sup> For if you love THEM  
only who LOVE you, What  
Reward can you expect?  
Do not even the TAX-  
GATHERERS the SAME?

<sup>47</sup> And if you salute  
your BROTHERN only, in  
what do you excel? Do

\* VATICAN MANUSCRIPT—44. bless THOSE who curse you, do good to THOSE who HATE you—omit. 44. PERSECUTE you.

† 41. An allusion to the *Angari*, or couriers of the Persians, who had authority to impress into their service men, horses, and ships, or any thing that came in their way, and which might serve to accelerate their journey. From the Persians this custom passed to the Romans, and it is still retained in the East. † 41. The Roman *milium*, or mile, measured a thousand paces.

† 35. Psal. xlviii. 2.  
29; Rom. xii. 17—19.

† 38. Exod. xxi. 24; Deut. xix. 21.  
† 42. Deut. xv. 7—11.

† 39. Prov. xx. 22; xxiv.  
† 44. Lev. xix. 18; Deut. xxiii. 6.

ποιείτε; ουχι και οί εθνικοι οὕτω ποιουσιν;  
do you? not even the Gentiles so do?  
48 Εσσεσθε ουν ὑμεῖς τελειοι, ὡς περ ὁ πατήρ  
Shall be therefore you perfect, as the father  
ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, τελειός ἐστι.  
of you, who in the heavens, perfect is.

ΚΕΦ. 5'. 6.

1 Προσεχετε τὴν δικαιοσύνην, ὑμῶν μὴ ποιεῖν  
Take heed the righteousness, of you not to do  
ἐμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι  
in the presence of the men, so as to be exhibited  
αὐτοῖς· εἰ δὲ μὴγε, μισθὸν οὐκ ἔχετε παρὰ τῷ  
to them; if but otherwise, reward not you have with to the  
πατρὶ ὑμῶν, τῷ ἐν τοῖς οὐρανοῖς. 2 Ὅταν οὖν  
father of you, to the in the heavens. When then  
ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς ἐμπροσθεν  
thou doest alms, not sound a trumpet in the presence  
σου, ὡς περ οἱ ὑποκριταὶ ποιουσιν ἐν ταῖς συνα-  
of thee, like the hypocrites do in the syna-  
γωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν  
gogues and in the streets, that they may have praise  
ὑπὸ τῶν ἀνθρώπων. Ἀμὴν λέγω ὑμῖν, ἀπεχουσι  
of the men. Indeed I say to you, they obtain  
τὸν μισθὸν αὐτῶν. 3 Σοὺ δὲ ποιοῦντος ἐλεημο-  
the reward of them. Of thee but doing alms-  
σύνην, μὴ γνῶτω ἡ ἀριστερὰ σου, τί ποιεῖ ἡ  
giving, not let it know the left of thee, what does the  
δεξιὰ σου· 4 ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ  
right of thee; that may be of thee the alms-giving in the  
κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ  
secret; and the father of thee, who seeing in the  
κρυπτῷ, \* [αὐτός] ἀποδώσει σοι \* [ἐν τῷ φανερῷ].  
secret [himself] will give back to thee [in the clear light.]  
5 Καὶ ὅταν προσευχῇ, οὐκ ἐσθ' ὡς περ οἱ  
And when thou prayest, not thou shalt be like the  
ὑποκριταὶ· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ  
hypocrites; for they love in the synagogues and  
ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσευ-  
in the corners of the wide places standing to  
χεσθαι, ὅπως αὖ φανῶσι τοῖς ἀνθρώποις. Ἀμὴν  
pray, that they may appear to the men. Indeed  
λέγω ὑμῖν, ὅτι ἀπεχουσι τὸν μισθὸν αὐτῶν.  
I say to you, that they have in full the reward of them.  
6 Σὺ δὲ, ὅταν προσευχῇ, εἰσελθε εἰς τὸ ταμι-  
Thou but, when thou prayest, enter into the retired  
εἶον σου, καὶ κλείσας τὴν θύραν σου, προσευξά-  
place of thee, and locking the door of thee, pray thou  
τῷ πατρὶ σου, τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ  
to the father of thee, to the in the secret; and the father  
σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι  
of thee who seeing in the secret place, will give to thee  
\* [ἐν τῷ φανερῷ]. 7 Προσευχόμενοι δὲ μὴ βατ-  
(in the clear light.) Praying but not bab-  
τολογησῆτε, ὡς περ οἱ εθνικοὶ· δοκοῦσι γὰρ ὅτι  
ble, like the Gentiles; they imagine for that

not even the GENTILES  
\* the SAME.

48 † Be Thou therefore  
perfect, even as \* your  
HEAVENLY FATHER is  
perfect.

CHAPTER VI.

1 Beware, that you per-  
form not your RELIGIOUS  
DUTIES before MEN, in  
order to be OBSERVED by  
them; otherwise, you will  
obtain no Reward from  
THAT FATHER of yours in  
the HEAVENS.

2 When, therefore, thou  
† givest Alms, proclaim it  
not by t'sound of trumpet,  
as the HYPOCRITES do, in  
the ASSEMBLIES and in  
the STREETS, that they  
may be extolled by MEN.  
Indeed, I say to you, They  
have their REWARD.

3 But thou, when giv-  
ing Alms, let not thy  
LEFT hand know what  
thy RIGHT hand does;

4 so that Thine ALMS  
may be PRIVATE; and  
THAT FATHER of thine,  
who SEES in SECRET, will  
recompense thee.

5 And when \* you pray,  
you shall not imitate the  
HYPOCRITES, for they are  
fond of standing up in the  
ASSEMBLIES and at the  
CORNERS of the OPEN  
SQUARES to pray, so as to  
be OBSERVED by MEN.  
Indeed, I say to you, They  
have their REWARD.

6 But thou, when thou  
wouldst pray, enter into  
thy PRIVATE ROOM, and  
having closed the DOOR,  
pray to THAT FATHER of  
thine who is INVISIBLE;  
and THAT FATHER of  
thine, who SEES in SE-  
CRET, will recompense  
thee.

7 And in prayer, † use  
not foolish repetitions, as  
the \* HYPOCRITES; for

\* VATICAN MANUSCRIPT—47. the SAME.

48. your HEAVENLY FATHER is perfect.

5. you pray, you shall not. 7. HYPOCRITES.

† 2. The phrase of *sounding a trumpet before them* seems only a figurative expression to represent their doing it in a noisy, ostentatious way.—*Doddridge*. Erasmus and Beza justly observe, that *theathanai* in verse 1 is a theatrical word; that *hypokritai* signifies *disguised players in masks*; and that *sounding a trumpet* may allude to the music of the stage.

† 48. Luke vi. 36; Eph. v. 1.

† 2. Rom. xii. 8.

† 7. Eccles. v. 2.



εν τη πολυλογια αδτων εισακουσθησονται.  
in the wordliness of them they shall be heard.

8 Μη ουν δμοιωθητε αυτοις· οιδε γαρ ο πατηρ  
Not therefore you may be like to them; knows for the father  
δμων, ων χρειαν εχετε, προ του υμας  
of you, of what things need you have, before of the you  
αιτησαι αυτον. 9 Οδτως ουν προσευχεσθε υμεις·  
ask him. In this way then pray you;

Πατερ ημων· ο εν τοις ουρανοις, αγιασθητω το  
father of us, who in the heavens, revered the  
ονομα σου· 10 ελθετω η βασιλεια σου· γενηθητω  
name of thee; let come the kingdom of thee; let be done

το θελημα σου, ως εν ουρανω, και επι της γης·  
the will of thee, as in heaven, also on the earth;

11 του αρτον ημων του επιουσιου·δος ημιν  
the bread of us the sufficient give thou to us

σημερον· 12 και αφες ημιν τα οφειληματα ημων,  
to-day; and discharge to us the debts of us,

ως και ημεις αφιεμεν τοις οφειλεταις ημων·  
as even we discharge to the debtors of us;

13 και μη εισενεγκης ημας εις πειρασμον, αλλα  
and not bring us into temptation, but

ρυσαι ημας απο του πονηρου. 14 Εαν γαρ αφητε  
save us from the evil. If for you forgive

τοις ανθρωποις τα παραπτωματα αυτων, αφησει  
to the men the faults of them, will forgive

και υμιν ο πατηρ υμων ο ουρανιος· 15 εαν δε μη  
also to you the father of you the heavenly; if but not

αφητε τοις ανθρωποις τα παραπτωματα αυτων,  
forgive to the men the faults of them,

ουδε ο πατηρ υμων αφησει τα παραπτωματα  
neither the father of you will forgive the faults

υμων.  
of you.

16 Όταν δε νηστευητε, μη γινεσθε, ωςπερ οι  
When and you fast, not be, like the

υποκριται, σκυθρωποι· εφανιζουσι γαρ τα προσ-  
hypocrites, of a sad face; they disfigure for the fa-

ωπα αυτων, όπως φανωσι τοις ανθρωποις  
ees of them, so that they may seem to the men

νηστευοντες. Αμην λεγω υμιν, οτι απεχουσι  
to be fasting. Indeed I say to you, that they obtain

τον μισθον αυτων. 17 Συ δε νηστευων, αλειψαι  
the reward of them. Thou but fasting, anoint

σου την κεφαλην, και το προσωπον σου νιψαι·  
of thee the head, and the face of thee wash;

18 όπως μη φανης τοις ανθρωποις νηστευων,  
so that not thou mayest seem to the men fasting,

αλλα τω πατρι σου, τω εν τω κρυπτω· και ο πα-  
but to the father of thee, that in the secret; and the fa-

τηρ σου, ο βλέπων εν τω κρυπτω, αποδωσει σοι.  
ther of thee, who seeing in the secret, will give to thee.

19 Μη θησαυριζετε υμιν θησαυρους επι της γης,  
Not lay up to you treasures on the earth,

δπου σης και βρωσις αφανιζει, και οπου κλεπται  
where moth and rust destroys, and where thieves

διορυσσουσι και κλεπτουσι· 20 θησαυριζετε δε  
dig through and steal; lay up but

they think that by using  
MANY WORDS that they  
will be accepted.

8 Therefore, do not imi-  
tate them; for \*God your  
FATHER knows your Ne-  
cessities, before you ASK  
him.

9 Thus, then, pray you :  
†Our Father, THOU in the  
HEAVENS, Revered be thy  
NAME !

10 let thy † KINGDOM  
come; thy WILL be done  
upon EARTH, even as in  
Heaven.

11 Give us This-day  
our NECESSARY FOOD ;

12 and † forgive us our  
DEBTS, as \* we have for-  
given our DEBTORS ;

13 and † abandon us not  
to Trial, but † preserve us  
from EVIL.

14 For if you † forgive  
MEN their OFFENCES,  
your HEAVENLY FATHER  
will also forgive you ;

15 but if you † forgive  
not MEN their OFFENCES,  
neither will your FATHER  
forgive your OFFENCES.

16 Moreover, when you  
† fast, be not as the ΥΠΟ-  
CRITES, of a melancholy  
aspect; for they distort  
their FEATURES, that they  
may seem fasting to MEN.  
Indeed, I say to you, They  
have their REWARD.

17 But thou, when fast-  
ing, anoint thy head, and  
wash thy face ;

18 that thy fasting may  
not appear to MEN, but to  
THAT FATHER of thine  
who is INVISIBLE; and  
THAT FATHER of thine  
who SEES in SECRET, will  
recompense thee.

19 Do not accumulate  
for yourselves † Treasures  
upon the EARTH, where  
Moth and Rust consume,  
and where Thieves break  
through and steal ;

20 but deposit for your-  
selves Treasures in Hea-

\* VATICAN MANUSCRIPT—8. GOD YOUR FATHER.

12. we have forgiven.

† 9. Luke xi. 2. † 10. Dan. ii. 44. † 12. Matt. xviii. 21—35. † 13. 1 Cor. x. 13  
† 13. John xvii. 15. † 14. Mark xi. 25, 26. † 15. James ii. 13. † 16. Isa. lviii. 5  
† 16. Prov. xxiii. 4; 1 Tim. vi. 10, 17—19.

ὑμιν θησαυρους εν ουρανῳ, ὅπου οὔτε σὴς οὔτε  
to you treasures in heaven, where neither moth nor  
βρωσις ἀφανίζει, καὶ ὅπου κλεπταὶ οὐ διορυσ-  
rust destroys, and where thieves not dig  
σουσιν οὐδὲ κλεπτουσιν. 21 Ὅπου γὰρ ἐστὶν ὁ  
through nor steal. Where for is the  
θησαυρος ὑμῶν, ἐκεῖ ἐστὶ καὶ ἡ καρδία ὑμῶν.  
treasure of you, there will be also the heart of you.

22 Ὁ λυχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμος.  
The lamp of the body is the eye.  
Εἰ οὖν ὁ ὀφθαλμος σου ἁπλῶς ἦ, ὅλον  
If therefore the eye of thee sound may be, whole  
τὸ σῶμα σου φωτεινὸν ἐσται. 23 Εἰ δὲ ὁ ὀφθαλ-  
the body of thee enlightened will be. If but the eye  
μος σου πονηρὸς ἦ, ὅλον τὸ σῶμα σου σκοτει-  
of thee evil may be, whole the body of thee darkness  
νὸν ἐσται. Εἰ οὖν τὸ φῶς, τὸ ἐν σοὶ, σκοτος  
will be. If then the light, that in thee, darkness  
ἐστί, τὸ σκοτος πόσον;  
is, the darkness how great?

24 Οὐδεὶς δύναται δυοῖς κυριοῖς δουλεῖν· ἢ  
No one is able two lords to serve; either  
γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει·  
for the one he will hate, and the other he will love;  
ἢ ἑνὸς ἀνθεξέται, καὶ τοῦ ἑτέρου καταφρονήσει.  
or one he will cling to, and the other he will slight.  
Οὐ δύνασθε θεῷ δουλεῖν καὶ μαμωνᾷ. 25 Διὰ  
Not you are able God to serve and mammon. For  
τοῦτο λέγω ὑμῖν· Μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν,  
this I say to you; Not be over careful the life of you,  
τί φαγητέ, καὶ τί पिητέ· μὴδὲ τῷ σώματι  
what you may eat, and what you may drink; nor to the body  
ὑμῶν, τί ἐνδύσῃθε. Οὐχὶ ἡ ψυχὴ πλεον ἐστὶ  
of you, what you may put on. Not the life more is  
τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; 26 Εὐ-  
the food, and the body the clothing? Look  
βλεψάτε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ  
attentively at the birds of the heaven, for not  
σπειροῦσιν, οὐδὲ θερίζουσιν, οὐδὲ συναγουσιν εἰς  
they sow, nor reap, nor gather into  
ἀποθήκας· καὶ ὁ πατὴρ ὑμῶν ὁ οὐρανίος τρέφει  
barns; and the father of you the heavenly feeds  
αὐτὰ. Οὐχ ὑμεῖς μαλλον διαφέρετε αὐτῶν;  
them, Not you greatly excel them?

27 Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι  
Which and by of you being over careful is able to add  
ἐπὶ τὴν ἡλικίαν αὐτοῦ πηχυν ἓνα; 28 Καὶ περὶ  
to the age of him span one? And about  
ἐνδύματος τί μεριμνᾶτε; Καταμαθετέ τὰ κρίνα  
clothing why be over careful? Consider the lilies  
τοῦ ἀγροῦ πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νηθεῖ·  
of the field how it grows; not it labors, nor spins;  
29 Λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ  
I say but to you, that not even Solomon in all the

ven where neither Moth  
nor Rust can consume,  
and where Thieves break  
not through, nor steal.

21 For where \* thy  
TREASURE is, there \* thy  
HEART will also be.

22 † The LAMP of the  
BODY is \* thine EYE; if,  
therefore, thine EYE be  
clear, thy Whole BODY  
will be enlightened;

23 but if thine EYE be  
dim, thy Whole BODY will  
be darkened. If, then,  
THAT LIGHT which is in  
thee be Darkness, how  
great is that DARKNESS!

24 † No man can serve  
Two Masters; for either  
he will hate ONE, and love  
the OTHER; or, at least,  
he will attend to One, and  
neglect the OTHER. You  
cannot serve God and  
† Mammon.

25 Therefore, I charge  
you, † Be not anxious  
about your LIFE, what  
you shall eat, or what you  
shall drink; nor about  
your BODY, what you shall  
wear. Is not the LIFE of  
more value than FOOD,  
and the BODY than RAI-  
MENT?

26 Observe the BIRDS  
of HEAVEN; they sow not,  
nor reap, nor gather into  
Store-houses; † but your  
HEAVENLY FATHER feeds  
them. Are not you of  
greater value than they?

27 Besides, which of  
you, by being anxious,  
can prolong his LIFE one  
Moment?

28 And why are you  
anxious about Raiment?  
Mark the † LILIES of the  
FIELD. How do they  
grow? They neither la-  
bor nor spin;

29 yet I tell you, That  
not even Solomon in ALL

\* VATICAN MANUSCRIPT—21. thy TREASURE.

21. thy HEART.

22. thine EYE.

† 24. Mammon is a Syriac word for riches, which our Lord beautifully represents as a person whom the folly of men had deified. † 28. Syriac—wild lilies, or lilies of the desert. Supposed by Kitto and Sir J. E. Smith to be the *amaryllis lutea*, a golden lilaceous flower, which grows wild in the Levant, and blooms in Autumn. Dr. Bowring thinks it is the *Martagon lily*, which grows profusely in Galilee, and is of a brilliant red color.

† 22. Luke xi. 34. † 24. Luke xvi. 13. † 25. Luke xii. 23; Phil. iv. 6; 1 Pet. v. 7.  
† 26. Job xxxviii. 41; Psa. cxlviii. 2.

δοξῇ αὐτοῦ περιεβαλετο ὡς ἐν τούτων. <sup>30</sup> Εἰ  
glory of him was clothed like one of these. If  
δε τὸν χορτὸν τοῦ ἀγροῦ, σημερον οὐτα καὶ  
then the grass of the field, to-day existing and  
αὐριον εἰς κλίβανον βαλλομενον, ὁ θεὸς οὕτως  
to-morrow into an oven is being cast, the God so  
ἀμφιεννυσιν, οὐ πολλῶ μαλλον ὑμας, ὀλιγοπισ-  
clothes, not much more you, O you of weak  
τοι; <sup>31</sup> Μὴ οὖν μεριμνήσητε, λεγοντες· Τί  
faith? Not therefore you may be over careful, saying; What  
φαγωμεν, ἢ τι πιωμεν, ἢ τι περιβαλωμεθα;  
may we eat, or what may we drink, or what may we put on?  
<sup>32</sup> Πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ  
All for these the Gentiles seeks; knows for  
ὁ πατὴρ ὑμῶν ὁ οὐράνιος, ὅτι χρῄζετε τούτων  
the father of you the heavenly, that you have need of these  
ἀπαντῶν. <sup>33</sup> Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν  
all. Seek you but first the kingdom  
τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ· καὶ ταῦτα  
of the God and the righteousness of him; and these  
πάντα προστεθήσεται ὑμῖν. <sup>34</sup> Μὴ οὖν μεριμ-  
all shall be superadded to you. Not therefore be over  
νήσητε εἰς τὴν αὐριον· ἡ γὰρ αὐριον μεριμ-  
careful for the morrow; the for morrow will be over  
νήσει <sup>\*</sup>[τα] ἑαυτῆς. Ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία  
careful [the] of herself. Enough to the day the trouble  
αὐτῆς.  
of her.

ΚΕΦ. ζ.' 7.

<sup>1</sup> Μὴ κρινετε, ἵνα μὴ κριθήτε. <sup>2</sup> Ἐν ᾧ γὰρ  
Not do you judge, that not you may be judged. In what for  
κριματι κρινετε, κριβεσεσθε· καὶ ἐν ᾧ μετρῶ  
judgment you judge, you shall be judged; and in what measure  
μετρεῖτε, μετρηθήσεται ὑμῖν. <sup>3</sup> Τί δὲ βλέπεις  
you measure, it shall be measured to you. Why and seest thou  
τὸ κάρφος, τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ  
the splinter, that in the eye of the brother  
σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατα-  
of thee, that but in thine-own eye beam not per-  
νοεῖς; <sup>4</sup> ἢ πῶς εἶπες τῷ ἀδελφῷ σου· Ἀφες,  
ceivest? or how wilt thou say to the brother of thee; Allow me,  
ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ  
I can pull the splinter from the eye of thee; and  
ἰδὼν, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; <sup>5</sup> Ὑποκριτά,  
lo, the beam in the eye of thee? O Hypocrite,  
ἐκβάλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου,  
pull first the beam out of the eye of thee,  
καὶ τότε διαβλεψείς ἐκβάλειν τὸ κάρφος ἐκ τοῦ  
and then thou shalt see clearly to pull the splinter out of the  
ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.  
eye of the brother of thee.

<sup>6</sup> Μὴ δώτε τὸ ἅγιον τοῖς κυσὶ, μὴδὲ βαλήτε  
Not you may give the holy to the dogs, neither cast  
τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων·  
the pearls of you before the swine;

his SPLENDOR, was ad-  
rayed like one of these.

<sup>30</sup> If, then, God so  
decorate the HERB of the  
FIELD, (which flourishes  
To-day, and To-morrow  
will be cast into a Fur-  
nace,) how much more  
you, O you distrustful!

<sup>31</sup> Therefore, be not  
anxious, saying, What  
shall we eat? or, What  
shall we drink? or, With  
what shall we be clothed?

<sup>32</sup> for all the nations  
require these things; and  
your HEAVENLY FATHER  
knows That you have need  
of all these things.

<sup>33</sup> But † seek you first  
\* his RIGHTEOUSNESS and  
KINGDOM; and all these  
things shall be superadded  
to you.

<sup>34</sup> Be not anxious, then,  
about the MORROW; for  
the MORROW will claim  
anxiety for itself. Suffi-  
cient for each DAY is its  
OWN TROUBLE.

CHAPTER VII.

<sup>1</sup> † Judge not, that you  
may not be judged;

<sup>2</sup> for as you Judge, you  
will be judged; and † by  
the Measure you dis-  
pense, it will be measured  
to you.

<sup>3</sup> † And why observest  
thou THAT SPLINTER in  
thy BROTHER'S EYE, and  
perceivest not the THORN  
in THINE-OWN EYE?

<sup>4</sup> or, how wilt thou say  
to thy BROTHER, Let me  
take the SPLINTER from  
thine EYE; and, behold, a  
THORN in thine-own EYE?

<sup>5</sup> Hypocrite! first ex-  
tract the THORN from  
thine-own EYE, and then  
thou wilt see clearly to  
take the SPLINTER from  
thy BROTHER'S EYE.

<sup>6</sup> † Give not SACRED  
THINGS to DOGS, nor  
throw your PEARLS before  
SWINE; lest they tread

\* VATICAN MANUSCRIPT—33. his RIGHTEOUSNESS and KINGDOM.  
of—omit.

34. the things

† 33. Luke xii. 31.  
† 2. Mark iv. 24.

† 1. Luke vi. 37; Rom. ii. 1; xiv. 4; 1 Cor. iv. 5; James iv. 11, 12.  
† 3. Luke vi. 41. † 6. Prov. ix. 7, 8; xxiii. 9.

μηποτε καταπατησωσιν αυτοους εν τοις ποσιν  
lest they should trample them under the feet

αυτων, και στραφεντες ρηξωσιν υμας.  
of them, and turning they should rend you.

7 Αιτειτε, και δοθησεται υμιν. ζητειτε και  
Ask, and it shall be given to you: seek, and

ευρησετε· κρουετε, και ανοιγησεται υμιν. 8 Πας  
you shall find; knock, and it shall be opened to you. All

γαρ ο αιτων λαμβανει· και ο ζητων ευρισκει·  
for the asking receives; and the seeking finds;

και τω κρουοντι ανοιγησεται. 9 Η τις \* [εστιν]  
and to the knocking it shall be opened. Or what [is there]

εξ υμων ανθρωπος, ον εαν αιτησῃ ο υιος αυτου  
of you a man, who if ask the son of him

αρτον, μη λιθον επιδωσει αυτω; 10 και εαν ιχθυον  
bread, not a stone will give to him? or if a fish

αιτησῃ, μη οφιν επιδωσει αυτω; 11 Ει ουν υμεις,  
he asks, not a serpent will give to him? If then you,

πονηροι οντες, οιδατε δοματα αγαθα διδοναι τοις  
bad ones being, know gifts good to give to the

τεκνοις υμων, ποσῳ μαλλον ο πατηρ υμων, ο  
children of you, how much more the father of you, that

εν τοις ουρανοις, δωσει αγαθα τοις αιτουσιν  
in the heavens, give good to those asking

αυτον; 12 Παντα ουν, οσα αν θελητε ινα  
him? All therefore, as much soever you may will that

ποιωσιν υμιν οι ανθρωποι, ουτω και υμεις ποιειτε  
should do to you the men, even so also you do

αυτοις· ουτος γαρ εστιν ο νομος και οι προφηται.  
to them; this for is the law and the prophets.

13 Εισελθετε δια της στενης πυλης· οτι  
Enter you in through the strait gate; for

πλατεια η πυλη, και ευρυχωρος η οδος η  
wide the gate, and broad the road that

απαγουσα εις την απωλειαν· και πολλοι εισιν  
leading into the perdition; and many are

οι εισερχομενοι δι' αυτης. 14 Τι στενη η πυλη,  
those entering through her. How strait the gate,

και τεθλιμμενη η οδος η απαγουσα εις την  
and difficult the road that leading into the

ζωην· και ολιγοι εισιν οι ευρισκοντες αυτην.  
life; and few are they finding her.

15 Προσεχετε δε απο των ψευδοπροφητων,  
Beware ye and of the false prophets,

οιτινες ερχονται προς υμας εν ενδυμασι προβα-  
who come to you in clothing of sheep,

των, εσωθεν δε εισι λυκοι αρπαγες. 16 Απο  
within but they are wolves ravenous. By

των καρπων αυτων επιγνωσεσθε αυτους. Μητι  
the fruits of them you shall know them. What

συλλεγουσιν απο ακανθων σταφυλην, η απο  
do they gather from thorns a cluster of grapes, or from

τριβολων συκα; 17 Ουτω παν δενδρον αγαθον  
thistles figs? So every tree good

καρπους καλους ποιει· το δε σαπρον δενδρον  
fruits good bears; the but corrupt tree

καρπους πονηρους ποιει. 18 Ου δυναται δενδρον  
fruits evil bears. Not is possible tree

them under their FEET, or turning again they tear you.

7 † Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you:

8 for † EVERY-ONE who ASKS, receives; and every one who SEEKS, finds; and to HIM who KNOCKS, the door \* is opened.

9 Indeed, † What Man among you, who, if his SON request Bread, will offer him a Stone?

10 or, if he ask for a Fish, will give him a Serpent?

11 If you, then, being evil, know how to impart good Gifts to your CHILDREN, how much more will THAT FATHER of yours in the HEAVENS give Good things to THOSE who ASK him?

12 † Whatever you wish that MEN should do to you, do you the same to them; for this is the LAW and the PROPHETS.

13 † Enter in through the NARROW Gate; for wide is the GATE of DESTRUCTION, and broad THAT WAY LEADING thither; and MANY are they who enter through it.

14 How narrow is the GATE of LIFE! how difficult THAT WAY LEADING thither! and how FEW are they who FIND it.

15 † Beware of FALSE TEACHERS, who come to you in the Garb of Sheep, while inwardly they are ravenous Wolves.

16 † By their FRUITS you will discover them. Are Grapes gathered from Thorns, or Figs from Thistles?

17 † Every good Tree yields good Fruit; but the BAD tree produces bad Fruit.

18 A good Tree cannot

\* VATICAN MANUSCRIPT—8. is opened.

9. is there—omit.

† 7. Matt. xxi. 22; Mark xi. 24; Luke xi. 9; John xv. 24; James i. 5.

† 8. Prov. viii.

17; Jer. xxix. 12, 18.

† 9. Luke xi. 11—13.

† 12. Luke vi. 31.

† 13. Luke xiii. 24.

† 15. 2 Pet. ii. 1—3; 1 John iv. 1; Acts xx. 28—30.

† 16. Luke vi. 42.

† 17. Matt. xii. 32.

αγαθον καρπους πονηρους ποιειν, ουδε δενδρον  
good fruits evil to bear, neither tree  
σαπροῦ καρπους καλους ποιειν. <sup>19</sup> Παν δενδρον,  
corrupt fruits good to bear. Every tree,  
μη ποιουν καρπον καλον, εκκοπτεται και εις πυρ  
not bearing fruit good is cut down and into a fire  
βαλλεται. <sup>20</sup> Αραγε απο των καρπων αυτων  
is cast. Therefore by the fruits of them  
επιγνωσεσθε αυτους:  
you shall know them.

<sup>21</sup> Ου πας ο λεγων μοι· Κυριε, κυριε, εισελευ-  
Not all who saying to me; O Lord, O Lord, shall enter  
σεται εις την βασιλειαν των ουρανων· αλλ' ο  
into the kingdom of the heavens; but he  
ποιων το θελημα του πατρος μου, του εν ουρανοις.  
doing the will of the father of me, of that in heavens.

<sup>22</sup> Πολλοι ερουσι μοι εν εκεινη τη ημερα· Κυριε,  
Many shall say to me in that the day; O Lord,  
κυριε, ου τω σω ονοματι προεφητευσamen, και  
O Lord, not to the thy name have we prophesied, and  
τω σω ονοματι δαιμονια εξεβαλομεν, και τω  
to the thy name demons have we cast out, and to the  
σω ονοματι δυναμεις πολλας εποιησαμεν; <sup>23</sup> Και  
thy name wonders many have we done? And  
τοτε ομολογησω αυτοις· 'Οτι ουδεποτε εγνων  
then I will declare to them; Because never I knew  
υμας· αποχωρειτε απ' εμου οι εργαζομενοι την  
you; depart from me those working the  
ανομιαν.  
lawlessness.

<sup>24</sup> Πας ουν οστις ακουει μου τους λογους  
All therefore whoever hears of me the words  
τουτους, και ποιει αυτους, ομοιωσω αυτον ανδρι  
these, and does them, I will compare him to a man  
φρονιμου; οστις οικοδομησε την οικιαν αυτου επι  
prudent, who built the house of him upon  
την πετραν· <sup>25</sup> και κατεβη η βροχη, και ηλθον  
the rock; and fell down the rain, and came  
οι παταμοι, και επνευσαν οι ανεμοι, και προσε-  
the floods, and blew the winds, and beat  
σesson τη οικια εκεινη· και ουκ επεσε· τεθεμελι-  
against the house that; and not it fell; it was founded  
ωτο γαρ επι την πετραν.  
for on the rock.

<sup>26</sup> Και πας ο ακουων μου τους λογους τουτους,  
And all who hearing of me the words these,  
και μη ποιων αυτους, ομοιωθησεται ανδρι μωρω,  
and not doing them; shall be compared to a man foolish,  
οστις οικοδομησε την οικιαν αυτου επι την αμμον·  
who built the house of him upon the sand;  
<sup>27</sup> και κατεβη η βροχη, και ηλθον οι ποταμοι,  
and fell down the rain, and came the floods,  
και επνευσαν οι ανεμοι, και προσεκοψαν τη  
and blew the winds, and dashed against the  
οικια εκεινη, και επεσε· και ην η πτωσις αυτης  
house that, and itself; and was the fall her  
μεγαλη.  
great.

yield bad Fruit; nor a  
bad Tree, good Fruit.

<sup>19</sup> ‡ (Every Tree not  
producing good Fruit, is  
cut down, and cast into  
a Fire.)

<sup>20</sup> Therefore, by their  
FRUITS you will discover  
them.

<sup>21</sup> Not EVERY-ONE who  
SAYS to me, ‡ Master,  
Master, will enter into  
the KINGDOM of the HEA-  
VENS; but HE who PER-  
FORMS the WILL of THAT  
FATHER of mine in \* the  
HEAVENS.

<sup>22</sup> Many will say to me  
in That DAY, Master,  
Master, have we not  
taught in THY Name?  
and in THY Name expelled  
Demons? and in THY  
Name performed many  
Wonders?

<sup>23</sup> And then I will  
plainly declare to them,  
‡ I never approved of you.  
Depart from me, YOU who  
PRACTISE INIQUITY.

<sup>24</sup> ‡ Therefore, whoever  
hears these PRECEPTS of  
Mine, and obeys them,  
\* he will be compared to a  
prudent Man, who built  
\* HIS House on the ROCK;

<sup>25</sup> for though the RAIN  
fell, and the TORRENTS  
came, and the WINDS  
blew, and rushed upon  
that HOUSE, it fell not,  
because it was founded  
on the ROCK.

<sup>26</sup> But EVERY-ONE who  
HEARS these PRECEPTS of  
Mine, and disobeys them,  
will be compared to a  
foolish Man, who built  
\* HIS House on the SAND;

<sup>27</sup> for when the RAIN  
fell, and the TORRENTS  
came, and the WINDS  
blew, and dashed against  
that HOUSE, it fell, and  
great was its RUIN."

VATICAN MANUSCRIPT—21. THE HEAVENS.  
House. 26. HIS HOUSE.

24. He will be compared

24. HIS

‡ 19. Matt. iii. 10.

‡ 21. Matt. xxv. 11; Luke vi. 45, xiii. 25; Rom. ii. 13; James i. 22.

‡ 23. Luke xiii. 27.

‡ 24. Luke vi. 47—48.

28 Καὶ ἐγένετο, ὅτε συνετέλεσεν ὁ Ἰησοῦς  
And it came to pass, when had finished the Jesus  
τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι  
the words these, were astounded the crowds  
ἐπὶ τῇ διδασκῇ αὐτοῦ. 29 Ἦν γὰρ διδασκῶν  
at the teaching of him. He was for teaching  
αὐτοὺς ὥς ἐξουσίαν ἔχων, καὶ οὐχ ὥς οἱ γραμματεῖς.

ΚΕΦ. 8.

1 Καταβάντι δὲ αὐτῷ ἀπο τοῦ ὄρους, ἠκολού-  
Coming down and to him from the mountain, followed  
θησαν αὐτῷ ὄχλοι πολλοί. 2 Καὶ ἰδὼν, λεπρὸς  
after him crowds great. And lo, a leper  
ἐλθὼν προσεκύνει αὐτῷ, λέγων· Κυριε, εἰ  
coming prostrated to him, saying; O sir, if  
θέλῃς, δύνασαι με καθαρίσαι. 3 Καὶ ἐκτείνας  
thou wilt, thou art able me to cleanse. And putting forth  
τὴν χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων· Θέλω,  
the hand, he touched him the Jesus, saying; I will,  
καθαρισθῇ. Καὶ εὐθεὺς ἐκαθαρίσθη αὐτοῦ ἡ  
be thou cleansed. And immediately was cleansed of him the  
λεπρὰ. 4 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ὅρα μηδε-  
leprosy. And says to him the Jesus; See no one  
εἰπῆς· ἀλλὰ ὑπάγε, σέαυτον δείξον τῷ ἱερεῖ,  
thou tell; but go, thyself show to the priest,  
καὶ προσενεγκε τοῦ δῶρον, ὃ προσέταξε Μωσῆς,  
and offer the gift, which commanded Moses,  
εἰς μάρτυριον αὐτοῖς.  
for a witness to them.

5 Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναοὺμ, προσ-  
Having entered and to him into Capernaum, came  
ἦλθεν αὐτῷ ἑκατοντάρχος, παρακαλῶν αὐτόν,  
to him a centurion, addressing him,  
6 καὶ λέγων· Κυριε, ὁ παῖς μου βεβλήται ἐν τῇ  
and saying; O sir, the boy of me is laid in the  
οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. 7 Καὶ  
house a paralytic, greatly being afflicted. And  
λέγει αὐτῷ ὁ Ἰησοῦς· Εἰ μὴ ἐλθὼν θεραπεύσω  
says to him the Jesus; I coming will heal  
αὐτόν. 8 Καὶ ἀποκριθεὶς ὁ ἑκατοντάρχος ἐφῆ-  
him. And answering the centurion said;  
Κυριε, οὐκ εἰμι ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην  
O sir, not I am fit that of me under the roof  
εἰσελθῇ· ἀλλὰ μόνον εἶπε λόγῳ, καὶ ἰαθῇ-  
thou shouldst enter; but only speak a word, and will be  
σεται ὁ παῖς μου. 9 Καὶ γὰρ ἐγὼ ἄνθρωπος εἰμι  
healed the boy of me. Even for I a man am

28 And it happened, when JESUS had finished this DISCOURSE, that [the] PEOPLE were struck with awe at his mode of INSTRUCTION;

29 for he taught them as possessing Authority, and not as \*their SCRIBES.

CHAPTER VIII.

1 Being come down from the MOUNTAIN, followed by great Crowds,

2 behold, †a Leper coming, prostrated himself, saying, "Sir, if thou wilt, thou canst cleanse me."

3 And JESUS extending his HAND, touched him, saying, "I will; be thou clean;" and instantly he was †purified from His LEPROSY.

4 Then JESUS says to him, "See that thou tell no one; but go, †show thyself to the PRIEST, and present the †OBOLATION enjoined by Moses, for †Notifying [the cure] to the people."

5 † And having entered Capernaum, a † Centurion came to him, earnestly accosting him,

6 and saying, "Sir, my SERVANT is laid in the HOUSE, seized with palsy, being greatly afflicted."

7 \* He says to him, "I am coming, and will cure him."

8 \* And the CENTURION answered, "Sir, I am not worthy that thou shouldst come under my ROOF; but only command by word, and my SERVANT will be cured:

9 for even I am a man

\* VATICAN MANUSCRIPT—29. their SCRIBES.

7. He says.

8. And the CENTURION.

† 3. By such a sign did Moses convince the house of Israel that God had sent him; and the Jews themselves confess that leprosy is the finger of God, a disease peculiarly of his sending and removing; and that it is not lawful for the physician, or any but the priest directly appointed in his course, so much as to attempt the cure of it.—Townson. † 4. A sin-offering, and a burnt-offering with the meat-offering, and the priest shall make atonement for him.—Lev. xiv. 31. † 4. for notifying [the cure] to the people—so Geo. Campbell translates. The oblation could not be an evidence to the priest, as he had the privilege to inspect the man in private, before he was permitted to enter the temple to make an oblation. The ceremony consequent upon obtaining this permission, was the testimony of the priest to the people, that the man's leprosy was removed, and that he was no longer excluded from society. † 5. A Roman officer, who had the command of one hundred soldiers.

† 28. Mark i. 22; Luke iv. 32.

† 2. Mark i. 40—44; Luke v. 12—14.

† 4. Lev.

xiv. 4—32.

† 5. Luke vi. 1—19.

ὑπο ἐξουσίαν, ἔχων ὑπ' ἐμαυτοῦ στρατιώτας·  
under authority, having under myself soldiers;  
καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται· καὶ  
and I say to this; Go, and he goes; and  
ἀλλῳ· Ἐρχου, καὶ ἐρχεται· καὶ τῷ δούλῳ μου·  
to another; Come, and he comes; and to the slave of me;  
Ποίησον τούτο, καὶ ποιεῖ. <sup>10</sup> Ἀκούσας δὲ ὁ  
Do this, and he does. Hearing and the

Ἰησοῦς, ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν·  
Jesus, was astonished, and said to those following;

Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην  
Indeed I say to you, not even in the Israel so great  
πίστιν εὑρον. <sup>11</sup> Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπο  
faith I have found. I say but to you, that many from

ἀνατολῶν καὶ δυσμῶν ἥξουσιν, καὶ ἀνακλιθήσονται  
east and west will come, and will lie down

μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλ-  
with Abraham and Isaac and Jacob in the kingdom

εἰς τῶν οὐρανῶν. <sup>12</sup> Οἱ δὲ υἱοὶ τῆς βασιλείας  
of the heavens. The but sons of the kingdom

ἐκβληθήσονται εἰς τὸ σκοτὸς τὸ ἐξώτερον· ἐκεῖ  
shall be cast out into the darkness the outer; there

ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.  
will be the weeping and the gnashing of the teeth.

<sup>13</sup> Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ· Ὑπάγε,  
And said the Jesus to the centurion; Go,

\*[καὶ] ὥς ἐπίστευσας γενήθητω σοί. Καὶ ἰαθῇ  
[and] as thou hast believed let it be done to thee. And was healed

ὁ παῖς αὐτοῦ ἐν τῇ ᾠρᾷ ἐκείνῃ.  
the boy of him in the hour that.

<sup>14</sup> Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρον,  
And coming the Jesus into the house of Peter,

εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρεσ-  
saw the mother-in-law of him being laid down and burning

σοῦσαν. <sup>15</sup> Καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ  
with fever. And he touched the hand of her, and

ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διη-  
left her the fever; and arose, and minis-

κοῦει αὐτοῖς. <sup>16</sup> Ὁψίας δὲ γενομένης, προσήνεγ-  
tered to them. Evening now being come, they brought

καὶ αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξεβάλε  
to him being possessed many; and he cast out

τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς  
the spirits by a word, and all those sickness

ἐχοντας ἐθεράπευσεν. <sup>17</sup> Ὅπως πληρωθῇ τὸ  
having he healed; that might be fulfilled the

ῥῆθην διὰ Ἠσαίου τοῦ προφήτου, λέγοντος·  
word spoken through Esaias the prophet, saying;

“Αὐτὸς τὰς ἀσθενείας ἡμῶν ἐλάβε, καὶ τὰς  
“Himself the weaknesses of us he took away, and the

νόσους ἐβάστασεν.”  
diseases he removed.”

<sup>18</sup> Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ  
Seeing and the Jesus great multitudes about

\* appointed under Autho-  
rity, having soldiers under  
me, say to this one, ‘Go,’  
and he goes; to another,  
‘Come,’ and he comes;  
and to my SERVANT, ‘Do  
this,’ and he does it.”

<sup>10</sup> And JESUS listen-  
ing, was astonished, and  
said to THOSE WALKING  
with him, “Indeed, I say  
to you, I have not found  
So-great Faith \* among  
any in ISRAEL:

<sup>11</sup> and I assure you,  
† That many will come  
from the East and from  
the West, and will recline  
with Abraham and Isaac  
and Jacob, in the KING-  
DOM of the HEAVENS;

<sup>12</sup> † but the SONS of  
the KINGDOM will be  
driven into the † OUTER  
DARKNESS, where will be  
WEEPING and GNASHING  
of TEETH.”

<sup>13</sup> Then JESUS said to  
the CENTURION, “Go; be  
it done to thee as thou  
hast believed.” And \*the  
SERVANT WAS IMMEDI-  
ATELY restored.

<sup>14</sup> † Then JESUS enter-  
ing into Peter’s HOUSE,  
saw his WIFE’S MOTHER  
lying sick of a fever:

<sup>15</sup> and he touched her  
HAND, and the FEVER left  
her; and she arose, and  
entertained \* him.

<sup>16</sup> † Now, in the even-  
ing, they brought to him  
many demoniacs; and he  
expelled the SPIRITS with  
a Word, and cured ALL  
the SICK;

<sup>17</sup> that the WORD SPO-  
KEN through Isaiah the  
PROPHET might be veri-  
fied, saying, †† “He has  
“himself carried off our  
“INFIRMITIES, and borne  
“our DISTRESSES.”

<sup>18</sup> And JESUS seeing

\* \* VATICAN MANUSCRIPT—9. appointed under. 10. among any in. 13. and—omit.  
13. the SERVANT. 15. him.

† 12. Our Lord continues the image of a feast: the banqueting room was in the night illu-  
minated with many lamps. He who is driven out of it and the house, is in darkness, and the  
further he is removed, the grosser the darkness.—Wetstein. † 17. “This man beareth  
away our sins, and for us he is in sorrow.”—Thomson’s Septuagint translation of Isa. liii. 4.

† 11. Luke xiii. 29. † 12. Matt. xxi. 43. † 14. Mark i. 29—21; Luke iv. 39.  
† 16. Mark i. 32; Luke iv. 40. † 17. Isa. liii. 4.



αὐτον, ἐκέλευσεν ἀπελθαι εἰς τὸ περαν. <sup>19</sup> Καὶ  
him, he gave orders to depart to the otherside. And  
προσελθὼν εἰς γραμματεὺς, εἶπεν αὐτῷ· Διδασ-  
coming one scribe, said to him; O teacher,  
καλε, ἀκολουθήσω σοι, ὅπου εἶαν ἀπερχῇ. <sup>20</sup> Καὶ  
I will follow thee, where ever thou goest. And  
λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλέους  
says to him the Jesus; The foxes dens  
ἐχουσι, καὶ τὰ πετεῖνα τοῦ οὐρανοῦ κατασκηνο-  
they have, and the birds of the heaven nests;  
σεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, ποῦ τὴν  
the but son of the man not he has, where the  
κεφαλὴν κλινῇ. <sup>21</sup> Ἄλλος δὲ τῶν μαθητῶν  
head he may rest. Another and of the disciples  
αὐτοῦ εἶπεν αὐτῷ· Κυριε, ἐπιτρέψον μοι πρῶτον  
of him said to him; O master, permit thou me first  
ἀπελθαι, καὶ θαψαί τον πατέρα μου. <sup>22</sup> Ὁ δὲ  
to go, and to bury the father of me. The but  
Ἰησοῦς εἶπεν αὐτῷ· Ακολουθε μοι, καὶ ἀφες  
Jesus said to him; Follow me, and leave  
τοὺς νεκροὺς θαψαί τοὺς ἑαυτῶν νεκροὺς.  
the dead ones to bury the of themselves dead ones.  
<sup>23</sup> Καὶ ἐμβαντὶ αὐτῷ εἰς τὸ πλοῖον, ἠκολούθη-  
And entering to him into the ship, followed  
σαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>24</sup> Καὶ ἰδού, σεισμός  
to him the disciples of him. And lo, a commotion  
μεγάλος ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον  
great arose in the sea, so as the ship  
καλυπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκα-  
to cover by the waves; he but was  
θευδε. <sup>25</sup> Καὶ προσελθόντες οἱ μαθηταὶ ἠγείραν  
asleep. And coming the disciples awoke  
αὐτον, λέγοντες· Κυριε, σῶσον ἡμᾶς, ἀπολ-  
him, saying; O master, do thou save [us,] we  
υμεθα. <sup>26</sup> Καὶ λέγει αὐτοῖς· Τί δειλοὶ ἐστε,  
perish. And he says to them: How timid you are,  
ὀλιγοπιστοὶ; Τότε ἐγερθεὶς ἐπετίμησε τοῖς  
O you of weak faith? Then arising he rebuked the  
ἀνεμοῖς καὶ τῇ θαλάσῃ· καὶ ἐγένετο γαλήνη  
winds and the sea; and there was a calm  
μεγάλῃ. <sup>27</sup> Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες·  
great. The and men were astonished, saying;  
Ποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ ἀνεμοὶ καὶ ἡ  
What is this, that even the winds and the  
θαλάσσα ὑπακούουσιν αὐτῷ;  
sea hearken to him?  
<sup>28</sup> Καὶ ἐλθὼν αὐτῷ εἰς τὸ περαν, εἰς τὴν  
And coming to him to the other side, into the  
χωρὰν τῶν Γεργεσηνῶν, ὑπηντήσαν αὐτῷ δύο  
country of the Gergesenes, met him two  
δαίμονιζομενοί, ἐκ τῶν μνημείων ἐξερχομενοί,  
being demonized. out of the sepulchres coming forth,  
χαλεποὶ λίαν, ὥστε μὴ ἰσχυεῖν τίνα παρελθεῖν  
fierce very, so that not to be able any one to pass along

\*a Crowd about him, gave orders to pass to the OPPOSITE-SIDE.

19 And a certain Scribe approaching, said to him, †“Rabbi, I will follow thee wherever thou goest.”

20 And JESUS says to him, “The FOXES have HOLES, and the BIRDS of HEAVEN places of shelter, but the SON of MAN has not where he may recline his HEAD.”

21 And another, one of \*the DISCIPLES said to him, †“Master, permit me first to go and bury my FATHER.”

22 But JESUS \*says to him, “Follow me; and leave the DEAD ONES to inter THEIR own Dead.”

23 Then going on board \*a Boat, his DISCIPLES followed him.

24 † And behold, there arose a violent Tempest in the LAKE, so that the BOAT was being covered by the BILLOWS; but he was asleep.

25 And \*they came and awoke him, saying, “Save, Master; we perish!”

26 And he says to them, “Why are you afraid, O you distrustful?” Then arising, he rebuked the WINDS and the SEA, and there was a great Calm.

27 And the MEN were astonished, saying, “How great is this man! for even the WINDS and the SEA obey him.”

28 † And coming to the OPPOSITE-SIDE, into the REGION of the \*GADARENES, there met him two Demoniacs, coming forth from the MONUMENTS, so very furious, that no one was able to pass along that ROAD.

\* VATICAN MANUSCRIPT—18. a Crowd. 21. the DISCIPLES. 22. says. 23. a Boat—so Lachmann and Tischendorf. 25. they came. 25. us—omit. 28. GADARENES—so Tischendorf; but Lachmann reads GERASENES.

† 18. Opposite side or shore of the Lake Gennesareth. Crossing this lake does not always denote sailing from the east side to the west, or inversely; though the river Jordan, both above and below the lake, ran southwards. The lake was of such a form, that, without any impropriety, it might be said to be crossed in other directions, even by those who kept on the same side of the Jordan.—Campbell.

† 19. Luke ix. 57. † 21. Luke ix. 59. † 24. Mark iv. 37; Luke viii. 23. † 28. Mark v. 1; Luke viii. 26.

δια την ὁδὸν ἐκείνης. <sup>29</sup> Καὶ ἰδού, ἐκραζάν  
by the way that. And lo, they cried out  
λεγοντες· Τι ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ; ἢ λέ-  
saying; What to us and to thee, O son of the God? Comest  
thes ὥδε πρὸ καιροῦ βασανισαὶ ἡμᾶς; <sup>30</sup> Ἦν δὲ  
thou here before a destined time to torment us? There was now  
μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν  
at some distance from them a herd of swine many  
βοσκομένη. <sup>31</sup> Οἱ δὲ δαίμονες παρεκάλουν αὐτόν,  
feeding. The and demons implored him,  
λεγοντες· Εἰ ἐκβάλλεις ἡμᾶς, ἀποστείλον ἡμᾶς  
saying; If thou cast out us, send us  
εἰς τὴν ἀγέλην τῶν χοίρων. <sup>32</sup> Καὶ εἶπεν αὐτοῖς·  
to the herd of the swine. And he said to them;  
Ἕπαγετε. Οἱ δὲ ἐξελθόντες ἀπηλθον εἰς τοὺς  
Go; They and coming out they went to the  
χοίρους. Καὶ ἰδού, ὥρμησε πᾶσα ἡ ἀγέλη κατὰ  
swine. And lo, rushed whole the herd down  
τοῦ κρημνοῦ εἰς τὴν θαλάσσαν, καὶ ἀπέθανον ἐν  
the steep place into the lake, and died in  
τοῖς ὕδασιν. <sup>33</sup> Οἱ δὲ βοσκόντες ἐφυγον, καὶ  
the waters. They and feeding them fled, and  
ἀπελθόντες εἰς τὴν πόλιν, ἀπηγγείλαν πάντα,  
arriving at the city, related all,  
καὶ τὰ τῶν δαιμονιζομένων. <sup>34</sup> Καὶ ἰδού, πᾶσα  
and that of those being demonized. And lo, whole  
ἡ πόλις ἐξηλθεν εἰς συναντήσιν τῷ Ἰησοῦ· καὶ  
the city went out to a meeting to the Jesus; and  
ἰδόντες αὐτόν, παρεκάλεσαν, ὥπως μεταβῇ  
seeing him, they entreated, that he would depart  
ἀπὸ τῶν ὁρίων αὐτῶν.  
from the coasts of them.

ΚΕΦ. Θ'. 9.

<sup>1</sup> Καὶ ἐμβὰς εἰς τὸ πλοῖον, διέπερασε, καὶ  
And stepping into the boat, he passed over, and  
ἦλθεν εἰς τὴν ἰδίαν πόλιν. <sup>2</sup> Καὶ ἰδού, προσέφερον  
came to the own city. And lo, they brought  
αὐτῷ, παραλυτικόν, ἐπὶ κλινῆς βεβλημένον.  
to him, a paralytic, upon a bed lying.  
Καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ  
And seeing the Jesus the faith of them, he said to the  
παραλυτικῷ· Θάρσει, τέκνον· ἀφεωνται \* [σοί]  
paralytic; Take courage, son; are forgiven [thee]

<sup>29</sup> And, behold, they  
cried out, saying, "What  
hast thou to do with us,  
O Son of God? Comest  
thou hither before the ap-  
pointed Time, to torment  
us?"

<sup>30</sup> Now there was at  
some distance from them  
a great Herd of Swine  
feeding.

<sup>31</sup> And the DEMONS  
implored him, saying, "If  
thou dismiss us, send us  
away to the HERD of  
SWINE."

<sup>32</sup> And he said to them,  
"Go." And THEY, going  
forth, went away to the  
SWINE; and behold, the  
Whole HERD rushed down  
† the PRECIPICE into the  
LAKE, and perished in the  
WATERS.

<sup>33</sup> Then the SWINE-  
HERDS fled, and reaching  
the CITY, related all this,  
and the THINGS concern-  
ing the DEMONIACS.

<sup>34</sup> And presently the  
Whole CITY came forth to  
meet JESUS, and seeing  
him, they entreated that  
he would retire from their  
VICINITY.

CHAPTER IX.

<sup>1</sup> Then stepping on  
board \* a Boat, he crossed  
the lake, and came to his  
† OWN City.

<sup>2</sup> And they brought to  
him a paralytic, lying on  
a Bed: and JESUS per-  
ceiving their FAITH, said  
to the PARALYTIC, "Son,

\* VATICAN MANUSCRIPT—1. a Boat. 2. thee—omit

† 32. The following extract from "Hackett's Tour in the Holy Land," will serve as an illus-  
tration:—"COUNTRY OF THE GADARENES.—I spent a night, and part of two days, in the vi-  
cinity of the Lake of Tiberias. My tent was pitched near the Hot Baths, about a mile south  
of the town of Tiberias, and, consequently, near the south end of the lake. In looking across  
the water to the other side, I had before me the country of the Gadarenes, where the swine,  
impelled by an evil spirit, plunged into the sea. I was struck with a mark of accuracy in the  
sacred writers, which had never occurred to me till then. They state that 'the swine ran  
violently down the steep place or precipice,' (the article being required by the Greek,) 'and  
were choked in the waters.' It is implied here, first, the hills in that region approach near  
the water; and, secondly, that they fall off so abruptly along the shore, that it would be na-  
tural for a writer, familiar with that fact, to refer to it as well known. Both these implica-  
tions are correct. A mass of rocky hills overlook the sea on that side, so near the water,  
that one sees their dark outline reflected from its surface, while their sides, in general, are  
so steep, that a person familiar with the scenery would hardly think of speaking of a steep  
place or precipice, where so much of the coast forms but one continuous precipice. Our  
translators omit the definite article, and show, by this inadvertence, how naturally the more  
exact knowledge of the Evangelists influenced their language."

‡ 1. Matt iv. 13. ‡ 2. Mark ii. 3; Luke v. 18.

αἱ ἁμαρτίαι σου. <sup>3</sup> Καὶ ἰδού, τινες τῶν γραμμα-  
the sins of thee. And lo, some of the scribes  
τεων εἶπον ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ. <sup>4</sup> Καὶ  
said among themselves; This blasphemeth.  
ἰδὼν δὲ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῆν, εἶπεν·  
knowing the Jesus the thoughts of them, says;  
Ἰ· ἅτι ὑμεῖς ἐνθυμεῖσθε πονήρα ἐν ταῖς καρδίαις  
Why you think evils in the hearts  
μῶν; <sup>5</sup> Τί γὰρ ἐστὶν ευκοπώτερον; εἰπεῖν·  
you? Which for is easier? to say;  
Ἀφεῶνται σου αἱ ἁμαρτίαι; ἢ εἰπεῖν· Ἐγείραι  
Are forgiven of thee the sins? or to say: Arise  
καὶ περιπατεῖ; <sup>6</sup> ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν  
and walk? That but you may know that authority  
ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι  
has the son of the man on the earth to forgive  
ἁμαρτίας· (τότε λέγει τῷ παραλυτικῷ) Ἐγερ-  
sins; (then he says to the paralytic,) Arising  
θεῖς ἀρον σου τὴν κλινὴν, καὶ ὑπάγε εἰς τὸν  
take up of thee the bed, and go into the  
οἶκόν σου. <sup>7</sup> Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον  
house of thee. And arising he went to the house  
αὐτοῦ. <sup>8</sup> Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ  
of him, Seeing and the crowds wondered, and  
ἐδοξάσαν τὸν θεόν, τὸν δόντα ἐξουσίαν τοιαύτην  
glorified the God, that having given authority so great  
τοῖς ἀνθρώποις.  
to the men.

<sup>9</sup> Καὶ παραγὼν δὲ Ἰησοῦς ἐκεῖθεν, εἶδεν ἀνθρώ-  
And passing on the Jesus from thence, he saw a man  
πον καθήμενον ἐπὶ τῷ τελωνίῳ, Ματθαῖον  
sitting at the custom-house, Matthew  
λεγομένον· καὶ λέγει αὐτῷ· Ἀκολουθεῖ μοι.  
being named; and he says to him; Follow me.  
Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. <sup>10</sup> Καὶ ἐγένετο,  
And rising up he followed him. And it happened,  
αὐτοῦ ἀνακείμενον ἐν τῇ οἰκίᾳ, καὶ ἰδού, πολλοὶ  
of him reclining at table in the house, and lo, many  
τελώναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο  
publicans and sinners coming reclined  
τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. <sup>11</sup> Καὶ  
with the Jesus and the disciples of him. And  
ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ·  
seeing the Pharisees said to the disciples of him;  
Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει  
Why with the publicans and sinners eats  
ὁ διδασκαλὸς ὑμῶν; <sup>12</sup> Ὁ δὲ Ἰησοῦς ἀκούσας,  
the teacher of you? The and Jesus hearing  
εἶπεν· [αὐτοῖς]· Οὐ χρεῖαν ἔχουσιν οἱ ἰσχυροὶ  
says [to them;] No need have those being well  
ἰατροῦ, ἀλλ' οἱ κακῶς ἐχόντες. <sup>13</sup> Πορεύθεντες  
of a physician, but those sick being. You are going  
δε μαθετέ, τί ἐστίν· Ἐλεον θέλω, καὶ οὐ  
but learn what is; Mercy I wish, and not

take courage; Thy sins are forgiven.<sup>2</sup>

<sup>3</sup> And behold, some of the SCRIBES said among themselves, "This man blasphemeth."

<sup>4</sup> But JESUS discerning their THOUGHTS, said, "Why do you think evil [things] in your HEARTS?"

<sup>5</sup> For, which is easier? to say, \*Thy SINS are forgiven; or to say, [with effect,] Arise, and walk?

<sup>6</sup> But that you may know that the SON of MAN has Authority on EARTH to forgive Sins," (then he says to the PARALYTIC,) "Arise, take up Thy BED, and go to thy HOUSE."

<sup>7</sup> And arising, he went to his HOUSE.

<sup>8</sup> And the PEOPLE seeing it, \*feared and praised THAT GOD who had GIVEN such Authority to MEN.

<sup>9</sup> † And JESUS, passing on from thence, saw a Man, named Matthew, sitting at the † TAX-OFFICE; and he says to him, "Follow me." And he arose, and followed him.

<sup>10</sup> And it came to pass, as he was reclining at table in his HOUSE, behold, † Many Tribute-takers and † Sinners coming, reclined with JESUS and his DISCIPLES.

<sup>11</sup> And the PHARISEES observing it, said to his DISCIPLES, † "Why does YOUR TEACHER eat with TRIBUTE TAKERS and Sinners?"

<sup>12</sup> But \* HE hearing it, says, "THEY who are in HEALTH have no need of a Physician, but THEY who are SICK."

<sup>13</sup> But go, and learn what that is, † I desire

<sup>2</sup> VATICAN MANUSCRIPT—5. Thy sins. hearing.  
<sup>12</sup> to them—omit.

8. feared—so Lach. and Tisch.

<sup>12</sup> HE

† 9. Probably an office erected on the side of the lake for collecting toll of passengers, and receiving the customs for goods carried by water. † 10. The word *hamartololos*, sinner, is generally used in the Gospels, and indeed throughout the N. T., either to signify a Gentile, or such of the Jews who, from their illicit practices, were looked upon in the same light with the Gentiles. See Gal. ii. 15.

† 9. Mark ii. 14; Luke v. 27.  
:18. Hos. vi. 6; Matt. xii. 7.

† 10. Mark ii. 15; Luke v. 29

† 11. Luke xv. 2

θυσιαν." Ου γαρ ηλθον καλεσαι δικαιους, αλλ' αμαρτωλους.

14 Τότε προσερχονται αυτοι μαθηται Ιωαννου, λεγοντες· Διατι ημεις και οι Φαρισαιοι νηστευομεν\* [πολλα,] οι δε μαθηται σου ου νηστευουσι;

15 Και ειπεν αυτοις ο Ιησους· Μη δυνανται οι υιοι του νυμφωνος πενθειν, εφ' οσον μετ' αυτων εστιν ο νυμφιος; Ελευσονται δε ημεραι, οταν απαρθη απ' αυτων ο νυμφιος, και τοτε νηστευουσιν. 16 Ουδεις δε επιβαλλει επιβλημα ρακους αγραφου επι ιματιω παλαιω· αιρει γαρ το πληρωμα αυτου απο του ιματιου, και χειρον σχισμα γινεται. 17 Ουδε βαλλουσιν οινον νεον εις ασκους παλαιους· ει δε μηγε, ρηγνυνται οι ασκοι, και ο οινος εκχειται, και οι ασκοι απολυνται· αλλα βαλλουσιν οινον νεον εις ασκους καινους, και αμφοτεροι συντηρουνται.

18 Ταυτα αυτου λαλουντος, αυτοις, ιδου, αρχων εις ελθων προσεκυρει αυτω, λεγων· 'Οτι η θυγατηρ μου αρτι ετελευτησεν· αλλα ελθων επιθεσ την χειρα σου επ' αυτην, και ζησεται. 19 Και εγερθεις ο Ιησους ηκολουθησεν αυτω, και οι μαθηται αυτου. 20 Και ιδου, γυνη αιμορρουςα δωδεκα ετη, προσελθουσα οπισθεν, ηψατο του κρασπεδου του ιματιου αυτου. 21 Ελ-εγε γαρ εν εαυτη· Εαν μονον αψωμαι του ιματιου αυτου, σωθησομαι. 22 Ο δε Ιησους επιστραφεις

'Compassion, † and not 'a Sacrifice;' for I came not to call Righteous men, but Sinners."

14 Then John's DISCIPLES accosting him, said, † "Why and the PHARISEES fast, why not also thy DISCIPLES?"

15 And JESUS says to them, † "Can the BRIDEGROOM MEN mourn, while the BRIDEGROOM is with them? But the Time will come, when the BRIDEGROOM will be taken from them, † and then they will fast."

16 No one puts a Piece of undressed Cloth on an old Garment; because the PATCH itself would tear the GARMENT, and a worse Rent be made.

17 Neither do persons put new Wine into old Skins; for if they do, the SKIN bursts, and the WINE is spilled, and the SKINS are destroyed; but they put new Wine into new Skins, and both are preserved."

18 † While he was thus speaking to them, a certain Ruler coming, prostrated to him, saying, "My DAUGHTER is by this time dead; but come, lay thy HAND on her, and she will revive."

19 And JESUS arising, with his DISCIPLES, followed him.

20 † And, behold, a Woman, having been afflicted with an hemorrhage for Twelve Years, coming behind, touched the TURT of his MANTLE;

21 for she said within herself, "If I can only touch his MANTLE, I shall be cured."

22 JESUS turning, and

\* VATICAN MANUSCRIPT—14. much—omit.

† 13. "I desire mercy, rather than sacrifice."—Septuagint. Lord's answer will appear more appropriate from the fact that John was now in prison, so that his followers were fasting in consequence of their master's removal from them.

† 17. Skins of the kid were very much used by the ancients for their wine. They were used whole, and the openings for the legs and head were tied up with strings. They were not strong enough to be used a second time for the same purpose.—Samuel Sharpe.

† 14. Mark ii. 18; Luke v. 33.  
† 20. Mark v. 25; Luke viii. 43.

† 15. John iii. 29.

† 18. Mark v. 22; Luke viii. 41.

και ιδων αυτην, ειπε· **Θαρσει, θυγατερ· ἡ**  
and seeing her, said; Take courage, daughter; the  
**πιστις σου σεσωκε σε.** **Και εσωθη ἡ γυνη απο**  
faith of thee has saved thee. And was well the woman from  
**της ὥρας ἐκεινης.** <sup>23</sup> **Και ελθων ὁ Ἰησους εἰς**  
the hour of that. And coming the Jesus into  
**την οἰκίαν του ἀρχοντος, και ιδων τους αὐλητας,**  
the house of the ruler, and seeing the flute-players,  
**και τον οχλον θορυβουμενον,** <sup>24</sup> **λεγει \* [αὐτοῖς.]**  
and the crowd making a noise, says [to them;]  
**Ἀναχωρεῖτε· οὐ γὰρ ἀπεθάνε το κορασιον, ἀλλὰ**  
Withdraw; not for is dead the girl, but  
**καθευδει.** **Και κατεγελων αὐτου.** <sup>25</sup> **Ὅτε δε**  
sleeps. And they derided him. When but  
**ἐξεβλήθη ὁ οχλος, εἰσελθων ἐκρατησε της**  
they put out the crowd, he entering took hold of the  
**χείρος αὐτης· και ηγερθη το κορασιον.** <sup>26</sup> **Και**  
hand of her; and was raised the girl. And  
**ἐξηλθεν ἡ φημη αὐτή εἰς ὅλην την γην ἐκεινην.**  
went forth the report this into all the land that.

<sup>27</sup> **Και παραγοντι ἐκείθεν τῷ Ἰησῳ, ἠκολού-**  
And passing on from there the Jesus, went  
**θησαν \* [αὐτῷ] δυο τυφλοὶ, κρᾶζοντες και**  
after [him] two blind men, crying out and  
**λεγοντες· Ἐλεησον ἡμᾶς, υἱὲ Δαυιδ.** <sup>28</sup> **Ἐλθοντι**  
saying; Have pity on us, O son of David. Being come  
**δε εἰς τὴν οἰκίαν, προσήλθον αὐτῷ οἱ τυφλοὶ,**  
and into the house, came to him the blind men,  
**και λεγει αὐτοῖς ὁ Ἰησους· Πιστευετε, ὅτι δυνα-**  
and says to them the Jesus; Do you believe, that I am  
**μαι τουτο ποιῆσαι; Λεγουσιν αὐτῷ· Ναι κυριε.**  
able this to do? They say to him; Yes O master;  
<sup>29</sup> **Τότε ἥψατο των οφθαλμων αὐτων, λεγων·**  
Then he touched the eyes of them, saying  
**Κατα τὴν πιστιν ὑμων γεννηθῆτω ὑμῖν.** <sup>30</sup> **Και**  
According to the faith of you be it done to you.  
**ἀνεψχθησαν αὐτων οἱ οφθαλμοὶ. Και ἐνεβριμη-**  
were opened of them the eyes. And strictly  
**σατο αὐτοῖς ὁ Ἰησους, λεγων· Ὅρατε, μηδεὶς**  
charged them the Jesus, saying; See, no one  
**γινωσκετω.** <sup>31</sup> **Οἱ δε ἐξελθοντες διεφημισαν**  
knows. They but having gone published  
**αὐτον ἐν ὅλῃ τῇ γῇ ἐκεινῇ.** <sup>32</sup> **Αὐτων δε ἐξερ-**  
him in all the land that. These and going  
**χομενων, ἰδου, προσήνεγκαν αὐτῷ ἀνδρῶπον**  
away, lo, they brought to him a man  
**κωφον, δαιμονιζομενον.** <sup>33</sup> **Και ἐκβληθεντος του**  
dumb, being demonized. And having cast out the  
**δαιμονιου, ἐλάλησε· ὁ κωφος.** **Και ἐθαύμασαν**  
demon, spoke the dumb. And were astonished  
**οἱ οχλοὶ, λεγοντες· Οὐδεποτε ἐφάνη οὕτως ἐν**  
the crowds, saying; Never was it seen thus in

seeing her, said, "Take courage, Daughter; thy FAITH has cured thee." And the WOMAN was well from that HOUR.

<sup>23</sup> † JESUS being come into the RULER'S HOUSE, and seeing the † FLUTE-PLAYERS and the CROWD making lamentation,

<sup>24</sup> says to them, "Leave the place; for the GIRL is not dead, but sleeps." And they derided him.

<sup>25</sup> But when the COMPANY was excluded, he entering in, grasped her HAND, and the GIRL was raised.

<sup>26</sup> And the REPORT of this [miracle] went forth through All that REGION.

<sup>27</sup> And JESUS passing from thence, Two Blind men followed, exclaiming, "O Son of David, have compassion on us!"

<sup>28</sup> And being come into the HOUSE, the BLIND men came to him; and JESUS says to them, "Do you believe That I can do this?" They reply to him, "Yes, Master."

<sup>29</sup> Then he touched their EYES, saying, "Be it done to you according to your FAITH."

<sup>30</sup> And Their EYES were opened; and JESUS strictly charged them, saying, "See that you inform no one."

<sup>31</sup> But THEY, having departed, spread his fame through All that LAND.

<sup>32</sup> Now, as these men were going out, behold, † there was brought to him a Dumb man, being demonized.

<sup>33</sup> And the DEMON having been expelled, the DUMB man spoke, and the PEOPLE were astonished, saying, "Never was it thus seen in ISRAEL!"

\* VATICAN MANUSCRIPT—24. to them—omit.

27. him—omit.

† 23. Servius on Virgil says, "The funerals of the elder sort with the trumpet, and those of the younger with the flute." Lightfoot remarks, "On the death of his wife even the poorest Jew will afford not less than two pipes (or flutes,) and one woman to make lamentation." See 2 Chron. xxxv. 25; Eccles. xii. 5; Jer. ix. 17; xlviii. 26.

‡ 23. Mark v. 38; Luke viii. 51.

‡ 32. Matt. xii. 22; Luke xi. 14.

τῷ Ἰσραὴλ. <sup>34</sup> Οἱ δὲ Φαρισαῖοι εἶπον· Ἐν τῷ  
to the Israel. The but Pharisees said; By the  
ἀρχοντὶ τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.  
prince of the demons he casts out the demons.

<sup>35</sup> Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας  
And went about the Jesus the cities all  
καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς  
and the villages, teaching in the synagogues  
αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλ-  
of them, and publishing the glad tidings of the kingdom,  
εἰας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν  
and healing every disease and every  
μαλακίαν.  
malady.

<sup>36</sup> Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ  
Seeing and the crowds, he was moved with pity for  
αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι,  
them, because they were jaded and scattered,  
ὥσπερ πρόβατα μὴ ἔχοντα ποιμένα. <sup>37</sup> Τότε λέγει  
like sheep not having a shepherd. Then he says  
τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολὺς, οἱ  
to the disciples of him; The indeed harvest plenteous, the  
δὲ ἐργαταὶ ὀλίγοι. <sup>38</sup> Δεήθητε οὖν τοῦ κυρίου  
but laborers few. Implore then the lord  
τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν  
of the harvest, that he would send out laborers into the  
θερισμὸν αὐτοῦ. ΚΕΦ. ι. 10. <sup>1</sup> Καὶ προσ-  
harvest of him. And having

καλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἐδώ-  
called the twelve disciples of him, he  
κεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε  
gave to them authority spirits unclean, so as  
ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον  
to cast out them, and to heal every disease  
καὶ πᾶσαν μαλακίαν.  
and every malady.

<sup>2</sup> Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα  
Of the now twelve apostles the names  
ἐστὶ ταῦτα· πρῶτος, Σίμων ὁ λεγόμενος  
are these; first, Simon that being called  
Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰακώ-  
Peter, and Andrew the brother of him; James  
βος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς  
that of the Zebedee, and John the brother  
αὐτοῦ· <sup>3</sup> Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ  
of him; Philip, and Bartholomew; Thomas, and  
Ματθαῖος ὁ τελωνὴς· Ἰακώβος ὁ τοῦ Ἀλφαίου,  
Matthew the tax-gatherer; James that of the Alphaeus,  
καὶ \* [Λεββαῖος ὁ ἐπικληθεὶς] Θαδδαῖος· <sup>4</sup> Σίμων  
and [Lebbeus that surnamed] Thaddaeus; Simon  
ὁ κανανίτης, καὶ Ἰουδᾶς ὁ Ἰσκαριώτης, ὁ καὶ  
the Canaanite, and Judas that Iscariot, who even  
παραδούς αὐτοῦ.  
delivered up him.

<sup>5</sup> Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς,  
These the twelve sent forth the Jesus  
παραγγέλλας αὐτοῖς, λέγων· Εἰς ὁδὸν ἐθνῶν μὴ  
commanding them, saying; Into a road of Gentiles not  
ἀπελθῆτε, καὶ εἰς πόλιν Σαμαρεϊτῶν μὴ εἰσελ-  
you may go, and into a city of Samaritans not you may

<sup>34</sup> But the PHARISEES  
said, † "He expels the  
DEMONS by the PRINCE  
of the DEMONS."

<sup>35</sup> † And JESUS went  
through all the CITIES  
and VILLAGES teaching  
in their SYNAGOGUES, and  
announcing the GLAD TI-  
DINGS of the KINGDOM,  
and curing Every Disease  
and Every Malady.

<sup>36</sup> † And beholding the  
CROWDS, he deeply pitied  
them, Because they were  
being harassed and dis-  
persed, as Sheep having  
no Shepherd.

<sup>37</sup> Then he says to his  
DISCIPLES, † "The HAR-  
VEST indeed is great, but  
the REAPERS are few;

<sup>38</sup> beseech, therefore,  
the LORD of the HAR-  
VEST, that he would send  
Laborers to REAP it."

## CHAPTER X.

<sup>1</sup> And having summon-  
ed his TWELVE Disciples,  
† he gave them Authority  
to expel impure Spirits,  
and to cure Diseases and  
Maladies of Every kind.

<sup>2</sup> Now these are the  
NAMES of the TWELVE  
Apostles; The first, THAT  
SIMON, NAMED Peter, and  
Andrew his BROTHER;  
THAT James, son of ZEBE-  
DEE, and John his BRO-  
THER;

<sup>3</sup> Philip and Bartholo-  
mew; Thomas, and Mat-  
thew the TRIBUTE TA-  
KER; THAT James, son  
of ALPHEUS; and Thad-  
deus;

<sup>4</sup> Simon the Canaanite;  
and THAT Judas Iscariot,  
who even delivered him  
up.

<sup>5</sup> These TWELVE JESUS  
commissioned, instructing  
them, saying, "Go not  
Away to the Gentiles, and  
enter not any city of the  
Samaritans;

\* VATICAN MANUSCRIPT—3. THAT Lebbeus, surnamed—omit.

† 34. Mark iii. 22; 35. Mark vi. 6; Luke xiii. 22.  
xxxiv. 5; Jer. xxxii. 1—4. † 37. Luke x. 2; John iv. 3

† 36. Mark vi. 34; Ezek.  
† 1. Mark iii. 18; ix. 1.

θητε. <sup>6</sup> Πορευεσθε δε μαλλον προς τα προβατα  
enter. Go you but rather to the sheep  
τα απολωλοτα οικου Ισραηλ. <sup>7</sup> Πορευομενοι δε  
the perishing house of Israel. Passing on your way and  
κηρυσσετε, λεγοντες· 'Οτι ηγγικεν η βασιλεια  
preach you, saying; That has come nigh the kingdom  
των ουρανων. <sup>8</sup> Ασθενουντας θεραπευετε, νεκ-  
of the heavens. Those being sick heal, dead  
ρους εγειρετε, λεπρους καθαριζετε, δαιμονια  
ones raise up, lepers cleanse, demons  
εκβαλλετε· δωρεαν ελαβετε, δωρεαν δοτε.  
cast out; freely you have received, freely give.  
<sup>9</sup> Μη κτυσησθε χρυσον, μηδε αργυρον, μηδε  
Not provide gold nor silver, nor  
χαλκον εις τας ζωνας υμων· <sup>10</sup> μη πηραν εις οδον,  
copper in the belts of you; not a bag for a journey,  
μηδε δυο χιτωνας, μηδε υποδηματα, μηδε ραβδον.  
nor two tunics, nor sandals, nor a staff.  
Αξιος γαρ ο εργατης της τροφης αυτου εστιν.  
Worthy for the laborer of the food of him is.  
<sup>11</sup> Εις ην δ' αν πολιν η κωμην εισελθητε,  
Into what and ever city or country-town you may enter,  
εξετασατε, τις εν αυτη αξιος εστι· κακει μεινατε,  
search out, who in her worthy is; and there abide,  
εως αν εξελθητε. <sup>12</sup> Εισερχομενοι δε εις την  
till you go thence. Entering and into the  
οικιαν, ασπασασθε αυτην. <sup>13</sup> Και εαν μεν η  
house, salute her. And if indeed may be  
η οικια αξια, ελθετω η ειρηνη υμων επ' αυτην.  
the house worthy, let come the peace of you on her;  
εαν δε μη η αξια, η ειρηνη υμων προς υμας  
if but not may be worthy, the peace of you to you  
επιστραφητω. <sup>14</sup> Και ος εαν μη δεχεται υμας,  
let it turn. And who if not may receive you,  
μηδε ακουση τους λογους υμων, εξερχομενοι της  
nor hear the words of you, coming out of the  
οικιας η της πολεως εκεινης, εκτιναξατε τον  
house or of the city that, shake off the  
κονιορτον των ποδων υμων. <sup>15</sup> Αμην λεγω υμιν,  
dust of the feet of you. Indeed I say to you,  
ανεκτοτερον εσται γη Σοδομων και Γομορρων εν  
more tolerable will be land of Sodom and Gomorrah in  
ημερα κρισews, η τη πολει εκεινη. <sup>16</sup> Ιδου, εγω  
a day of trial, than the city that. Lo, I  
αποστελλω υμας ως προβατα εν μεσση λυκων.  
send you as sheep in midst of wolves.  
Γινεσθε ουν φρονιμοι ως οι οφεις, και ακεραιoi  
Be ye therefore wise as the serpents, and artless  
ως αι περιστεραι.  
as the doves.  
<sup>17</sup> Προσεχετε δε απο των ανθρωπων. Παρα-  
Take heed and of the men. They will  
δωσουσι γαρ υμας εις συνεδρια, και εν ταις  
hand over for you to sanhedrims, and in the

<sup>6</sup> † But go rather to the  
PERISHING SHEEP of the  
Stock of Israel.

<sup>7</sup> † And as you go, pro-  
claim, saying, 'The KING-  
DOM of the HEAVENS has  
approached.'

<sup>8</sup> Heal the Sick, †[raise  
the Dead,] cleanse Lepers,  
expe! Demons; freely you  
have received, freely give.

<sup>9</sup> Provide neither Gold,  
nor Silver, nor Copper, in  
your † GIRDLES;

<sup>10</sup> carry no Traveling  
Bag, no spare Clothes,  
Shoes, or Staff; † for the  
WORKMAN is worthy of  
his MAINTENANCE.

<sup>11</sup> And whatever City  
or Village you enter, in-  
quire what worthy person  
resides there; and remain  
with him till you leave  
the place.

<sup>12</sup> When you enter the  
HOUSE, salute the family

<sup>13</sup> And if the FAMILY  
be worthy, let the PEACE  
you wish come upon  
them; but if unworthy,  
let your PEACE return  
\* upon yourselves.

<sup>14</sup> And whoever will  
not receive you, nor hear  
your WORDS, in departing  
from that HOUSE or CITY,  
shake the DUST off your  
FEET.

<sup>15</sup> Indeed, I say to you,  
† it will be more endurable  
for the Land of Sodom  
and Gomorrah, in a Day  
of Judgment, than for  
that CITY.

<sup>16</sup> † Behold! I send  
you forth as Sheep \* into  
the Midst of Wolves; be,  
therefore, sagacious as  
SERPENTS, and innocent  
as DOVES.

<sup>17</sup> But beware of these  
MEN; † for they will de-  
liver you up to High

\* VATICAN MANUSCRIPT—13. upon you.

16. into

† 8. [Raise the Dead.] This clause, though found in the Vatican, is wanting in a great number of MSS. Griesbach excluded it from his first edition of the Greek text, but inserted it in subsequent editions, marked as doubtful. Campbell, Wetstein, and Wakefield reject it. Macknight, Whitby, and Doddridge think it better to retain the clause, as it is evident some passages in this discourse refer to events which did not immediately take place. See verses 18, 21, 23.

† 9. Their purses were commonly in their girdles.

† 4. Isa. liii. 6; Acts xiii. 46. † 7. Mark vi. 8; Luke ix. 3; zc. 7.

† 15. Matt. xi. 23, 24.

† 16. Luke x. 8.

† 17. Matt. xxiv. 9.

† 10. † Tim. v. 12.



συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· <sup>18</sup> καὶ  
synagogues of them they shall scourge you; and  
ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἐνεκὲν  
before governors and also kings you shall be lead on account  
ἐμοῦ, εἰς μαρτυρίον αὐτοῖς καὶ τοῖς ἐθνεσίν.  
of me, for a witness to them and to the nations.  
<sup>19</sup> Ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε,  
When but they shall deliver up you, not you may be anxious,  
πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν  
how or what you must speak; it shall be given for to you in  
ἐκείνῃ τῇ ὥρᾳ, τί λαλήσετε. <sup>20</sup> Οὐ γὰρ ὑμεῖς  
that the hour, what you shall speak. Not for you  
ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς  
are the speaking, but the spirit of the father  
ὑμῶν, τὸ λαλῶν ἐν ὑμῖν. <sup>21</sup> Παραδώσει δὲ  
of you, that is speaking in you. Will give up and  
ἀδελφὸς ἀδελφῶν εἰς θάνατον, καὶ πατὴρ τέκνον·  
a brother a brother to death, and a father a child;  
καὶ ἐπανάστησονται τέκνα ἐπὶ γονεῖς, καὶ θανα-  
and shall rise up children against parents, and deliver  
τώσουσιν αὐτούς· <sup>22</sup> καὶ ἐσεσθε μισούμενοι ὑπὸ  
to death them; and you will be being hated by  
παντῶν διὰ τὸ ὄνομα μου. Ὁ δὲ ὑπομείνας εἰς  
all for the name of me. The but persevering to  
τέλος, οὗτος σωθήσεται.  
and, the same shall be saved.

<sup>23</sup> Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ,  
When but they persecute you in the city this  
φευγετε εἰς τὴν ἑτέραν· καὶ ἐκ ταύτης διώκωσιν  
flee into the other, and if out of this they persecute  
ὑμᾶς, φευγετε εἰς τὴν ἄλλην. Ἀμὴν γὰρ λέγω  
you, flee into the other. Indeed for I say  
ὑμῖν, οὐ μὴ ἐλεήσητε τὰς πόλεις τοῦ Ἰσραὴλ,  
to you, in no wise you may finish the cities of the Israel,  
ἕως ἂν ἐλθῇ ὁ υἱὸς τοῦ ἀνθρώπου. <sup>24</sup> Οὐκ ἐστὶ  
till may come the son of the man. Not is  
μαθητὴς ὑπὲρ τοῦ διδασκαλοῦ, οὐδὲ δούλος ὑπὲρ  
a disciple above the teacher, nor a slave above  
τοῦ κυρίου αὐτοῦ. <sup>25</sup> Ἀρκετὸν τῷ μαθητῇ ἵνα  
the lord of him. Sufficient to the disciple that  
γινῆται ὡς ὁ διδασκαλὸς αὐτοῦ, καὶ ὁ δούλος ὡς  
he be as the teacher of him, and the slave as  
ὁ κύριος αὐτοῦ. Εἰ τὸν οἰκοδεσποτὴν Βεελζεβούλ  
the lord of him. If the master of the house Beelzebul  
ἐπεκαλεσάν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ;  
they have named, how much more the domestics of him?  
<sup>26</sup> Μὴ οὖν φοβηθῆτε αὐτούς. Οὐδὲν γὰρ ἐστὶ  
Not therefore you may fear them. Nothing for is  
κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ  
having been covered, which not shall be uncovered; and

Councils, and scourge you in their SYNAGOGUES;

18 and they will bring you before Governors and Kings, on my account, to bear Testimony to them and the GENTILES.

19 † But when they deliver you up, be not anxious how, or what you shall speak, because what you should say shall be suggested to you in That MOMENT.

20 For it is not you that shall SPEAK; but the SPIRIT of your FATHER is THAT which SPEAKS by you.

21 † Then Brother will deliver up Brother to Death, and a Father his Child; and Children will rise up against Parents, and cause them to die.

22 And you will be hated by all on account of my NAME. But HE who PATIENTLY ENDURES to the End, will be saved.

23 But when they persecute you in this CITY, fly to the OTHER; †[and from that, if they persecute you, take refuge in ANOTHER;] for indeed I declare to you, you will not have gone through the CITIES of \*Israel, till the SON of MAN be come.

24 † A Disciple is not above his TEACHER, nor a Servant above his MASTER.

25. It is sufficient for the DISCIPLE that he be as his TEACHER, and the SERVANT as his MASTER. If they have called the HOUSEHOLDER Beelzebul, how much more THOSE of his HOUSEHOLD?

26 † Therefore, fear them not; for there is nothing concealed, which will not be discovered;

\* VATICAN MANUSCRIPT—23. Israel.

† 23. This sentence is not found in the Vatican MS., though it is approved by Griesbach. Clarke says—"This clause is found in MSS D L, and eight others; the *Armenian*, *Saxon*, all the *Italics* except three; *Athan.*, *Theodor.*, *Tertul.*, *August.*, *Ambr.*, *Hilar.*, and *Juvencus*. Bengel in his *gnomon*, approves of this reading. On the above authorities, Griesbach has inserted it in his text. It probably made a portion of this gospel as written by Matthew."

† 19. Mark xiii. 11; Luke xii. 11.

† 21. Luke xxi. 16.

† 24. Luke i. 22.

John xiii. 16; xv. 20.

† 26. Mark iv. 23; Luke viii. 17; xii. 2.

κρυπτον, ὃ οὐ γνωσθησεται. 27 Ὁ λεγων ὑμιν ἐν  
secret, which not shall be known: What I say to you in  
τῇ σκοτίᾳ, εἰπατε ἐν τῷ φωτί· καὶ ὃ εἰς τοὺς  
the darkness, speak in the light; and what in the ear  
ἀκουετε, κηρύξατε ἐπὶ τῶν δωματίων. 28 Καὶ μὴ  
you hear, preach you on the house-tops. And not  
φοβείσθε ἀπὸ τῶν ἀποκτενοντῶν τὸ σῶμα, τὴν  
be afraid of those killing the body, the  
δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν· φοβηθήτε  
but life not being able to kill; be afraid  
δὲ μᾶλλον τοῦ δυναμένου καὶ ψυχὴν καὶ σῶμα  
but rather that being able both life and body  
ἀπολεῖσαι ἐν γέεννῃ. 29 Οὐχὶ δύο στρουθία  
to destroy in Gehenna. Not two sparrows  
ἀσφαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖ-  
an assarius are sold? and one of them not shall  
ται ἐπὶ τὴν γῆν ἀνευ τοῦ πατρὸς ὑμῶν. 30 Ὑμῶν  
fall upon the earth without the father of you. Of you  
δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πασαι ἡριθμημέναι  
and even the hairs of the head all being numbered  
εἰσι. 31 Μὴ οὖν φοβηθήτε πολλῶν στρουθίων  
are. Not therefore fear you; many sparrows  
διαφέρετε ὑμεῖς.  
are better you.

32 Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἐμπροσ-  
All therefore whoever shall confess to me in presence  
θεν τῶν ἀνθρώπων, ὁμολογήσω καγὼ ἐν αὐτῷ  
of the men, I will confess even I to him  
ἐμπροσθεν τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς.  
in presence of the father of me, of that in heavens.  
33 Ὅστις δ' ἀν ἀρνήσῃται με ἐμπροσθεν τῶν  
Whoever but if may deny me in presence of the  
ἀνθρώπων, ἀρνήσομαι αὐτὸν καγὼ ἐμπροσθεν  
men, I will deny him even I in presence  
τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς.  
of the father of me, of that in heavens.

34 Μὴ νομίσῃτε, ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ  
Not you must suppose that I am come to send peace upon  
τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ  
the earth; not I am come to send peace, but  
μαχαίραν. 35 ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ  
a sword. I am come for to set a man against  
τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μη-  
the father of him, and a daughter against the mo-  
τρος αὐτῆς, καὶ νυμφὴν κατὰ τῆς πενθερας  
ther of her, and a daughter-in-law against the mother-in-law  
αὐτῆς. 36 καὶ ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ  
of her; and enemies of the man, the household  
αὐτοῦ.  
of him.

37 Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμε, οὐκ  
He loving father or mother above me, not  
ἐστὶ μου ἀξίος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα  
is of me worthy; and he loving son or daughter

and hid, which will not be made known.

27 What I tell you in the DARK, publish in the LIGHT; and what is whis- pered in your EAR, pro- claim from the † HOUSE- TOPS.

28 Be not afraid of THOSE who KILL the BODY, but cannot destroy the [future] † LIFE; but rather fear HIM who CAN utterly destroy both Life and Body in † Gehenna.

29 Are not Two Spar- rows sold for an † Assa- rius? Yet neither of them shall fall on the GROUND without † your FATHER.

30 And even the HAIRS of Your HEAD are all numbered.

31 Fear not, then; you are of more value than Many Sparrows.

32 †Whoever, therefore, shall acknowledge me be- fore MEN, † I also will ac- knowledge him before THAT FATHER of mine in \* the HEAVENS.

33 But whoever shall renounce me before MEN, † I also will renounce him before THAT FATHER of mine in \* the HEAVENS.

34 † Think not That I am come to send forth Peace on this LAND; I am come not to send Peace, but War.

35 For my coming will set † a Man against his FATHER, and a Daughter against her MOTHER, and a Daughter-in-law against her Mother-in-law;

36 so that a Man's En- emies will be found in his OWN FAMILY.

37 † HE who LOVES Fa- ther or Mother more than me, is not worthy of me; and HE who LOVES Son or Daughter more than me, is not worthy of me.

\* VATICAN MANUSCRIPT—32. the HEAVENS.

33. the HEAVENS.

† 27. The houses were flat-roofed. Compare Deut. xxii. 8, Josh. ii. 6, Neh. viii. 16, Isa. xv. 8, Jer. xxxii. 29, Acts x. 9. † 28. See Appendix and verse 35. † 29. Assarius— in value about one cent and five mills, or three farthings sterling. † 29. Some Greek copies read in this place *tees boules*—the will of.

† 32. Luke xii. 8; ix. 26; Mark viii. 33; Rom. x. 9; 2 Tim. ii. 12. † 34. Luke xii. 51.

† 35. Micah vii. 6.

† 37. Luke xiv. 26.

ὑπὲρ ἐμέ, οὐκ ἐστὶ μου ἀξίος·<sup>38</sup> καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἐστὶ μου ἀξίος.<sup>39</sup> Ὁ εὗρων τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὕρησιν αὐτήν.<sup>40</sup> Ὁ δεχόμενος ὑμᾶς, ἐμε δεχεται· καὶ ὁ ἐμε δεχόμενος, δεχεται τὸν ἀποστείλαντά με.<sup>41</sup> Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δίκαιου, μισθὸν δίκαιου λήψεται.<sup>42</sup> Καὶ ὃς ἐάν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτηρίον ψυχροῦ μόνον, εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

ΚΕΦ. ια'. 11.

<sup>1</sup> Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετεβήκειθεν, τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.<sup>2</sup> Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῇ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας δύο μαθητῶν αὐτοῦ, εἶπεν αὐτῷ· Σὺ εἰ δὲ ἔρχομαι, ἢ ἕτερον προσδοκῶμεν;<sup>3</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορεύθεντες ἀπαγγεῖλατε Ἰωάννῃ ὅ ἀκούετε καὶ βλέπετε.<sup>4</sup> τυφλοὶ ἀναβλεποῦσι, καὶ χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται.<sup>5</sup> καὶ μακάριος ἐστίν, ὃς ἐάν μὴ σκανδαλισθῇ ἐν ἐμοί.<sup>7</sup> Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς

<sup>38</sup> † And he who does not take his cross, and follow me, is not worthy of me.

<sup>39</sup> HE who PRESERVES his LIFE shall lose it; but HE who LOSES his LIFE, on my account, will preserve it.

<sup>40</sup> † He who RECEIVES you, receives me, and HE who RECEIVES me, RECEIVES HIM who SENT me.

<sup>41</sup> HE who ENTERTAINS a Prophet, because he is a Prophet, will obtain a Prophet's Reward; and HE who ENTERTAINS a Righteous man, because he is a Righteous man, will obtain a Righteous man's Reward.

<sup>42</sup> † And whoever shall give a single Cup of Cold water, to refresh one of these LOWLY ONES, because he is my Disciple, I assure you, that by no means will he lose his REWARD."

CHAPTER XI.

<sup>1</sup> And it occurred when JESUS had concluded instructing his TWELVE Disciples, he departed thence to TEACH and to proclaim in their CITIES.

<sup>2</sup> † Now JOHN, having heard in PRISON of the WORKS of the MESSIAH; sending \* by his DISCIPLES,

<sup>3</sup> said to him, † "Art thou the COMING ONE, or are we to expect another?"

<sup>4</sup> And JESUS answering, said to them, "Go, tell John what you have heard and seen;

<sup>5</sup> † the Blind are made to see, and the Lame to walk; Lepers are cleansed; the Deaf hear; the Dead are raised; and glad tidings are announced to the Poor;

<sup>6</sup> And happy is he, who shall not stumble at me."

<sup>7</sup> And as they were

\* VATICAN MANUSCRIPT.—2. by his DISCIPLES.

† 38. Matt. xvi. 24; Mark viii. 34; Luke ix. 23; xvii. 33; John xii. 25. x. 16; John xiii. 20. † 42. Mark xi. 41. † 3. Luke vii. 18. † 5. 1sa. xxxv. 5; lxi. 1.

† 40. Luke † 3. Gen. xlix.

λεγειν τοις οχλοις περι Ιωαννου· Τι εξηλθετε  
to say to the crowds concerning John; What went you out  
eis την ερημον θεασασθαι; καλαμον υπο ανεμου  
into the desert to see? a reed by wind  
σαλευμενον; <sup>8</sup> Αλλα τι εξηλθετε ιδειν; ανθρω-  
being shaken? But what went you out to see? a man  
πον εν μαλακοις ιματιοις ημφιεσμενον; Ιδου,  
in soft garments having been clothed; Lo,  
οι τα μαλακα φορουντες, εν τοις οικοις των  
those the soft (garments) wearing, in the houses of the  
βασιλεων εισιν. <sup>9</sup> Αλλα τι εξηλθετε ιδειν;  
kings are. But what went you out to see?  
προφητην; Ναι, λεγω υμιν, και περισσοτερον  
a prophet? Yes, I say to you, and much more  
προφητου. <sup>10</sup> Ουτος \* [γαρ] εστι, περι ου  
of a prophet. This [for] is, concerning whom  
γεγραπται· “Ιδου, εγω αποστελλω τον αγγελου  
it is written, “Lo, I send the messenger  
μου προ προσωπου σου, ος κατασκευασει την  
of me before the face of thee, who shall prepare the  
οδον σου εμπροσθεν σου.” <sup>11</sup> Αμην λεγω υμιν,  
way of thee in presence of thee.” Indeed I say to you,  
ουκ εγηγερται εν γεννητοις γυναικων μειζων,  
not has risen among born of woman greater,  
Ιωαννου του βαπτιστου· ο δε μικροτερος εν τη  
of John the dipper; the but less in the  
βασιλεια των ουρανων, μειζων αυτου εστιν.  
kingdom of the heavens greater of him is.  
<sup>12</sup> Απο δε των ημερων Ιωαννου του βαπτιστου εως  
From and the days of John the dipper till  
αρτι, η βασιλεια των ουρανων βιαζεται, και  
now, the kingdom of the heavens has been invaded, and  
βιασται αρπαζουσιν αυτην. <sup>13</sup> Παντες γαρ οι  
invaders seize on her. All for the  
προφηται και ο νομος εως Ιωαννου, προεφητευ-  
prophets and the law till John, prophesied.  
σαν. <sup>14</sup> Και ει θελετε δεξασθαι, αυτος εστιν  
And if you are willing to receive, this is  
Ηλιας, ο μελλων ερχοσθαι. <sup>15</sup> Ο εχων ωτα  
Elias, that being about to come. He having ears  
\* [ακουειν,] ακουετω.  
[to hear,] let him hear.

<sup>16</sup> Τινι δε δμοιωσω την γενεαν ταυτην; Ομοια  
To what but shall I compare the generation this? Like  
εστι παιδιοις εν αγοραις καθημενοις, και προσ-  
it is boys in markets sitting, and call-  
φωνουσι τοις εταιροις αυτων, <sup>17</sup> \* [και] λεγου-  
ing to the companions of them, [and] saying;  
σιν· Ηυλησαμεν υμιν, και ουκ ωρχησασθε·  
We have played on the flute to you, and not you have danced;  
εθρηνησαμεν υμιν, και ουκ εκοψασθε. <sup>18</sup> Ηλθε  
we have mourned to you, and not you have lamented, Came

departing. † Jesus pro-  
ceeded to say to the  
crowds concerning John,  
\* “Why went you out into  
the desert? To see a  
Reed shaken by the Wind?

8 But why went you  
out? To see a man robed  
in Soft Raiment? Behold!  
THOSE WEARING FINE  
clothing are in ROYAL  
PALACES.

9 But why went you  
out? To see a Prophet?  
Yes, I tell you, and one  
more excellent than a  
Prophet.

10 This is he concern-  
ing whom it is written,  
† Behold! I send my MES-  
SENGER before thy Face,  
‘who will prepare thy way  
before thee!’

11 Indeed, I say to you,  
Among those born of Wo-  
men, there has not arisen  
a greater than John the  
IMMERSE; yet the LEAST  
in the KINGDOM of the  
HEAVENS is superior to  
him.

12 † And from the DAYS  
of John the IMMERSE  
till now, the KINGDOM of  
the HEAVENS has been  
forcibly assailed, and tho  
violent seize it.

13 † For All the PRO-  
PHETS and the LAW in-  
structed till John.

14 And if you are dis-  
posed to receive it, he is  
THAT † Elijah who is to  
come.

15 He HAVING EARS,  
let him hear.

16 But to what shall I  
compare this GENERA-  
TION? It is like Boys  
sitting in Public Places,  
and calling to \* OTHERS;

17 saying, We have  
played to you on the flute,  
but you have not danced;  
but you have not danced;  
we have sung mournful  
songs to you, but you  
have not lamented.

\* VATICAN MANUSCRIPT.—7. Why went you out into the desert? To see a Reed shaken  
by the Wind? 8. But why went you out? To see a Man, &c. 9. But why went you out?  
To see a Prophet? 10. For—omit. 15. to hear—omit. 16. OTHERS. 17. And—omit.

† 13. It was a common saying with the Jews before the birth of Christ, that the prophets  
prophesied only till the times of the Messiah.

† 7. Luke vii. 24. † 10. Mal. iii. 1; Mark i. 2; Luke i. 76. † 12. Luke xvi. 16.  
† 14. Mal. iv. 5; Matt. xvii. 11. † 15. Luke vii. 31.

γαρ Ἰωαννης, μητε εσθιων μητε πινων· και λεγ-  
for John, neither eating nor drinking; and they  
ουσι· Δαιμονιον εχει. 19 Ηλθεν ο υιος του  
say A demon he has. Came the son of the  
ανθρωπου, εσθιων και πινων· και λεγουσιν· Ιδου,  
man, eating and drinking; and they say; Lo,  
ανθρωπος φαγος και οينوποτης, τελωνων φιλος  
a man glutton and a wine drinker, of tax-gatherers a friend  
και αμαρτωλων. Και εδικαιωθη η σοφια απο των  
and sinners. But is justified the wisdom by the  
τεκνων αυτης.  
children of her.

20 Τότε ηρξατο ονειδιζειν τας πολεις, εν αις  
Then he began to reproach the cities, in which  
εγενοντο αι πλεισται δυναμεις αυτου, οτι ου  
were done the most mighty works of him, because not  
μετενοησαν· 21 Ουαι σοι, Χοραζιν, ουαι σοι,  
they reformed; Woe to thee, Chorazin, woe to thee,  
Βηθσαιδαν· οτι ει εν Τυρω και Σιδωνι εγενοντο  
Bethsaida; for if in Tyre and Sidon had been done  
αι δυναμεις, αι γενομεναι εν υμιν, παλαι αν  
the mighty works, those being performed in you, long ago would  
εν σακκω και σποδω μετενοησαν. 22 Πλην  
in sackcloth and ashes they have reformed. But  
λεγω υμιν· Τυρω και Σιδωνι ανεκτοτερον  
I say to you, Tyre and Sidon more tolerable  
εσται εν ημερα κρισεως, η υμιν. 23 Και συ,  
will be in a day of trial, than you. And thou,  
Καπερναουμ, η εως του ουρανου υψωθεισα,  
Capernaum, which even to the heaven art being exalted,  
εως αδου καταβιβασθη· οτι ει εν Σοδομοις  
to invisibility shalt be brought down; for if in Sodom  
εγενοντο αι δυναμεις, αι γενομεναι εν σοι,  
had been done the mighty works, those being done in thee,  
εμειναν αν μεχρι της σημερον. 24 Πλην λεγω  
it had remained till this day. But I say  
υμιν, οτι γη Σοδομων ανεκτοτερον εσται εν  
to you, that land of Sodom more tolerable will be in  
ημερα κρισεως, η σοι.  
a day of trial, than thee.

25 Εν εκεινω τω καιρω απκριθεις ο Ιησους  
On that the occasion answering the Jesus  
ειπεν· Εξομολογουμαι σοι, πατερ, κυριε του  
said; I adore thee, O father, O lord of the  
ουρανου και της γης, οτι απεκρυψας ταυτα απο  
heaven and of the earth, because thou hast hid these from  
σοφων και συνετων, και απεκαλυψας αυτα  
wise men and discerning men, and thou hast revealed them  
νηπιοις. 26 Ναι, ο πατηρ, οτι οδτως εγενετο  
to babes. Yes, the father, for even so it was  
ευδοκια εμπροσθεν σου. 27 Παντα μοι παρεδοθη  
good in presence of thee. All to me are given

18 For John came ab-  
staining from meat and  
drink, and they say, He  
has a Demon;

19 the SON of MAN came  
partaking of meat and  
drink, and they say, Be-  
hold, a Glutton and a Wine  
drinker! an Associate of  
Tribute-takers and Sin-  
ners? But WISDOM is vin-  
dicated by her CHILDREN.

20 † Then he began to  
censure the CITIES in  
which MOST of his MIRA-  
CLES had been performed,  
Because they did not re-  
form.

21 Woe to thee Chora-  
zin! woe to thee, Beth-  
saida! For if THOSE  
MIRACLES which are BE-  
ING PERFORMED in you,  
had been done in Tyre  
and Sidon, they would  
long since have reformed  
in Sackcloth and Ashes.

22 Therefore, I say to  
you, it will be more endu-  
rable for Tyre and Sidon,  
in a Day of Judgment,  
than for you.

23 And thou, Caperna-  
um, THOU which art BE-  
ING EXALTED to HEAVEN,  
† wilt be brought down to  
† Hades; for if THOSE  
MIRACLES which are BE-  
ING PERFORMED in thee,  
had been done in Sodom,  
it had remained till THIS-  
DAY.

24 But I say to you,  
That it will be more endu-  
rable for the Land of  
Sodom, in a Day of Judg-  
ment, than for thee."

25 † On That OCCASION,  
Jesus said, "I adore thee  
O Father, Lord of HEAVEN  
and EARTH, Because, hav-  
ing concealed these things  
from the Wise and Intel-  
ligent, thou hast revealed  
them to Babes.

26 Yes, FATHER, For  
thus it was well pleasing  
in thy sight."

† 23. Hades—from *a*, not, and *idein*, to see; and literally means *hidden, obscure, invisible*. It is found *eleven* times in the New Testament. In the Common Version, it is rendered *grave* in 1 Cor. xv. 55, and in all other places *hell*; but the latter is now universally admitted to be an incorrect translation. See Appendix—word *hades*.

‡ 20. Luke x. 13.

‡ 23. Isa. xiv. 15; Ezek. xxviii. 3.

‡ 25. Luke x. 31.

ὅπο του πατρος μου· και ουδεις επιγινωσκει τον  
by the father of me, and no one knows the  
υιον, ει μη ο πατηρ· ουδε τον πατερα τις επι-  
son, if not the father, neither the father any one  
γινωσκει, ει μη ο υιος, και 'φ εαν βουληται  
knows, if not the son, and to whom may be willing  
ο υιος αποκαλυψαι. <sup>28</sup> Δευτε προς με παντες οι  
the son to reveal. Come to me all the  
κοπιωντες και πεφορτισμενοι, καιγω αναπαυσω  
toiling and being burdened, and I will cause to rest  
υμας. <sup>29</sup> Αρατε τον ζυγον μου εφ' υμας, και  
you. Take the yoke of me upon you, and  
μαθετε απ' εμου· οτι πραος ειμι, και ταπεινος  
be informed by me; for meek I am, and humble  
τη καρδια· και ευρησετε αναπαυσιν ταις ψυχαις  
to the heart; and you shall find a rest to the lives  
υμων. <sup>30</sup> Ο γαρ ζυγος μου χρηστος, και το  
of you. The for yoke of me easy, and the  
φορτιον μου ελαφρον εστιν.  
burden of me light is.

ΚΕΦ. ΙΒ'. 12.

<sup>1</sup> Εν εκεινω τω καιρω επορευθη ο Ιησους τοις  
At that the season passed the Jesus to the  
ισαββασι δια των σποριμων· οι δε μαθηται αυτου  
sabbath through the corn-fields; the and disciples of him  
επεινασαν, και ηρξαντο τιλλειν σταχυας, και  
were hungry, and began to pluck ears of corn, and  
εσθιειν. <sup>2</sup> Οι δε Φαρισαιοι ιδοντες, ειπον αυτω  
to eat. The and Pharisees seeing, said to him;  
Ιδου, οι μαθηται σου ποιουσιν, ο ουκ εξεστι  
Lo, the disciples of thee are doing, that not is lawful  
ποιειν εν σαββατω. <sup>3</sup> Ο δε ειπεν αυτοις· Ουκ  
to do on a sabbath. He but said to them; Not  
ανεγνωτε, τι εποιησε Δαυιδ, οτε επεινασε, και  
have you known, what did David, when he was hungry, and  
οι μετ' αυτου; <sup>4</sup> πως εισηλθεν εις τον οικον  
those with him? how he entered into the house  
του θεου, και τους αρτους της προθεσεως εφαγεν,  
of the God, and the loaves of the presence did eat,  
ους ουκ εξον ην αυτω φαγειν, ουδε τοις μετ'  
which not lawful was to him to eat, neither to those with  
αυτου, ει μη τοις ιερευσι μονοις; <sup>5</sup> Η ουκ  
him, except the priests alone? Or not  
ανεγνωτε εν τω νομω, οτι τοις σαββασι οι  
have you read in the law, that to the sabbaths the  
ιερεις εν τω ιερω το σαββατον βεβηλουσι, και  
priests in the temple the sabbath violate, and  
αναιτιοι εισι; <sup>6</sup> Δεγω δε υμιν, οτι του ιερου  
blameless are? I say but to you, that of the temple

<sup>27</sup> † All things are im-  
parted to me by my FA-  
THER; and no one, but  
the FATHER, knows the  
SON; nor does any one  
know the FATHER, except  
the SON, and he to whom  
the SON is pleased to re-  
veal him.

<sup>28</sup> Come to me. All you  
LABORING and burdened  
ones, and I will cause  
you to rest.

<sup>29</sup> Take my YOKK on  
you, and be taught by me;  
For I am meek and lowly  
in HEART; and your LIVES  
will find a Resting-place.

<sup>30</sup> † For my YOKK is  
easy, and my BURDEN is  
light.

CHAPTER XII.

<sup>1</sup> At That TIME † JESUS  
on the † SABBATH went  
through the FIELDS OF  
GRAIN; and his DISCI-  
PLES were hungry, and  
began to pluck off Ears of  
Grain, and to eat.

<sup>2</sup> Now the PHARISEES,  
observing, said to him,  
"Behold, thy DISCIPLES  
are doing what is not law-  
ful to do on a Sabbath."

<sup>3</sup> But HE said to them,  
† Have you not read what  
David did, when \* he was  
hungry, and THOSE who  
were with him?

<sup>4</sup> how he † entered into  
the TABERNACLE OF GOD,  
and ate the LOAVES of the  
PRESENCE, which were  
not lawful for him to eat,  
nor for THOSE who were  
with him, but for the  
PRIESTS alone?

<sup>5</sup> † Or, have you not  
read in the LAW, that  
† the PRIESTS in the TEM-  
PLE profane the REST to  
be observed on the SAB-  
BATHS and are blameless?

<sup>6</sup> But I say to you,

\* VATICAN MANUSCRIPT.—3. he was.

† 1. SABBATH—with us, *Saturday*, or rather Friday at sun-set to Saturday at sun-set, for so the Jews reckoned. † 4. By comparing 1 Sam. xxi. 1—6, and Lev. xxiv. 5—9, it will appear that this also transpired on a Sabbath. † 5. From Num. xxviii. 9, it appears that two additional lambs were sacrificed on the Sabbath, by which the ordinary work of the week was doubled. Compare Exod. xxix. 38.

‡ 27. Matt. xxviii. 18; John iii. 25; vi. 46; x. 15. † 29. John xiv. 3; Heb. iv. 9—11.  
‡ 30. 7 John v. 3. † 1. Mark ii. 23; Luke vi. ; Deut. xxi. 25. ‡ 3. 1 Sam. xxi. 1—6.  
‡ 5. Lev. xxiv. 5; Num. xxviii. 9.

κεῖ(ων) ἐστὶν ὧδε. <sup>7</sup> Εἰ δὲ ἐγνώκετε, τί ἐστίν·  
greater is here. If but you had known, what is;  
“Ἐλεον θέλω, καὶ οὐ θυσίαν.” οὐκ ἂν κατέ-  
“Mercy I desire, and not a sacrifice;” not would you  
δικάσατε τοὺς ἀναιτίους. <sup>8</sup> Κύριος γὰρ ἐστὶ  
have condemned the blameless. A lord for is  
τοῦ σαββατοῦ ὁ υἱὸς τοῦ ἀνθρώπου.  
of the sabbath the son of the man.

Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συνα-  
And I going on from thence, he came into the syna-  
γωγὴν αὐτῶν. <sup>10</sup> Καὶ ἰδού, ἀνθρώπος ἦν τῇ  
gogue of them. And lo, a man there was the  
χεῖρα ἔχων ξηραν. Καὶ ἐπηρώτησαν αὐτόν,  
hand having withered. And they asked him,  
λεγοντες· Εἰ ἐξεστὶ τοῖς σαββάσι θεραπεύειν;  
saying; If it is lawful to the sabbaths to heal?  
ἵνα κατηγορήσωσιν αὐτοῦ. <sup>11</sup> Ὁ δὲ εἶπεν αὐτοῖς·  
that they might accuse him. He but said to them;  
Τίς ἐστὶ ἐξ ὑμῶν ἀνθρώπος, ὃς ἔξει πρόβατον  
What shall be among you a man, who shall have sheep  
ἓν, καὶ εἰάν ἐμπεσῇ τούτῳ τοῖς σαββάσι εἰς  
one, and if should fall this to the sabbath into  
βοθρὸν, οὐχὶ κρατήσῃ αὐτό, καὶ ἐγείρῃ;  
a pit, not seize it, and raise it up?  
<sup>12</sup> Ποσῶ οὖν διαφέρει ἀνθρώπος πρόβατον; Ὅστε  
How much then is superior a man of a sheep? So that  
ἐξεστὶ τοῖς σαββάσι καλῶς ποιεῖν. <sup>13</sup> Τότε  
it is lawful to the sabbath good to do. Then  
λέγει τῷ ἀνθρώπῳ· Ἐκτείνον τὴν χεῖρα σου.  
he says to the man; Stretch out the hand of thee.  
Καὶ ἐξέτεινε· καὶ ἀποκατεστάθη ὅλης, ὡς  
And he stretched it out; and it was restored whole, as  
ἡ ἄλλη.  
the other.

<sup>14</sup> Οἱ δὲ Φαρισαῖοι συμβουλίον ἐλάβον κατ’  
The then Pharisees a council held against  
αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπολεσώσιν.  
him going out, how him they might destroy.  
<sup>15</sup> Ὁ δὲ Ἰησοῦς γνούς ἀνεχώρησεν ἐκεῖθεν· καὶ  
The but Jesus knowing withdrew from thence; and  
ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· καὶ ἐθερά-  
followed him crowds great; and he  
πευσεν αὐτοὺς πάντας, <sup>16</sup> καὶ ἐπετιμήσεν  
healed them all. and charged  
αὐτοῖς, ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν. <sup>17</sup> Ὅπως  
them, that not known him they should make; so that  
πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαίου τοῦ προ-  
it might be fulfilled the word spoken through Esaias the pre-  
φήτου, λεγοντος· <sup>18</sup> “Ἴδου, ὁ παῖς μου, ὃν  
phet saying; “Lo, the servant of me, whom

That one greater than the  
TEMPLE is here.

<sup>7</sup> If, then, you had  
known what this is; † ‘I  
‘desire Compassion, and  
‘not a Sacrifice,’ you  
would not have con-  
demned the INNOCENT;

<sup>8</sup> for the SON of MAN is  
Master of the SABBATH.”

<sup>9</sup> † And having left that  
place, he went into their  
SYNAGOGUE;

<sup>10</sup> and behold, there  
was a Man who had \* a  
withered Hand. They  
asked JESUS, with a de-  
sign to accuse him, † “Is  
it lawful to heal on the  
SABBATH?”

<sup>11</sup> And HE answered  
them, “What Man is here  
among you, who, having  
one Sheep, † if it fall into  
a pit on the SABBATH,  
will not lay hold on it,  
and lift it out?”

<sup>12</sup> Does not a Man  
greatly surpass a Sheep?  
Therefore, it is lawful to  
do good on the SAB-  
BATH.”

<sup>13</sup> Then he says to the  
MAN, “Stretch out Thine  
HAND.” And he stretched  
it out; and it was restored  
to soundness, like the  
other.

<sup>14</sup> Then the PHARI-  
SEES, departing, held a  
Council concerning him,  
how they might destroy  
him.

<sup>15</sup> But JESUS knowing  
it, withdrew from them,  
and \* many followed him,  
and he healed them all;

<sup>16</sup> and charged them  
not to make him known;

<sup>17</sup> so that the WORD  
SPOKEN through Isaiah  
the PROPHET might be  
verified, saying;

<sup>18</sup> † “Behold, my SER-

\* VATICAN MANUSCRIPT.—10. & withered Hand.

15. many followed.

† 18. The following is from the Septuagint version of Isa. xlii. 1, translated by Thomp-  
son:—“Jacob is my servant, I will uphold him; Israel is my chosen one, my soul hath  
embraced him. I have put my spirit upon him; he will publish judgment to the na-  
tions: he will not cry aloud, nor urge with vehemence, nor will his voice be heard abroad.  
A bruised reed he will not break, nor will he quench smoking flax, but will bring forth  
judgment unto truth,—and in his name shall the nations trust (or hope).” The words  
Jacob and Israel, added by the authors of the Septuagint, have obscured this prophecy.

† 7. Hos. vi. 6; Matt. ix. 13.

† 9. Mark iii. 1; Luke vi. 6.

† 10. Luke xlii. 14;

xiv. 3; John ix. 18.

† 11. Exod. xxiii. 4, 5; Deut. xxi. 4.

† 18. Isa. xlii. 1.



ἡρετίσα, ὁ ἀγαπητός μου, εἰς ὃν εὐδοκῆσεν ἡ  
I have chosen, the beloved of me, in whom takes delight the  
ψυχή μου· θήσω τὸ πνεῦμα μου ἐπ' αὐτόν,  
soul of me; I will put the spirit of me upon him,  
καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. <sup>19</sup> Οὐκ  
and judgment to the nations he shall declare. Not  
ἐρίσει, οὐδὲ κραυγασεῖ, οὐδὲ ἀκουσεῖ τις ἐν  
he shall strive, nor cry out, nor shall hear any one in  
ταῖς πλατείαις τῆς φωνῆς αὐτοῦ. <sup>20</sup> Καλαμὸν  
the wide places the voice of him; a reed  
συντετριμμένον οὐ κατεάξει, καὶ λινὸν τυφομ-  
having been bruised not he shall break, and flax smoking  
ενον οὐ σβεσεῖ· ἕως ἂν ἐκβάλῃ εἰς νίκην  
not he shall quench, till he bring forth to a victory  
τὴν κρίσιν. <sup>21</sup> Καὶ τῷ ὀνόματι αὐτοῦ ἔθνη  
the judgment. And to the name of him nations  
ἐλπιοῦσι.<sup>22</sup>  
will hope."

<sup>22</sup> Τότε προσήνεχθη αὐτῷ δαιμονιζόμενος,  
Then was brought to him a demoniac,  
τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε  
blind and dumb; and he healed him, so that  
τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν.  
the blind and dumb both to speak and to see.  
<sup>23</sup> Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἐλέγον·  
And were amazed all the crowds, and said;  
Μήτι οὗτος ἐστὶν ὁ υἱὸς Δαυὶδ; <sup>24</sup> Οἱ δὲ  
Not this is the son David? The and  
Φαρισαῖοι ἀκουσάντες, εἶπον· Οὗτος οὐκ ἐκ-  
Pharisees hearing, said; This not  
βαλλεῖ τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβούλ,  
casts out the demons, if not by the Beelzebub,  
ἀρχόντι τῶν δαιμονίων. <sup>25</sup> Εἰδὼς δὲ ὁ Ἰησοῦς  
a prince of the demons. Knowing but the Jesus  
τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς· Πᾶσα βα-  
the thoughts of them, said to them; Every  
σιλεῖα μερισθεῖσα καθ' ἑαυτῆς, ἐρημνύται· καὶ  
kingdom being divided against itself, is laid waste; and  
πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς, οὐ  
every city or house being divided against itself, not  
σταθῆσεται. <sup>26</sup> Καὶ εἰ ὁ σάτανας τὸν σάταναν  
will stand. And if the adversary the adversary  
ἐκβάλλει, ἐφ' ἑαυτόν ἐμερισθῇ· πῶς οὖν στα-  
casts out, with himself he is at variance, how then  
θήσεται ἡ βασιλεία αὐτοῦ; <sup>27</sup> Καὶ εἰ ἐγὼ ἐν  
will stand the kingdom of him? And if I by  
Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν  
Beelzebub cast out the demons, the sons of you  
ἐν τίνι ἐκβάλλουσιν; Διὰ τοῦτο αὐτοὶ ὑμῶν  
by whom do they cast out? In this they of you  
ἐσονται κριταί. <sup>28</sup> Εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ  
shall be judges. If but by spirit of God I  
ἐκβάλλω τὰ δαιμόνια, ἀρὰ ἐφθασεν ἐφ'  
cast out the demons, then has suddenly come among

"VANT, whom I have cho-  
"sen, my BELOVED, in  
"whom I take delight: I  
"will put my SPIRIT upon  
"him, and he shall pro-  
"claim Justice to the NA-  
"TIONS.

<sup>19</sup> "He will not strive  
"nor cry out, nor will any  
"one hear his VOICE in  
"the OPEN SQUARES.

<sup>20</sup> "He will not break  
"a bruised Reed, and a  
"dimly burning Taper he  
"will not extinguish, till  
"he send forth the JUDG-  
"MENT to victory.

<sup>21</sup> "The nations also  
"will hope in his name."

<sup>22</sup> †Then \*they brought  
to him a demoniac, blind  
and dumb; and he cured  
him, so that \*the DUMB  
man spake and saw.

<sup>23</sup> And All the PEOPLE  
with amazement, asked,  
"Is this the SON of Da-  
vid?"

<sup>24</sup> But the PHARISEES  
hearing them, said, "This  
man could not expel DE-  
MONS, except through  
Beelzebub, the Prince of  
the DEMONS."

<sup>25</sup> And \*he knowing  
their thoughts, said unto  
them, "Every Kingdom  
being divided against it-  
self, is desolated; and No  
City or House being di-  
vided against itself, can  
stand.

<sup>26</sup> Now if the ADVER-  
SARY expel the ADVER-  
SARY, he is at variance  
with himself; how then  
will his KINGDOM stand?

<sup>27</sup> Besides, if I through  
Beelzebub expel DEMONS,  
through whom do your  
SONS expel them? There-  
fore, they will be Your  
Judges.

<sup>28</sup> But, if it be by Di-  
vine co-operation that I  
cast out DEMONS, then  
† GOD'S ROYAL MAJESTY

\* VATICAN MANUSCRIPT.—22. they brought.  
25. he knowing.

22. the DUMB man spake and saw.

† 28. See note on *Basileia*, Matt. iii. 2. It is not according to fact, to make Jesus say, that "the kingdom of God has come unto you," as rendered in the Common Version, and followed by modern translators. The context shows that our Lord is speaking of himself. These miracles were proofs of his Messiahship. See John iii. 2; v. 36; vii. 31.

‡ 23. Luke xi. 14.

‡ 24. Mark iii. 22.

ὑμᾶς ἡ βασιλεία του θεου. <sup>29</sup> Ἡ πως δυναται  
 you the majesty of the God. Or how is able  
 τις εἰσελθεῖν εἰς τὴν οἰκίαν του ἰσχυρου, και  
 any one to enter into the house of the strong man, and  
 τα κτενη αὐτου διαρπασαι, εαν μὴ πρωτον  
 the household stuff of him to plunder, if not first  
 δεσῃ τον ἰσχυρον; και τοτε τὴν οἰκίαν αὐτου  
 he should bind the strong man? and then the house of him  
 διαρπασει. <sup>30</sup> Ὁ μὴ ὦν μετ' ἐμου, κατ' ἐμου  
 he shall plunder. He not being with me, against me  
 ἐστι· και ὁ μὴ συναγων μετ' ἐμου, σκορπιζει.  
 is; and he not gathering with me, scatters.  
<sup>31</sup> Δια τουτο λεγω ὑμιν· Πασα ἁμαρτια και  
 Therefore this I say to you; All sin and  
 βλασφημια ἀφεθησεται τοις ἀνθρωποις· ἡ δὲ  
 evil-speaking shall be forgiven to the men; the but  
 του πνευματος βλασφημια οὐκ ἀφεθησεται  
 of the spirit evil-speaking not shall be forgiven  
 \* [τοις ἀνθρωποις·] <sup>32</sup> και ὁς ἀν εἴπῃ λόγον  
 [to the men;] and who ever may speak a word  
 κατα του υἱου του ἀνθρώπου, ἀφεθησεται αὐτῷ·  
 against of the son of the man, it shall be forgiven to him;  
 ὁς δ' ἀν εἴπῃ κατα του πνευματος του ἁγίου,  
 who but ever may speak against of the spirit of the holy,  
 οὐκ ἀφεθησεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰωνί,  
 not it shall be forgiven to him, neither in this the age,  
 οὔτε ἐν τῷ μελλόντι. <sup>33</sup> Ἡ ποιησατε το δέν-  
 nor in the coming. Either make you the tree  
 δρον καλον, και τον καρπον αὐτου καλον· ἡ  
 good, and the fruits of him good; or  
 ποιησατε το δένδρον σαπρον, και τον καρπον  
 make you the tree corrupt, and the fruits  
 αὐτου σαπρον· ἐκ γὰρ του καρπου το δένδρον  
 of him corrupt; by for the fruit the tree  
 γινώσκεται. <sup>34</sup> Γεννηματα ἐχιδνων, πως  
 is known. O broods of venomous serpents, how  
 δυνασθε ἀγαθα λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ  
 are you able good (things) to speak, evil (men) being; out of for  
 του περισσευματος της καρδίας το στομα λαλεῖ.  
 the fullness of the heart the mouth speaks.  
<sup>35</sup> Ὁ ἀγαθος ἀνθρώπος ἐκ του ἀγαθου θησαυρου  
 The good man out of the good treasure  
 ἐκβαλλει τα ἀγαθα· και ὁ πονηρος ἀνθρώπος  
 brings forth the good (things); and the evil man  
 ἐκ του πονηρου θησαυρου ἐκβαλλει πονηρα.  
 out of the evil treasure brings forth evil (things).  
<sup>36</sup> Λεγω δὲ ὑμιν, ὅτι παν ῥημα ἄργον, ὃ εαν  
 I say but to you, that every word idle, which if  
 λαλησωσιν οἱ ἀνθρωποι, ἀποδωσουσι, περι  
 may speak the men, they shall give account, concerning  
 αὐτου λόγον ἐν ἡμέρᾳ κρίσεως· <sup>37</sup> Ἐκ γὰρ των  
 this word in a day of trial. By for the  
 λόγων σου δικαιωθησῃ, και ἐκ των λόγων σου  
 words of thee thou shalt be acquitted, and by the words of thee  
 καταδικασθῇ.  
 thou shalt be condemned.

has unexpectedly appear-  
ed among you.

29 Moreover, how can  
any one enter the STRONG  
one's HOUSE, and plunder  
his GOODS, unless he first  
bind the STRONG one?  
and then indeed he may  
plunder his HOUSE.

30 HE who is not with  
me, is against me; and HE  
who GATHERS not with  
me, scatters.

31 † Therefore, I say to  
you, Though every other  
Sin and Blasphemy will  
be forgiven \* to YOU MEN;  
yet the BLASPHEMY of  
the SPIRIT will not be  
forgiven.

32 For whoever may  
speak a Word against the  
SON of MAN, it \* † will be  
forgiven him; but he who  
may speak against the  
HOLY SPIRIT, \* it will in  
no wise be forgiven him,  
neither in this nor in the  
coming AGE.

33 † Either call the TREE  
good, and its FRUIT good;  
or call the TREE bad, and  
its FRUIT bad; for we  
know the TREE by the  
FRUIT.

34 O Progeny of Vipers!  
‡ how can you, being evil,  
speak good things? for  
out of the EXUBERANCE  
of the HEART the mouth  
speaks.

35 † The GOOD Man out  
of his GOOD Treasure pro-  
duces \* good things; and  
the EVIL Man out of his  
BAD Treasure produces  
evil things.

36 But I say to you,  
That for Every pernicious  
Word which MEN may  
utter, they shall be Re-  
sponsible, on a Day of  
Judgment.

37 For by thy WORDS  
thou wilt be acquitted;  
and by thy WORDS thou  
wilt be condemned.\*

\* VATICAN MANUSCRIPT.—31. to YOU MEN. 31. to MEN—omit. 32. not be forgiven him. 32. in no wise be forgiven him. 35. of the HEART—omit. 35. good things.

† 32. The Vct. MSS. here reads, "it shall not be forgiven him," which is contrary to what is stated in verse 31, and the parallel passage in Luke xii. 10. Probably it is an error of the transcriber. For this reason it has not been inserted in the text.

‡ 31. Mark iii. 29; Luke xii. 10; 1 John v. 16.

‡ 34. Matt. iii. 7; xlii. 33.

‡ 35. Luke vi. 45.

‡ 35. Matt. vii. 17; Luke vi. 43, 44.

38 ΤΟΤΕ ἀπεκρίθησαν τινες τῶν γραμματέων  
Then answered some of the scribes  
\* [καὶ Φαρισαίων,] λέγοντες· Διδασκαλε, θέλω-  
[and Pharisees,] saying: O teacher, we  
μεν ἀπο σοῦ σημεῖον ἰδεῖν. 39 Ὁ δὲ ἀποκρίθεις  
wish from thee a sign to see. He but answering  
εἶπεν αὐτοῖς· Γένεα πονηρὰ καὶ μοιχαλὶς ση-  
said to them; A generation evil and adulterous a  
μεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ,  
sign demands; and a sign not shall be given to her,  
εἰ μὴ τὸ σημεῖον Ἰωάννα τοῦ προφήτου. 40 Ὡς περ  
if not the sign of Jonas, the prophet. Like as  
γὰρ ἦν Ἰώνας ἐν τῇ κοιλίᾳ τοῦ κητῶνς τρεῖς  
for was Jonas in the belly of the fish three  
ἡμέρας καὶ τρεῖς νύκτας· οὕτως ἔσται ὁ υἱὸς  
days and three nights; so shall be the son  
τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας  
of the man in the heart of the earth three days  
καὶ τρεῖς νύκτας. 41 Ἄνδρες Νινευίται ἀνίστη-  
and three nights. Men Ninevites shall stand  
σονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης,  
up in the judgment against the generation of this,  
καὶ κατακρινουσιν αὐτήν· ὅτι μετένοησαν  
and shall give judgment against her; for they reformed  
εἰς τὸ κήρυγμα Ἰωάννα· καὶ ἰδοὺ πλεῖον Ἰωάννα ὧδε.  
at the preaching of Jonas; and lo a greater of Jonas here.  
42 Βασίλισσα νοτοῦ ἐγερθήσεται ἐν τῇ κρίσει  
Queen of south shall rise up in the judgment  
μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ  
against the generation of this, and shall give judgment against  
αὐτήν· ὅτι ἦλθεν ἐκ τῶν περατῶν τῆς γῆς  
her; for she came from the ends of the earth  
ἀκουσαὶ τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ, πλεῖον  
to hear the wisdom of Solomon; and lo, a greater  
Σολομῶνος ὧδε. 43 Ὅταν δὲ τὸ ἀκαθάρτον  
of Solomon here. When but the unclean  
πνεῦμα ἐξέλθῃ ἀπο τοῦ ἀνθρώπου, διερχεται  
spirit may come out from the man, it wanders about  
δι' ἀνυδρῶν τοπῶν ζητοῦν ἀναπαύσιν, καὶ οὐχ  
through dry places seeking a resting-place, and not  
εὕρισκει. 44 Τότε λέγει· Ἐπιστρέψω εἰς τὸν  
it finds. Then it says; I will return into the  
οἶκόν μου, ὅθεν ἐξῆλθον. Καὶ ἐλθὼν εὕρισκει  
house of me, whence I came. And coming it finds  
σχολαζόντα, σεσαρωμένον, καὶ κεκοσμημένον.  
it being empty, having been swept, and having been set in order.  
45 Τότε πορεύεται, καὶ παραλαμβάνει μεθ' ἑαυτοῦ  
Then it goes, and takes with itself  
ἑπτὰ ἕτερα πνεύματα, πονηρότερα ἑαυτοῦ, καὶ  
seven other spirits, more wicked of itself, and  
εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τα  
they entering finds an abode there; and becomes the

38 † Then some of the SCRIBES \* answered him, saying, "Teacher, we desire to witness † a Sign from thee."

39 But HE answering, said to them, † "A wicked and faithless Generation demands a Sign; but no Sign will be given it, except the SIGN of Jonah the PROPHET."

40 † For as Jonah was Three Days and Three Nights in the STOMACH of the GREAT FISH; so will the SON of MAN be Three Days and Three Nights † in the HEART of the EARTH.

41 The Ninevites will stand up in the JUDGMENT against this GENERATION, and cause it to be condemned; † For they reformed at the WARNING of Jonah; and behold, something greater than Jonah is here.

42 † The Queen of the † South will rise up at the JUDGMENT against this GENERATION, and cause it to be condemned; for she came from a DISTANT LAND to hear the WISDOM of Solomon; and behold, something greater than Solomon is here.

43 † When the IMPURE Spirit is gone out of the MAN, it roves through Parched Deserts, seeking a Place of Rest, and finds it not.

44 Then it says, I will return to my HOUSE, whence I came. And coming, it finds it empty, swept, and furnished.

45 It then departs, and takes with itself Seven Other Spirits, more wicked

\* VATICAN MANUSCRIPT.—38. and Pharisees—omit.

38. answered him, saying.

† 38. This was a demand often made—see Matt. xvi. 1; Mark viii. 11; Luke xi. 16—and probably founded on the prophecy of Dan. vii. 13, which describes the Son of Man as coming in the clouds of heaven. It was almost a characteristic of the Jews to ask a sign. See 1 Cor. i. 22. They demanded one from heaven—some celestial phenomenon—which would be the strongest test of Jesus' pretensions.—Bloomfield. † 40. That is, simply, in the earth. So Tyre is said to be in the heart of the sea, Ezek. xxviii. 2, although it was so near the continent, that, when Alexander besieged it, he carried a causeway from the land to the city.—Trollope. † 42. In the Old Testament—Sheba.

† 38. Luke xi. 20.

† 39. Matt. xvi. 4.

† 40. Jonah i. 17.

† 41. Jonah iii. 5.

† 42. 1 Kings x. 1; 2 Chron. ix. 1.

† 43. Luke xi. 24.

εσχάτα του ανθρωπου εκεινου χειρονα των  
last (state) of the man that worse of the  
πρωτων. Ουτως εσται και τη γενεα ταυτη  
first. Thus will be and the generation this  
η πονηρα.  
the wicked.

46 Ετι δε αυτου λαλουντος τοις οχλοις, ιδου,  
While and he is talking to the crowds, lo,  
η μητηρ και οι αδελφοι αυτου εστηκεισαν εξω,  
the mother and the brothers of him stood without,  
ζητουντες αυτω λαλησαι \* [47 Ειπε δε τις  
seeking to him to speak [Said then one  
αυτω· Ιδου, η μητηρ σου και οι αδελφοι σου  
to him, Lo, the mother of thee and the brothers of thee  
εξω εστηκασι, ζητουντες σοι λαληται.] 48 Ο  
without stand, seeking to thee to speak.] He  
δε αποκριθεις ειπε τω ειποντι αυτω· Τis εστιν  
but answering said to the man informing him; Who is  
η μητηρ μου; και τινες εισιν οι αδελφοι μου;  
the mother of me? and who are the brothers of me?  
49 Και εκτεινας την χειρα αυτου επι τους  
And stretching out the hand of him towards the  
μαθητας αυτου, ειπεν· Ιδου, η μητηρ μου, και  
disciples of him, said; Lo, the mother of me, and  
οι αδελφοι μου. 50 Οστις γαρ αν ποιησῃ το  
the brothers of me. Whoever for may do the  
θελημα του πατρος μου, του εν ουρανοις, αυτος  
will of the father of me, that in heavens, the same  
μου αδελφος και αδελφη και μητηρ εστιν.  
of me a brother and a sister and a mother is.

ΚΕΦ. ιγ'. 13.

1 Εν δε τη ημερα εκεινη εξελθων ο Ιησους απο  
In but the day that departing the Jesus from  
της οικιας, εκαθητο παρα την θαλασσαν· 2 και  
the house, he sat by the sea, and  
συνηχθησαν προς αυτον οχλοι πολλοι, ωστε  
were gathered to him crowds great, so that  
αυτον εις το πλοιον εμβαντα καθισθαι· και πας  
he into the ship entering to be seated; and all  
ο οχλος επι τον αιγιαλον εστηκει. 3 Και  
the crowd on the shore stood. And  
ελαλησεν αυτοις πολλα εν παραβολαις, λεγων·  
he spake to them much in parables, saying;  
Ιδου, εξηλθεν ο σπειρων του σπειρειν. 4 Και  
Lo, went out the sower of the (seed) to sow. And  
εν τω σπειρειν αυτον, α μεν επεσε παρα την  
in the sowing it, some indeed fell on the  
οδον· και ηλθε τα πετεινα, και κατεφαγεν αυτα.  
path; and came the birds, and ate them.

\* VATICAN MANUSCRIPT.—47. And one said to him, "Behold, thy mother and thy brothers are standing without, wishing to speak to thee"—omit. 2. a Boat. 5. EARTH.

† 48. To suppose that our Lord here intends to put any slight on his mother would be very absurd; he only took the opportunity of expressing his affection to his obedient disciples in a peculiarly endearing manner; which could not but be a great comfort to them, it appears from Luke viii. 2, Susanna, Joanna, Mary Magdalene, and others were then with him.

† 4. The ordinary roads or paths in the East lead often along the edge of the fields, which are unenclosed. Hence, as the sower scatters his seed, some of it is liable to fall beyond the ploughed portion, on the hard beaten ground, which forms the way-side.—Hackett.

† 45. Heb. vi. 4; x. 20; 2 Peter ii. 20—22. † 43. Mark iii. 31; Luke viii. 19. † 50. John xv. 14; Gal. iii. 28; Heb. ii. 11. † 1. Mark iv. 1. † 3. Luke viii. 5.

than itself, and entering, they abide there; and † the LAST state of that MAN is worse than the FIRST. Thus will it also be with this EVIL GENERATION.

46 While he was yet talking to the crowds, † behold, his MOTHER and his BROTHERS stood without, desiring to speak to him.

47 \* [And one said to him, "Behold, thy MOTHER and thy BROTHERS are standing without, wishing to speak to thee."]

48 But HE answering, said to the PERSON INFORMING him, † "Who is my MOTHER? and who are my BROTHERS?"

49 And extending his HAND towards his DISCIPLES, he said, "Behold my MOTHER, and my BROTHERS!"

50 † For whoever shall do the WILL of THAT FATHER of mine in the HEAVENS, that one is my Brother, or Sister, or Mother."

CHAPTER XIII.

1 On that DAY, JESUS, having gone out of the HOUSE, † sat by the SIDE of the LAKE;

2 but so many People gathered around him, that he entered \* a Boat, and sat down; and ALL the PEOPLE stood on the SHORE.

3 Then he discoursed much to them in PARABLES, saying; † "Behold, the SOWER went forth to sow.

4 And in SOWING, some seeds fell † by the ROAD; and the BIRDS came and picked them up.

5 **ΑΛΛΑ ΔΕ ΕΠΕΣΕΝ ΕΠΙ ΤΑ ΠΕΤΡΩΔΗ** **ὅπου οὐκ**  
Others and fell on the rocky ground, where not  
**εἶχε γῆν πολλήν·** **καὶ εὐθεὺς ἐξανέτειλε,** **διὰ**  
it had earth much; and immediately sprung up, through  
**τὸ μὴ εἶναι βάθος γῆς·** **ἡλίου δὲ ἀνέτει-**  
the not to have a depth of earth; sun and having  
**λάντος,** **ἐκαυματίσθη·** **καὶ διὰ τὸ μὴ εἶναι**  
arisen, it was scorched. and through the not to have  
**ρίζαν,** **ἐξηρανθῇ.** **7 ΑΛΛΑ ΔΕ ΕΠΕΣΕΝ ΕΠΙ ΤΑΣ**  
a root, was dried up. Others and fell among the  
**ἀκανθὰς·** **καὶ ἀνέβησαν αἱ ἀκανθαί, καὶ ἀπεπνίξαν**  
thorns; and sprung up the thorns, and choked  
**αὐτά.** **8 ΑΛΛΑ ΔΕ ΕΠΕΣΕΝ ΕΠΙ ΤΗΝ ΓῆΝ ΤΗΝ**  
them. Others and fell on the ground the  
**καλὴν·** **καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατόν, ὃ**  
good, and bore fruit the one a hundred, the  
**δὲ ἑξήκοντα, ὃ δὲ τριακόντα.** **9 Ὁ ἔχων ὠτα**  
other sixty, the other thirty. He having ears  
**ἀκούειν,** **ἀκούτω.** **10 Καὶ προσελθόντες οἱ**  
to hear, let him hear. And coming the  
**μαθηταὶ εἶπον αὐτῷ·** **Διὰ τί ἐν παραβολαῖς**  
disciples said to him; Why in parables  
**λαλεῖς αὐτοῖς;** **11 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐ-**  
speakest thou to them? He and answering said to  
**τοῖς·** **Ὅτι ὑμῖν δεδοταί γινῶναι τὰ μυστήρια**  
them; Because to you it is given to know the secrets  
**τῆς βασιλείας τῶν οὐρανῶν·** **ἐκείνοις δὲ οὐ**  
of the kingdom of the heavens; to them but not  
**δεδόταί.** **12 Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ,**  
it is given. Whoever for has, it shall be given to him,  
**καὶ περισσευθήσεται·** **ὅστις δὲ οὐκ ἔχει, καὶ**  
and he will be gifted with abundance; whoever but not has, even  
**ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.** **13 Διὰ τοῦτο**  
what he has, shall be taken from him. Therefore this  
**ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ**  
in parables to them I speak, for seeing not  
**βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ**  
they see, and hearing not they hear, neither  
**συνιούσι.** **14 Καὶ ἀναπληροῦνται αὐτοῖς ἡ προ-**  
do they understand. And is fulfilled to them the  
**φήτεια Ἡσαίου, ἡ λεγούσα·** **“Ἀκοῇ ἀκούσετε,**  
prophecy of Isaiah, that saying; “By hearing you shall hear,  
**καὶ οὐ μὴ συνήτε·** **καὶ βλέποντες βλέψετε,**  
and not not you may understand; and seeing you will see,  
**καὶ οὐ μὴ ἰδῇτε.** **15 Ἐπαχυνθῇ γὰρ ἡ καρδία τοῦ**  
and not not you may see. Has grown fat for the heart of the

5 And others fell on ROCKY GROUND, where they had not much Soil; and immediately vegetated through NOT HAVING a Depth of \*EARTH;

6 † and when the Sun had risen, they were scorched, and HAVING NO Root, they withered.

7 And others fell among THORNS; and the THORNS choked them.

8 But others fell on GOOD GROUND, and yielded Increase; ONE a hundred, ONE sixty, and ONE thirty.

9 HE HAVING Ears to hear, let him hear.

10 † Then the DISCIPLES approaching, said to him, “Why dost thou speak to them in Parables?”

11 He answering, said to them, “Because You are permitted to know the SECRETS of the KINGDOM of the HEAVENS; but to them this privilege is not given.

12 For whoever has, to him more will be given, and he shall abound; but whoever has not, from him will be taken even that which he has.

13 For this reason I speak to them in Parables; Because seeing, they do not perceive; and hearing, they do not understand; nor do they regard.

14 And in them is fulfilled THAT PROPHECY of Isaiah, which says; † “By Hearing you will hear, though you may not understand; and seeing, you will see, though you may not perceive.

15 For the UNDERSTANDING of this PRO-

\* VATICAN MANUSCRIPT.—5. EARTH.

† 6. In Palestine, during the seed time, (which is in November,) the sky is generally overspread with clouds. The seed then springs up even in stony ground; but when the sun dissipates the clouds, having outgrown its strength, it is quickly dried away.—Rosenmüller.  
† 7. among THORNS—or rather, “upon thorny ground.” The field sown may be considered to consist of the different varieties of soil specified; viz., the rocky, the thorny, and the good ground.

† 10. Mark iv. 10; Luke viii. 9. Rom. xi. 8.

† 14. Isa. vi. 9; John xii. 39; Acts xxviii. 26;

λαου τουτου, και εις ωσι βαρεως ηκουσαν, και  
people this, and with the ears heavily they hear, and  
τοις οφθαλμοις αυτωσ εκαμμυσαν, μηποτε  
the eyes of them they shut, lest

ιδωσι τοις οφθαλμοις, και τοις ωσιν ακου-  
they should see with the eyes, and with the ears they should

σωσι, και τη καρδια συνωσι, και επιστρε-  
hear, and with the heart should understand, and they should

ψωσι, και ιασωμαι αυτους." 16 "Υμων δε  
turn, and I should heal them. Of you but

μακαριοι οι οφθαλμοι οτι βλεπουσι· και τα ωτα  
blessed the eyes for they see; and the ears

\*[υμων,] οτι ακουει. 17 Αμην γαρ λεγω υμιν,  
[of you,] for they hear. Indeed for I say to you,

οτι πολλοι προφηται και δικαιοι επεθυμησαν  
that many prophets and righteous men have desired

ιδειν, α βλεπετε, και ουκ ειδον· και ακουσαι,  
to see what you see, and not saw; and to hear,

α ακουετε, και ουκ ηκουσαν.  
what you hear, and not heard.

18 "Υμεις ουν ακουσατε την παραβολην του  
You therefore hear the parable of the

σπειροντος. 19 Παντος ακουοντος τον λογον  
sower. Any one hearing the word

της βασιλειας, και μη συνιεντος, ερχεται ο  
of the kingdom, and not understanding, comes the

πονηρος, και αρπαζει το εσπαρμενον εν τη καρδια  
wicked (one), and snatches that having been sown in the heart

αυτου· ουτος εστιν, ο παρα την οδον σπαρεις.  
of him; this is, that on the path being sown.

20 "Ο δε επι τα πετρωδη σπαρεις, ουτος εστιν,  
That but on the rocky ground being sown, this is,

ο τον λογον ακουων και ευθυσ μετα χαρας  
who the word hearing and forthwith with joy

λαμβανων αυτον· 21 ουκ εχει δε ριζαν εν εαυτω,  
receiving it; not he has but a root in himself,

αλλα προσκαιρος εστι· γενομενης δε θλιψεως η  
but transient is; arising and trial or

διωγμου δια τον λογον, ευθυσ σκανδαλιζεται.  
persecution through the word, immediately he is offended.

22 "Ο δε εις τας ακανθας σπαρεις, ουτος εστιν,  
That but into the thorns being sown, this is,

ο τον λογον ακουων, και η μεριμνα του αιωνος  
who the word hearing, and the care of the age

τουτου, και η απατη του πλουτου συμπνιγει  
this, and the delusion of the riches chokes

τον λογον· και ακαρπος γινεται. 23 "Ο δε επι  
the word; and unfruitful becomes. That but on

την γην την καλην σπαρεις, ουτος εστιν, ο τον  
the ground the good being sown, this is, who the

λογον ακουων, και συνιων· ος δη καρποφορει,  
word hearing, and understanding; who really bears fruit,

'THE is stupidified; they  
'hear heavily with their  
'EARS, and their EYES  
'they close; lest seeing  
'with their EYES, and  
'hearing with their EARS,  
'and comprehending with  
'their MIND, they should  
'retrace their steps, and  
'I should restore them.'

16 † But blessed are  
Your EYES, because they  
see; and EARS, because  
they hear.

17 For indeed I say to  
you, † That Many Pro-  
phets and Righteous men  
have desired to see what  
you behold, but have not  
seen; and to hear what  
you hear, but have not  
heard.

18 † Understand ye,  
therefore the PARABLE of  
the SOWER.

19 When any one hears  
the † word of the KING-  
DOM, but considers it not,  
the EVIL one comes and  
snatches away THAT hav-  
ing been sown in his  
HEART. This explains  
THAT which was sown  
by the ROAD.

20 THAT which was  
sown on ROCKY GROUND,  
denotes him, WHO HEAR-  
ING the WORD, receives  
it immediately with Joy;

21 yet, it having no  
Root in his mind, he re-  
tains it only a short time;  
for when Affliction or Per-  
secution arises, on ac-  
count of the WORD, he  
instantly stumbles.

22 THAT which was  
sown among THORNS, de-  
notes THAT HEARER, in  
whom the CARES of \*the  
AGE and the DECEPTI-  
NESS of RICHES, choke  
the WORD, and render it  
unproductive.

23 But THAT which was  
sown on GOOD SOIL, and  
produced fruit, ONE a  
hundred, ONE sixty, and  
ONE thirty, denotes HIM,  
who not only hears and

\* VATICAN MANUSCRIPT.—16. your—omit.

22. the GEN.

† 16. Luke x. 23.  
‡ 16. Matt. iv. 23.

‡ 17. 1 Peter i. 10, 11.

‡ 18. Mark iv. 14; Luke viii. 11.

και ποιει, ο μεν εκατον, ο δε εξηκοντα, ο  
and yields, the one a hundred, the other sixty, the  
δε τριακοντα.  
other thirty.

24 Αλλην παραβολην παρεθηκεν αυτοις, λεγων·  
Another parable he proposed to them, saying;  
‘Ωμοιωθη η βασιλεια των ουρανων ανθρωπω  
May be compared the kingdom of the heavens to a man  
σπειροντι καλον σπερμα εν τω αγρω αυτου.  
sowing good seed in the field of him.

25 Εν δε τω καθευδειν τους ανθρωπους, ηλθεν  
In and the to sleep the men, came  
αυτου ο εχθρος, και εσπειρε ζιζανια ανα μεσον  
of him the enemy, and sowed darnel through midst  
του σιτου· και απηλθεν. 26· Οτε δε εβλαστησεν  
of the wheat, and went forth. When and was sprung up

ο χορτος και καρπον εποησε, τοτε εφανη και  
the blade and fruit yielded, then appeared also  
τα ζιζανια. 27 Προσελθοντες δε οι δουλοι του  
the darnel. Coming and the slaves of the

οικοδεσποτου, ειπον αυτω· Κυριε, ουχι καλον  
householder, said to him; O lord, not good

σπερμα εσπειρας εν τω σω αγρω; ποθεν ουν εχει  
seed didst thou sow in the thy field? whence then has it  
ζιζανια; 28· Ο δε εφη αυτοις· Εχθρος ανθρωπος  
darnel? He and said to them; An enemy a man

τουτο εποησεν. Οι δε δουλοι ειπον αυτω·  
this has done. The and slaves said to him;

Θελεις ουν απελθοντες συλλεξωμεν αυτα;  
Dost thou wish then going forth we should gather them?

29· Ο δε εφη· Ου· μηποτε, συλλεγοντες τα ζιζανια,  
He and said; No; lest, gathering the darnel,

εκριζωσητε αμα αυτοις τον σιτον. 30 Αφετε  
you should root up with them the wheat. Leave them

συναυξανεσθαι αμφοτερα μεχρι του θερισμου·  
to grow together both till the harvest;

και εν καιρω του θερισμου ερω τοις θερισταις·  
and in time of the harvest I will say to the harvesters;

Συλλεξατε πρωτον τα ζιζανια, και δησατε αυτα  
Gather you first the darnel, and bind you them

εις δεσμας, προς το κατακαυσαι αυτα· τον δε  
into bundles, for the to burn them; the but

σιτον συναγαγετε εις την αποθηκην μου.  
wheat bring together into the barn of me.

31 Αλλην παραβολην παρεθηκεν αυτοις, λεγων·  
Another parable he proposed to them, saying;

‘Ομοια εστιν η βασιλεια των ουρανων κοκκω  
Like is the kingdom of the heavens to a grain

σιναπεως, ον λαβων ανθρωπος εσπειρεν εν τω  
of mustard, which taking a man sowed in the

considers, but obeys the  
WORD.

24 He proposed to them  
another Parable, saying,  
The KINGDOM of the  
HEAVENS may be com-  
pared to the FIELD in  
which the Owner sowed  
Good Grain;

25 but while the MEN  
SLEPT, His ENEMY came  
and sowed † Darnel among  
the WHEAT, and went  
away.

26 When the BLADE  
shot up, and put forth the  
Ear, then appeared also  
the DARNEL.

27 And the SERVANTS  
of the HOUSEHOLDER,  
coming said to him, Mas-  
ter, thou didst sow Good  
Seed in THY Field;  
whence, then, has it Dar-  
nel?

28 He replied, an Ene-  
my has done this. \* And  
THEY say to him, Dost  
thou wish then, that we  
should weed them out?

29 And HE said, No;  
lest in weeding out the  
DARNEL, you also tear up  
the WHEAT.

30 Let both grow to-  
gether till the HARVEST;  
and in the TIME of HAR-  
VEST, I will say to the  
REAPERS, First gather the  
DARNEL, and bind it in  
Bundles for BURNING;  
‡ then bring together the  
wheat into my GRAN-  
ARY."

31 † Another Parable  
he proposed to them, say-  
ing; The KINGDOM of the  
HEAVENS is like to a  
Grain of Mustard, which  
a Man planted in his  
FIELD;

\* VATICAN MANUSCRIPT.—28. And THEY say to him.

† 25. A plant which bears a striking resemblance to wheat. The following remarks by H. B. Hackett, will fully illustrate this:—"In passing through the fertile country of the ancient Philistines, on the south of Palestine, I asked the guide, one day, a native Syrian, if he knew of a plant which was apt to make its appearance among the wheat, and which resembled it so much that it could hardly be distinguished from it. He replied that it was very common, and that he would soon show me a specimen of it. Soon after this he pointed out to me some of this grass, growing near our path; and afterwards, having once seen it, I found it in almost every field where I searched for it. Except that the stalk was not so high, it appeared otherwise precisely like wheat, just as the ears begin to show themselves, and the kernels are swelling out into shape. I collected some specimens of this deceitful weed, and have found, on showing them to friends, that they have mistaken them quite in-  
variably for some species of grain, such as wheat or barley."

‡ 20. Matt. iii. 12.

‡ 31. Mark iv. 30; Luke xiii. 18.

αγρω αὐτου. 32 Ὁ μικροτερον μεν εστι παντων  
field of him. Which less indeed is of all  
των σπερματων· ὅταν δε αυξηθη, μειζον των  
of the seeds; when but it may be grown, a greater of the  
λαχανων εστι, και γινεται δενδρον, ὥστε ελθειν  
herbs is, and becomes a tree, so that to come  
τα πετεινα του ουρανου, και κατασκηνοουν εν  
the birds of the heavens, and to make nests in  
τοις κλαδοις αυτου,  
the branches of it.

33 Ἀλλην παραβολην ελαλησεν αυτοις· Ὁμοια  
Another parable he spake to them; Like  
εστιν ἡ βασιλεια των ουρανων ζυμη, ἣν λαβουσα  
is the kingdom of the heavens to leaven, which taking  
γυνη ενεκρυψεν εις αλευρου σατα τρια, ἕως οὗ  
a woman mixed in of meal measures three, till of it  
εξυμωθη ὅλον. 34 Ταυτα παντα ελαλησεν ὁ  
was leavened whole. These all spake the

Ἰησους εν παραβολαις τοις οχλοις, και χωρις  
Jesus in parables to the crowds, and without  
παραβολης ουκ ελαλει αυτοις· 35 ὥπως πλη-  
a parable not he spake to them; so that it might

ρωθη το ρηθεν δια του προφητου, λεγοντος·  
he fulfilled the word spoken through the prophet, saying,  
“Ανοιξω εν παραβολαις το στομα μου· ερευ-  
“I will open in parables the mouth of me, I will  
ξομαι κεκρυμμενα απο καταβολης  
openly declare things having been hid from a beginning  
\* [κοσμου.]”  
[of the world.]”

36 Τότε αφεις τους οχλους, ηλθεν εις την  
Then leaving the crowds, went into the  
οικιαν ὁ Ἰησους. Και προσηλθον αὐτω οἱ  
house the Jesus. And came to him the  
μαθηται αυτου, λεγοντες· Φρασον ἡμιν την  
disciples of him, saying; Explain to us the  
παραβολην των ζιζανιων του αγρου. 37 Ὁ δε  
parable of the darnels of the field. He and

αποκριθεις ειπεν \* [αυτοις]· Ὁ σπειρων το  
answered, said [to them,] He sowing the  
καλον σπερμα, εστιν ὁ υἱος του ανθρωπου·  
good seed, is the son of the man;

38 ὁ δε αγρος, εστιν ὁ κοσμος· το δε καλον  
the and field, is the world; the and good  
σπερμα, οὗτοι εισιν οἱ υἱοι της βασιλειας· τα  
seed, they are the sons of the kingdom; the  
δε ζιζανια, εισιν οἱ υἱοι του πονηρου. 39 ὁ δε  
and darnel, are the sons of the wicked (one); the and  
εχθρος, ὁ σπειρας αὐτα, εστιν ὁ διαβολος· ὁ δε  
enemy, he having sown them, is the adversary; the and  
θερισμος, συντελεια του αιωνος εστιν· οἱ δε  
harvest, end of the age is; the and

32 which indeed is one of the least of All SEEDS; but when grown it is larger than any HERB, † and becomes a Tree, so that the BIRDS of HEAVEN come and build their nests on its BRANCHES.

33 † Another Parable he spake to them; “The KINGDOM of the HEAVENS resembles Leaven, which a Woman taking, mingled in three † Measures of Meal, till the whole fermented.”

34 All these things JESUS communicated to the crowds in Parables, and without a Comparison he taught them not;

35 so that the WORD SPOKEN through the PROPHET might be verified, saying; † † “I will open my mouth in parables, “I will openly declare “things having been hid “from the beginning.”

36 Then JESUS leaving the PEOPLE, retired to the HOUSE; and his disciples approached him, saying, “Explain to us the PARABLE of the DARNEL in the FIELD.”

37 He answering, said, “He who sows the GOOD Seed is the SON of MAN;

38 the FIELD is the WORLD; the GOOD Seed are the SONS of the KINGDOM; the DARNEL are the SONS of the EVIL one;

39 THAT ENEMY who SOWED them is the ADVERSARY; the HARVEST is the End of the \* Age; and the REAPERS are Messengers.

\* VATICAN MANUSCRIPT.—35. of the World—omit. 36. he left. 37. to them—omit. 38. Age.

† 32. That is, of all those seeds with which the people of Judea were then acquainted. Our Lord's words are to be interpreted by popular use. And we learn from Matt. xvii. 30, that like a grain of mustard seed was become proverbial for expressing a very small quantity.—Geo. Campbell. † 32. And becomes a tree. It attains a large size in Judea. Lightfoot says, R. Simeon Ben Chalaphta mentions one “into which he was wont to climb, as men are wont to climb into a fig-tree.” Trench quotes a traveler in Chili who had ridden under one. † 33. A measure containing about a peck and a half, wanting a little more than a pint. Three of them made an ephah. † 35. “I will open my mouth in parables: I will utter dark sayings which have been from the beginning.”—Sir L. C. L. Brenton's Septuagint translation of Psa. lxxviii. 2.

33. Luke xiii. 20.

† 35. Psa. lxxviii. 2.



Ορισται, αγγελοι εισιν. 40 Ὅσπερ οὖν συλ-  
reapers, messengers are. As therefore are  
λεγεται τα ζιζανια, και πυρι καιεται· οὕτως  
gathered the darnel, and in a fire are burned; so  
εσται εν τη συντελειᾳ του αιῶνος τουτου.  
will it be in the end of the age this;

41 Αποστελει δ υἱος του ανθρωπου τους αγγελους  
Will send the son of the man the messengers  
αυτου, και συλλεξουσιν εκ της βασιλειας αυτου  
of him, and they will gather out of the kingdom of him  
παντα τα σκανδαλα και τους ποιουντας την ανο-  
all the seducers and those working the law-  
μιαν, 42 και βαλουσιν αυτους εις την καμινον  
lessness, and they will cast them into the furnace  
του πυρος· εκει εσται ο κλαυθμος και ο βρυγμος  
of the fire; there shall be the weeping and the gnashing  
των οδοντων. 43 Τότε οι δικαιοι εκλαμψουσιν,  
of the teeth. Then the righteous shall shine,

ως ο ηλιος, εν τη βασιλεια του πατρος αυτων.  
as the sun, in the kingdom of the father of them.  
Ο εχων ωτα \* [ακουειν,] ακουετω.  
He having ears [to hear,] let him hear.

41 \* [Παλιν] ὁμοια εστιν ἡ βασιλεια των  
[Again] like is the kingdom of the  
ουρανων θησαυρω κεκρυμμενω εν τῳ αγρω, ὃν  
heavens to a treasure having been hid in the field, which  
εὗρων· ανθρωπος εκρυψε, και απο της χαρας  
finding a man he hides, and from the joy  
αυτου υπαγει, και παντα ὅσα εχει πωλει, και  
of him he goes, and all as much as he has sells, and  
αγοραζει τον αγρον εκεινον.  
buys the field that.

45 Παλιν ὁμοια εστιν ἡ βασιλεια των ουρανων  
Again like is the kingdom of the heavens  
\* [ανθρωπω] εμπορω, ζητουντι καλους μαραγρι-  
[to a man] a merchant, seeking choice pearls.  
τας. 46 Εὗρων δε ενα πολυτιμον μαργαριτην,  
Finding and one costly pearl,  
απελθων πεπρακε παντα ὅσα ειχε, και ηγορα-  
going he sold all as much as he had, and bought  
σεν αυτον.  
it.

47 Παλιν ὁμοια εστιν ἡ βασιλεια των ουρανων.  
Again like is the kingdom of the heavens  
σαγηνη, βληθειση εις την θαλασσαν, και εκ  
to a drag-net, being cast into the sea, and of  
παντος γενοῦς συναγαγουση· 48 ἣν, ὅτε ἐπλη-  
every kind bringing together; which, when it is  
ρωθη, ἀναβιβασαντες ἐπὶ τον αἰγιαλον, και  
full, drawing to the shore, and  
καθισαντες συνελεξαν τα καλα εις αγγεια, τα  
sitting down they collected the good into vessels, the  
δε σαπ्रा εξω εβαλον. 49 Οὕτως εσται εν τη  
but bad away they cast. So it will be in the

40 As therefore the  
DARNEL is gathered and  
burned in a Fire, so will  
it be in the END of the  
AGE.

41 The SON of MAN will  
send forth his MESSEN-  
GERS, who will gather out  
of his KINGDOM All SE-  
DUCERS and INIQUITOUS  
PERSONS;

42 † and will throw  
them into the FURNACE  
of FIRE; there will be the  
WEeping and the GNI-  
SHING of TEETH.

43 † Then will the RIGH-  
TEOUS be resplendent as  
the SUN in the KINGDOM  
of their FATHER. HE  
who HAS ears, let him  
hear.

44 The KINGDOM of the  
HEAVENS is like a hid-  
den Treasure in a FIELD,  
which, a Man finding, he  
covers up, and, from his  
JOY, he goes and sells all  
that he has, and buys that  
FIELD.

45 Again, the KING-  
DOM of the HEAVENS is  
like a Pearl of Great  
value;

46 which † a Merchant,  
who was seeking Choice  
Pearls, having found, went  
and sold all that he had,  
and bought it,

47 Again, the KING-  
DOM of the HEAVENS re-  
sembles a Drag-net, being  
cast into the SEA, and en-  
closing fishes of Every  
Kind;

48 which, when it is  
full, they draw to the  
SHORE, and sitting down,  
gather the GOOD into ves-  
sels, but throw the USE-  
LESS away.

49 So will it be at the

VATICAN MANUSCRIPT.—40. the AGE.  
45. Man—omit.

48. to hear—omit.

41. Again—omit.

† 40. To translate *aiōon*, by the word *world*, has a tendency to lead the reader astray. No less than thirteen different meanings are attached to this word, in the Common Version. The meaning is *age*, and this rendering can always be understood. The context will deter- mine, generally, what age is referred to—the Jewish, Christian, Messianic, or the endless succession of ages. For further remarks, see Appendix. † 40. Such as those found in the East, who travel about buying or exchanging jewels, pearls, or other valuables.

† 41. Matt. xii. 7.

† 42. Matt. iii. 12.

† 43. Dan. xii. 3.

συντελεῖα του αἰῶνος. <sup>50</sup> ἔξελθουσιν οἱ ἀγγε-  
and of the age. Shall go forth the messen-  
 λοι, καὶ ἀφοριουσι τοὺς πονηροὺς ἐκ μέσου τῶν  
gore, and shall separate the wicked from among the  
 δικαίων, <sup>50</sup> καὶ βαλουσιν αὐτοὺς εἰς τὴν καμινον  
just, and shall cast them into the furnace  
 του πυρος· ἐκεῖ ἐστὶ ὁ κλαυθμος καὶ ὁ βρυγμος  
of the fire; there will be the weeping and the gnashing  
 τῶν ὀδοντῶν. <sup>51</sup> \* [Λεγει αὐτοῖς ὁ Ἰησους.]  
of the teeth. [Says to them the Jesus.]  
 Συνηκατε ταῦτα πάντα; Λεγουσιν αὐτῷ.  
Have you understood these things all? They say to him;  
 Ναι [κυριε.] <sup>52</sup> Ὁ δὲ εἶπεν αὐτοῖς· Δια τοῦτο  
Yes [O lord.] Ho then said to them; Therefore this  
 πας γραμματεὺς, μαθητευθεὶς τῇ βασιλείᾳ τῶν  
every scribe, being instructed to the kingdom of the  
 οὐρανῶν, ὅμοιος ἐστὶν ἀνθρώπῳ οἰκοδεσποτῇ,  
heavens, like is to a man an householder,  
 ὅστις ἐκβαλλει ἐκ του θησαυρου αὐτου καινα  
who brings out of the treasury of him new  
 καὶ παλαια. -  
and old.

<sup>53</sup> Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησους τὰς  
And it came to pass, when had concluded the Jesus the  
 παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν. <sup>54</sup> Καὶ  
parables those, he departed thence. And  
 ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς  
coming into the country of him, he taught them.  
 ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπληττεσθαι  
in the synagogue of them, so as to astonish  
 αὐτοὺς, καὶ λεγειν. Ποθεν τούτῳ ἡ σοφία  
them, and to say. Whence thus the wisdom  
 αὐτῇ, καὶ αἱ δυνάμεις; <sup>55</sup> Οὐχ οὗτος ἐστὶν ὁ  
this and these powers? Not this is the  
 του τεκτονος υἱος; οὐχὲ ἡ μήτηρ αὐτοῦ λεγεται  
of the carpenter son; not the mother of him is called  
 Μαριαμ; καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰακωβος, καὶ  
Mary; and the brothers of him James, and  
 Ἰωσῆς, καὶ Σίμων, καὶ Ἰουδᾶς; <sup>56</sup> καὶ αἱ ἀδελφαὶ  
Joses, and Simon, and Judas; and the sisters  
 αὐτοῦ οὐχὶ παύσαι πρὸς ἡμᾶς εἰσι; ποθεν οὖν  
of him not all with us are? whence then  
 τούτῳ ταῦτα πάντα; <sup>57</sup> Καὶ ἐσκανδαλίζοντο ἐν  
this these all? And they found a difficulty in  
 αὐτῷ. Ὁ δὲ Ἰησους εἶπεν αὐτοῖς· Οὐκ ἐστὶ  
him. The and Jesus said to them; Not is  
 προφήτης ἀτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ,  
a prophet unhonored, if not in the country of him,  
 καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. <sup>58</sup> Καὶ οὐκ ἐποίησεν  
and in the house of him. And not he did do  
 ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν ἀπιστίαν  
there mighty works many, because of the unbelief of  
 αὐτῶν.  
them.

END of the AGE. TH  
 MESSENGERS will  
 forth, and will separate  
 the WICKED from among  
 the RIGHTEOUS;

50 and will throw them  
 into the FURNACE of  
 FIRE; there will be the  
 WEEPING and the GNASH-  
 ING of TEETH.

51 Have you under-  
 stood all these things?"  
 They answered, "Yes."

52 Then HE said to  
 them, "Every Scribe  
 therefore, being instruc-  
 ed \* in the KINGDOM of  
 the HEAVENS, is like a  
 Householder, who pro-  
 duces from his TREAS-  
 URY, new things and  
 old."

53 And it occurred  
 when JESUS had con-  
 cluded these PARABLES,  
 he departed thence.

54 † And coming into  
 this OWN CITY he so  
 taught the inhabitants in  
 their SYNAGOGUE, that  
 they were astonished, and  
 said, "Whence has this  
 man, this WISDOM, and  
 these MIRACULOUS POW-  
 ERS?"

55 † Is not this the  
 CARPENTER'S SON? is not  
 his MOTHER called Mary?  
 and do not his BROTHERS,  
 James, and † Joses, and  
 Simon, and Judas,

56 and all his † SISTERS,  
 live with us? Whence,  
 then, has he all these  
 things."

57 And they † stumbled  
 at him. But JESUS said  
 to them, "A Prophet is  
 not without honor, except  
 in his OWN COUNTRY, and  
 in his OWN FAMILY."

58 † And he did not  
 perform many Miracles  
 there, because of their  
 UNBELIEF.

\* VATICAN MANUSCRIPT.—51. JESUS says to them—omit.

51. Lord—omit.

52. in.

† 51. That is, Nazareth, where he had been brought up; Luke iv. 16, 23.

† 55. Jo.

seph—so read Lachmann, Tischendorf, and Tittman.

† 56. According to Theophylact,

the names of the sisters of Jesus were Mary and Salome.

† 51. Matt. ii. 23; Mark vi. 1.

† 55. John vi. 42.

† 57. Matt. xi. 6; Isa. viii. 14;

com. ix. 32, 33; 1 Peter ii. 8.

† 58. Mark vi. 5, 6.

ΚΕΦ. ιδ'. 14.

<sup>1</sup> Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ  
At that the time heard Herod the  
τετταρχὴς τὴν ἀκοὴν Ἰησοῦ, <sup>2</sup> καὶ εἶπε τοῖς  
tetrarch the fame of Jesus, and said to the  
παῖσιν αὐτοῦ· Οὗτος ἐστὶν Ἰωάννης ὁ βαπτιστῆς·  
servants of him; This is John the dipper;  
αὐτὸς ἡγερθὲν ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ  
he is raised from the dead, and therefore this the  
δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. <sup>3</sup> Ὁ γὰρ Ἡρώδης,  
mighty powers work in him. The for Herod,  
κρατήσας τὸν Ἰωάννην, ἐδήσεν αὐτὸν, καὶ ἐθετο  
seizing the John, had bound him, and put  
ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλί-  
in prison, on account of Herodias the wife of  
ππου τοῦ ἀδελφοῦ αὐτοῦ. <sup>4</sup> Ἐλέγε γὰρ αὐτῷ ὁ  
Philip the brother of him. Had said for to him the  
Ἰωάννης· Οὐκ ἐξεστὶ σοὶ εἶναι αὐτήν. <sup>5</sup> Καὶ  
John; Not it is lawful to thee to have her. And  
θελὼν αὐτὸν ἀποκτείνειν, ἐφοβήθη τὸν ὄχλον,  
wishing him to destroy, he feared the people,  
ὅτι ὡς προφήτην αὐτὸν εἶχον. <sup>6</sup> Γενεσίων δὲ  
for as a prophet him they esteemed. Birth-day of but  
ἀγομένων τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγατὴρ  
was being held of the Herod, danced the daughter  
τῆς Ἡρωδιάδος ἐν τῷ μεσῷ· καὶ ἡρέσε τῷ  
of the Herodias in the midst; and pleased the  
Ἡρώδῃ. <sup>7</sup> ὅθεν μεθ' ὅρκου ὡμολόγησεν αὐτῇ  
Herod; whereupon with an oath he promised to her  
δοῦναι, ὃ εἰάν αἰτησθῇ. <sup>8</sup> Ἡ δὲ, προβι-  
to give, what soever she might ask. She and, being  
βαθθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, ἶδὼς μοι,  
incited by the mother of her, Give to me,  
φησὶν, ὧδε ἐπὶ πινάκι τὴν κεφαλὴν Ἰωάννου τοῦ  
she said, here upon a plate the head of John the  
βαπτιστοῦ. <sup>9</sup> Καὶ ἐλυπήθη ὁ βασιλεὺς· διὰ δὲ  
dipper. And was sorry the king; because of but  
τοὺς ὅρκους καὶ τοὺς συνανακείμενους, ἐκε-  
the oaths and those reclining at table, he com-  
λευσε δοθῆναι. <sup>10</sup> Καὶ πεμψάς ἀπέκεφαλίσε  
manded it to be given. And sending he cut off the head of  
τοῦ Ἰωάννη ἐν τῇ φυλακῇ. <sup>11</sup> Καὶ ἠνεχθῇ ἡ  
the John in the prison. And was brought the  
κεφαλὴ αὐτοῦ ἐπὶ πινάκι, καὶ ἐδόθη τῷ κορά-  
head of him on a plate, and it was given to the little  
σιν· καὶ ἠνεγκε τὴν μητρί αὐτῆς. <sup>12</sup> Καὶ προσ-  
girl; and she brought it to the mother of her. And coming  
ελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα, καὶ ἐβ-  
the disciples of him took the body, and they  
ψαν αὐτό· καὶ ἐλθόντες ἀπηγγείλαν τῷ Ἰησοῦ.  
buried it; and departing they told it to the Jesus.

CHAPTER XIV.

1 At That TIME, † Her-  
od the † TETRARCH, hear-  
ing of the FAME of Jesus,  
2 said to his SERVANTS,  
"This is John the IM-  
MERSEER; he is raised from  
the DEAD; and therefore  
MIRACLES are performed  
by him."

3 For † HEROD \* then  
had caused JOHN to be  
seized, bound, and put in  
\* PRISON, on account of  
† Herodias, his BROTHER  
Philip's WIFE;

4 for John had said to  
him, † "It is not lawful  
for thee to have her."

5 And wishing to kill  
him, he feared the PEOP-  
LE, † Because they es-  
teemed him as a Prophet.

6 But when HEROD'S  
Birth-day was kept, the  
† DAUGHTER of HERODI-  
AS danced in the MIDST,  
and pleased HEROD;

7 whereon he promised  
with an Oath to give her  
whatever she might re-  
quest.

8 And SHE, being insti-  
gated by her MOTHER,  
said, "Give me here, on a  
Platter, the HEAD of JOHN  
the IMMERSER."

9 And the \* KING, be-  
ing sorry on account of the  
OATHS and the GUESTS,  
commanded that it should  
be given her.

10 Accordingly, by his  
order, JOHN was behead-  
ed in the PRISON.

11 And his HEAD was  
brought on a Platter, and  
presented to the GIRL;  
and she carried it to her  
MOTHER.

12 And his DISCIPLES  
coming, carried off \* the  
DEAD-BODY, and buried

\* VATICAN MANUSCRIPT.—3. then had. 3. PRISON. 9. KING, being sorry on  
account of the OATHS and the GUESTS, commanded. 12. the DEAD-BODY.

† 1. Properly, the governor of the fourth part of a country; commonly used as a title in-  
ferior to a king, and denoting chief ruler. The person here spoken of was Antipas, a son of  
Herod the Great. The name king is sometimes given to tetrarchs. See verse 9.—Geo.  
Campbell.

† 3. He had married a daughter of Aretas, an Arabian prince, whom he put  
away, after he had induced Herodias to quit her husband; this occasioned a war between  
Herod and Aretas. † 6. Named Salome, daughter of Herodias by her former hus-  
band.—Josephus, Ant. xviii. v. 4.

† 1. Mark vi. 14; Luke ix. 7. † 3. Mark vi. 17; Luke iii. 19, 20. † 4. Lev' xviii.  
16; xx. 21. † 5. Matt. xxi. 20; Luke xx. 6.

13 **Και ακουσας ο Ιησους, ανεχωρησεν εκειθεν**  
 And having heard the Jesus, withdrew from thence  
**εν πλοιω εις ερημον τοπον κατ' ιδιαν· και ακου-**  
 in a ship into a desert place by himself; and having  
**σαντες οι οχλοι, ηκολουθησαν αυτω περην απο**  
 heard the crowds, they followed him by land from  
**των πολεων.** 14 **Και εξελθων ο Ιησους ειδε**  
 the cities. And coming out the Jesus saw  
**πολυν οχλον· και εσπλαγχνισθη επ' αυτοις,**  
 great a crowd; and he was moved with pity towards them;  
**και εθεραπευσε τους αρρωστους αυτων.**  
 and healed the sick of them.

15 **Οψιας δε γενομενης, προσηλθον αυτω οι**  
 Evening and having come, came to him the  
**μαθηται αυτου, λεγοντες· Ερημος εστιν ο τοπος,**  
 disciples of him, saying; A desert is the place,  
**και η ωρα ηδη παρηλθεν· απολυσον τους**  
 and the hour already has passed by; dismiss the  
**οχλους, ινα απελθοντες εις τας κωμας, αγο-**  
 crowds, that going into the villages, they  
**ρασωσιν εαυτοις βρωματα.** 16 **Ο δε Ιησους**  
 may buy themselves victuals. The but Jesus

**ειπεν αυτοις· Ου χρειαν εχουσιν απελθειν· δοτε**  
 said to them; No need they have to go away; give  
**αυτοις υμεις φαγειν.** 17 **Οι δε λεγουσιν αυτω·**  
 to them you to eat; They and say to him;  
**Ουκ εχομεν ωδε, ει μη πεντε αρτους και δυο**  
 Not we have here, except five loaves and two  
**ιχθυας.** 18 **Ο δε ειπε· Φερετε μοι αυτους ωδε.**  
 fishes. He and said; Bring to me them here.

19 **Και κελευσας τους οχλους ανακλιθηναι επι**  
 And directing the crowds to recline upon  
**τους χορτους, λαβων τους πεντε αρτους και**  
 the grass, taking the five loaves and  
**τους δυο ιχθυας, αναβλεψας εις τον ουρανον,**  
 the two fishes, looking up to the heaven,  
**ευλογησε· και κλασας, εδωκε τοις μαθηταις**  
 he gave praise; and breaking, he gave to the disciples  
**τους αρτους, οι δε μαθηται τοις οχλοις.** 20 **Και**  
 the loaves, the and disciples to the crowds. And

**εφαγον παντες, και εχορτασθησαν· και ηραν**  
 they ate all, and were filled; and they took up  
**το περισσευον των κλασματος, δωδεκα κοφινους**  
 that over and above of the fragments, twelve baskets  
**πληρεις.** 21 **Οι δε εσθιοντες ησαν ανδρες ωσει**  
 full. Those and eating were men about

**πεντακισχιλιοι, χωρις γυναικων και παιδιων.**  
 five-thousand, besides women and children.

22 **Και ευθεως ηναγκασεν τους μαθητας εμβηναι**  
 And immediately he urged the disciples to enter

it; and departing, told JESUS.

13 † And JESUS having heard, privately withdrew from thence, by Boat, into a Desert Place; of which the PEOPLE being informed, followed him by Land from the CITIES.

14 And \* coming out, he saw a Great Crowd; and he had compassion on them, and healed their SICK.

15 † And † Evening having arrived, \* the DISCIPLES came to him, saying, "The PLACE is a Desert, and the HOUR is now past; dismiss the crowds, that they may go to the VILLAGES, and buy themselves Provisions."

16 But JESUS said to them, "They need not depart; you supply them."

17 THEY, however, replied to him, "We have here only Five Loaves and Two Fishes."

18 And HE said, "Bring them here to me."

19 And commanding the PEOPLE to recline on the grass, he took the FIVE Loaves and the TWO Fishes, and looking towards HEAVEN, † praised God; then † breaking the LOAVES, he gave them to the DISCIPLES, and the disciples distributed to the CROWDS.

20 And they all ate and were satisfied; and of the REMAINING FRAGMENTS they gathered † Twelve Baskets full.

21 Now THEY who had EATEN, were about five thousand men, besides women and children.

22 And immediately \* he constrained the DISCIPLES to enter \* a Boat,

\* VATICAN MANUSCRIPT.—14. he went. 22. a Boat.

15. the DISCIPLES.

22. he constrained.

† 15. The first evening, which commenced at three o'clock. The second evening, which began at sunset, is that mentioned in verse 23. † 19. The Jewish loaves were broad, thin, and brittle; so that a knife was not required for dividing them. † 20. These were small wicker baskets, which the Jews carried their victuals in, when from home; and by the number here particularized, it would seem that each apostle filled his own basket.—Pearce.

† 13. Mark vi. 32; Luke ix. 10; John vi. 1, 2. John vi. 8.

\* 19. Matt. xv. 30.

† 25. Mark vi. 35; Luke ix. 12

εἰς τὸ πλοῖον, καὶ προαγεῖν αὐτὸν εἰς τὸ πέραν,  
into the ship, and to go before him to the other side,  
ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. <sup>23</sup> Καὶ ἀπο-  
while he should dismiss the crowds. And having  
λυσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ'  
sent away the crowds, he went up into the mountain by  
ἰδίαν προσηύχασθαι. Ὁψίας δὲ γενομένης, μόνος  
himself to pray. Evening and having come, alone  
ἦν ἐκεῖ. <sup>24</sup> Τὸ δὲ πλοῖον ἦδη μεσὸν τῆς  
he was there. The and ship now in the midst of the  
θαλασσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων  
sea was, having been tossed by the waves;  
ἣν γὰρ ἐναντίος ὁ ἀνεμος. <sup>25</sup> Τετάρτῃ δὲ φυλακῇ  
was for contrary the wind. In fourth and watch  
τῆς νυκτος ἀπῆλθε πρὸς αὐτοὺς, περιπατῶν ἐπὶ  
of the night he went to them, walking upon  
τῆς θαλασσης. <sup>26</sup> Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ  
the sea. And seeing him the disciples  
ἐπὶ τὴν θαλάσσαν περιπατοῦντα, ἐταραχθῆσαν,  
upon the sea walking, they were terrified,  
λεγοντες· Ὅτι φάντασμα ἐστὶ καὶ ἀπὸ τοῦ  
saying; That an apparition is; and from the  
φοβου ἐκράζαν. <sup>27</sup> Εὐθὺς δὲ ἐλάλησεν αὐτοῖς  
fear they cried aloud. Immediately but: spake to them  
ὁ Ἰησοῦς, λεγων· Θαρσεῖτε, ἐγὼ εἰμι· μὴ φο-  
the Jesus, saying, Take courage, I am; not be  
βεισθε. <sup>28</sup> Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε·  
afraid. Answering and him the Peter said;  
Κυριε, εἰ συ εἶ, κελεύσον με πρὸς σε ελθεῖν ἐπὶ  
O lord, if thou art, bid me to thee to come upon  
τὰ ὕδατα. <sup>29</sup> Ὁ δὲ εἶπεν· Ἐλθε. Καὶ καταβας  
the water. He and said; Come. And descending  
ἀπὸ τοῦ πλοίου ὁ Πέτρος, περιπατήσεν ἐπὶ τὰ  
from the boat the Peter, he walked upon the  
ὕδατα, ελθεῖν πρὸς τὸν Ἰησοῦν. <sup>30</sup> Βλέπων δὲ  
water, to come to the Jesus; Seeing but  
τὸν ἀνέμον ἰσχυρὸν, ἐφοβήθη· καὶ ἀρχάμενος  
the wind strong, he was afraid; and beginning  
καταποντίζεσθαι, ἐκράξε, λεγων· Κυριε, σῶσον  
to sink, he cried, saying; O lord, save  
με. <sup>31</sup> Εὐθὺς δὲ ὁ Ἰησοῦς ἐκτεινας τὴν χεῖρα,  
me. Immediately and the Jesus stretching out the hand,  
ἐπελαβετο αὐτοῦ, καὶ λέγει αὐτῷ· Ολιγοπίστε,  
took hold of him, and says to him; O distrustful man,  
εἰς τί ἐδίστασας; <sup>32</sup> Καὶ ἐμβαντῶν αὐτῶν εἰς  
for why didst thou doubt? And entering of them into  
τὸ πλοῖον, ἐκοπασεν ὁ ἀνεμος. <sup>33</sup> Οἱ δὲ ἐν τῷ  
the ship, ceased the wind. They and in the

and precede him to the  
OTHER SIDE, while he dis-  
missed the CROWDS.

<sup>23</sup> † And having dis-  
missed the CROWDS, he  
privately ascended the  
MOUNTAIN to pray; and  
remained there alone till  
it was late.

<sup>24</sup> By this time the  
BOAT \*was many Fur-  
longs distant from the  
LAND, tossed by the  
WAVES; for the WIND  
was contrary.

<sup>25</sup> And in the † Fourth  
Watch of the NIGHT, he  
went towards them, walk-  
ing on the LAKE.

<sup>26</sup> And when the DIS-  
CIPLES saw him † walk-  
ing on the LAKE, they  
were terrified, and ex-  
claimed, "It is an Ap-  
parition!" and they cried  
aloud, through fear.

<sup>27</sup> But Jesus immedi-  
ately spoke to them, say-  
ing, "Take courage, it is  
I; be not afraid."

<sup>28</sup> And PETER answer-  
ing, said to him, "Mas-  
ter, if it be thou, bid me  
come to thee on the WA-  
TER."

<sup>29</sup> And JESUS said,  
"Come." Then \*Peter de-  
scending from the BOAT,  
walked on the WATER,  
\*and came to JESUS.

<sup>30</sup> But perceiving the  
WIND strong, he was  
afraid; and beginning to  
sink, he exclaimed, "Mas-  
ter, save me!"

<sup>31</sup> And JESUS instantly  
extending his HAND, took  
hold of him, and said to  
him, "O distrustful man!  
why didst thou doubt?"

<sup>32</sup> And \*going up into  
the BOAT, the WIND sub-  
sided.

<sup>33</sup> Then THOSE in the

\* VATICAN MANUSCRIPT.—<sup>24</sup> many Furlongs distant from the LAND, tossed. <sup>29</sup> Peter,  
29. and came to. <sup>32</sup> going up into.

† <sup>25</sup> Between the hours of three and six in the morning. Grotius observes, that this was  
the Roman division of the night, taken by them from the Greeks; and that the Jews from  
the time of Pompey, after they were become a dependent people, had adopted this mode of  
reckoning, instead of their own; which originally consisted of three watches only. † <sup>26</sup> In  
Job ix. 8, this is a prerogative ascribed to God, and which is freely rendered by the LXX,  
thus; "Walking upon the sea, as upon a pavement." An Egyptian hieroglyphic for ex-  
pressing impossibility was, a picture of two feet walking on the sea.

‡ <sup>23</sup> Mark vi. 36; John vi. 16.

πλοιῷ, \* [ἐλθόντες] προσεκύνησαν αὐτῷ, λεγόντες· Ἀληθῶς θεοῦ υἱὸς εἶ. <sup>34</sup> Καὶ διαπερσάντες, ἦλθον εἰς τὴν γῆν Γεννησαρετ. <sup>35</sup> Καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τοποῦ ἐκεῖνου, ἀπεστείλαν εἰς ὅλην τὴν περιχώρον ἐκείνην· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, <sup>36</sup> καὶ παρεκαλουν αὐτὸν ἵνα μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο, διεσώθησαν.

ΚΕΦ. 15.

<sup>1</sup> Τότε προσερχόνται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι, λέγοντες· <sup>2</sup> Διὰ τί οἱ μαθηταὶ σου παραβαίνουν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτουνται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. <sup>3</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ, διὰ τὴν παράδοσιν ὑμῶν; <sup>4</sup> Ὁ γὰρ θεὸς ἐνετείλατο, λέγων· “Τίμα τὸν πατέρα καὶ τὴν μητέρα,” καὶ “Ὁ κακολογῶν τὸν πατέρα ἢ τὴν μητέρα, θανάτῳ τελευτάτω.” <sup>5</sup> Ὑμεῖς δὲ λέγετε· “Ὁς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ· Δωρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇ· καὶ οὐ μὴ τιμῇ τὸν πατέρα αὐτοῦ.” <sup>6</sup> Καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν. <sup>7</sup> Ὑποκριταί, καλῶς προεφητεύσατε περὶ ὑμῶν.

BOAT, did homage to him, saying, † “Assuredly, thou art God’s Son.”

<sup>34</sup> † And having passed over they came \* to LAND at Gennesaret.

<sup>35</sup> And the MEN of that PLACE recognizing him, sent through ALL that COUNTRY, and brought to him ALL the diseased;

<sup>36</sup> and implored him, that they might only touch the TUFT of his MANTLE; and as many as touched, were cured.

# CHAPTER XV.

<sup>1</sup> † Then came to JESUS \* Pharisees and Scribes from Jerusalem, saying,

<sup>2</sup> “Why do thy DISCIPLES violate the † TRADITIONAL PRECEPT of the ELDERS? for they do not wash \* their HANDS before Meals.”

<sup>3</sup> But HE answering, said to them, “Why do YOU also violate the COMMANDMENT of GOD by your TRADITION?”

<sup>4</sup> For GOD \* said, † ‘Honor FATHER and MOTHER,’ and † ‘HE who REVERSES Father or Mother, shall be punished with Death.’

<sup>5</sup> But YOU assert, ‘If any one say to FATHER or MOTHER, An Offering is that by which thou mightest derive assistance from me;

<sup>6</sup> then \* he shall by no means honor his FATHER.’ Thus, by your TRADITION, you annul the \* WORD of GOD.

<sup>7</sup> † Hypocrites! well did Isaiah prophesy concerning you, saying,

<sup>8</sup> † ‘This people † {draw

\* VATICAN MANUSCRIPT.—34. to LAND at Gennesaret. Jerusalem. 3. the HANDS. 4. said, ‘Honor & MOTHER.’ honor his FATHER. Thus. 6. or his MOTHER—omit.

1. Pharisees and Scribes from Jerusalem. 6. He shall by no means honor his FATHER. 6. word.

† 2. He that eateth with unwashed hands is guilty of death.—Rabbi Abida. † 8. The words in brackets are found in the prophecy from which they are taken, both in the Hebrew and Septuagint. They are omitted by the Vatican and several other excellent MSS., and by some ancient versions. Erasmus, Mill, Drusus, and Bengel, approve of the omission; and Griesbach has left it out of the text. But as they are found in the place from which they are quoted, it has been thought best to insert them in the text.

† 33. Matt. xxvii. 54. † 34. Mark vi. 53. † 1. Mark vii. 1. † 4. Exod. xx. 12; Deut. v. 16; Eph. vi. 2. † 4. Exod. xxi. 17; Lev. xx. 9; Deut. xxvii. 16; Prov. xx. 29. † 7. Mark vii. 6. † 8. Isa. lxxxi. 13.

'Ησαιας, λεγων· <sup>8</sup>“Ο λαος οὗτος τοις χειλεσι  
Esaías, saying; “The people this with the lips  
με τιμα· ἡ δὲ καρδια αὐτῶν πορῶ ἀπεχει ἀπ’  
me honor; the but heart of them far off is removed from  
εμου. <sup>9</sup>Ματὴν δὲ σεβονται με, διδασκοντες  
me. Without profit but they reverence me, teaching  
διδασκαλίας, ἐνταλματα ἀνθρώπων.” <sup>10</sup>Και  
doctrines, commandments of men.” And  
προσκαλεσαμενος τὸν ὄχλον, εἶπεν αὐτοῖς·  
having called the crowd, he said to them;  
Ἀκουετε καὶ συνιετε. <sup>11</sup>Οὐ τὸ εἰσερχομενον εἰς  
Hear you and be instructed. Not that entering into  
τὸ στόμα κοῖνει τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορ-  
the mouth pollutes the man; but that proceed-  
ενομενον ἐκ τοῦ στόματος τούτου κοῖνει τὸν  
ing out of the mouth this pollutes the  
ἄνθρωπον. <sup>12</sup>Τότε προσελθόντες οἱ μαθηταὶ  
man. Then having come the disciples  
αὐτοῦ, εἶπον αὐτῷ· Οἶδας, ὅτι οἱ Φαρισαῖοι,  
of him, said to him; Knowest thou, that the Pharisees,  
ἀκουσάντες τὸν λόγον, ἐσκανδαλίσθησαν; <sup>13</sup>Ὁ  
hearing that saying, found a difficulty? He  
δὲ ἀποκριθεὶς εἶπε· Πᾶσα φυτεία, ἣν οὐκ ἐφυ-  
but answering said; Every plantation, which not has  
τεύσεν ὁ πατὴρ μου ὁ οὐράνιος, ἐκριζωθήσεται.  
planted the father of me the heavenly, shall be rooted up.  
<sup>14</sup>Ἀφετε αὐτοὺς· ὁδηγοὶ εἰσι τυφλοὶ \* [τυφλῶν.]  
Let alone them; guides they are blind [of blind.]  
Τυφλὸς δὲ τυφλὸν εἰς ὁδηγῇ, ἀμφοτεροὶ εἰς  
Blind and blind if may lead, both into  
βοθρὸν πεσούνται. <sup>15</sup>Ἀποκριθεὶς δὲ ὁ Πέτρος  
a pit will fall. Answering and the Peter  
εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν παραβολὴν ταύτην.  
said to him; Explain to us the comparison this.  
<sup>16</sup>Ὁ δὲ Ἰησοῦς εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀσυνετοὶ  
The and Jesus said; Yet also you unintelligent  
εστέ; <sup>17</sup>Οὐ \* [πῶ] νοεῖτε, ὅτι πᾶν τὸ εἰσπορευ-  
are? Not [yet] perceive you, that all that enter-  
ομενον εἰς τὸ στόμα, εἰς τὴν κοιλίαν χωρεῖ,  
ing into the mouth, into the belly passes,  
καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; <sup>18</sup>Τὰ δὲ ἐκπορευ-  
and into a privy is cast; Those but proceed-  
ομενα ἐκ τοῦ στόματος, ἐκ τῆς καρδίας ἐξερ-  
ing out of the mouth, from the heart issues  
χεται, κακείνα κοῖνει τὸν ἄνθρωπον. <sup>19</sup>Ἐκ γὰρ  
forth, and they pollute the man. From for  
τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροὶ·  
the heart comes forth purposes evil;  
φονοὶ, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυ-  
murders, adulteries, fornications, thefts, false testimo-  
ριαί, βλασφημιαί. <sup>20</sup>Ταῦτα ἐστὶ τὰ κοινούντα  
nies, evilspeakings. These is the (things) polluting  
τὸν ἄνθρωπον· τὸ δὲ ἀνιπτοῖς χερσὶ φαγεῖν οὐ  
the man; that but with unwashed hands to eat not  
κοῖνει τὸν ἄνθρωπον.  
pollutes the man.

nigh to ME with their  
‘MOUTH, and] honor ME  
‘with their LIPS; but  
‘their heart is far remov-  
‘ed from me.

9 ‘But in vain do they  
‘worship me, teaching as  
‘Doctrines, the Precepts  
‘of Men.’”

10 † And having called  
the CROWD, he said to  
them, “Hear, and be in-  
structed:

11 Not THAT ENTER-  
ING the MOUTH, pollutes  
the MAN, but THAT PRO-  
CEEDING from the MOUTH,  
pollutes the MAN.”

12 Then \*the DISCIPLES  
approaching, say to him,  
“Didst thou observe That  
the PHARISEES were of-  
fended, when they heard  
that SAYING?”

13 But HE answering,  
said, “Every Plantation,  
which my HEAVENLY FA-  
THER has not planted,  
shall be extirpated.

14 Leave them; † they  
are blind Guides; and if  
the Blind lead the Blind,  
both will fall into the Pit.”

15 † Then PETER reply-  
ing, said to him, “Explain  
to us \*that SAYING.”

16 And \*HE said, “Are  
you also yet without un-  
derstanding?

17 Do you not perceive,  
That WHATEVER ENTERS  
the MOUTH, passes into  
the BELLY, and is ejected?

18 But † those THINGS  
PROCEEDING out of the  
MOUTH, issue from the  
HEART; and they pollute  
the MAN.

19 † For out of the  
HEART proceed iniqui-  
tous Designs;—Murders,  
Adulteries, Fornications,  
Thefts, false Testimonies,  
Calumnies.

20 These are the THINGS  
which POLLUTE the MAN;  
but to EAT with Unwash-  
ed Hands pollutes not the  
MAN.”

\* VATICAN MANUSCRIPT.—12. the DISCIPLES approaching, say. 14. of the Blind.—omit.  
15. that SAYING. 16. HE said. 17. yet—omit.

† 10. Mark vii. 14. † 14. Isa. ix. 16; Mal. ii. 8; Matt. xxiii. 16; Luke vi. 39. † 15. Mark  
vi. 37. † 18. James iii. 6. † 19. Mark vii. 21.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν  
 And departing thence the Jesus withdrew  
 εἰς τὰ μέρη Τυροῦ καὶ Σιδῶνος. 22 Καὶ ἰδὼν,  
 into the confines of Tyre and Sidon. And lo,  
 γυνὴ Χαναanita, ἀπὸ τῶν ὀρίων ἐκεῖνων ἐξελθού-  
 a woman Canaanitish, of the parts thence coming  
 σα, ἐκραυγασεν αὐτῷ, λέγουσα· Ἐλεησον με,  
 but, cried out to him, saying, Pity me,  
 κυριε, υἱὲ Δαβὶδ· ἡ θυγατὴρ μου κακῶς δαιμονι-  
 O lord, O son David; the daughter mine sadly is  
 ζεται. 23 Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ  
 ized, He but not answered her a word. And  
 προσελθόντες οἱ μαθηταὶ αὐτοῦ, ἠρώτων αὐτοῦ,  
 coming the disciples of him, besought him,  
 λέγοντες· Ἀπολύσον αὐτήν, ὅτι κραζει ὀπίσθεν  
 saying, Send away her, for she cries at the back  
 ἡμῶν. 24 Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀπέστα-  
 of us. He but answering said, Not I am  
 λην, εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλῶτα οἰκοῦ  
 sent, except to the sheep the perishing houses of  
 Ἰσραὴλ. 25 Ἡ δὲ ἐλθούσα προσέκυνε αὐτῷ,  
 Israel. She then coming prostrated to him,  
 λέγουσα· Κυριε, βοήθει μοι. 26 Ὁ δὲ ἀποκριθεὶς  
 saying, O lord, give aid to me. He but answering  
 εἶπεν· Οὐκ ἐστὶ καλὸν λαβεῖν τὸ ἄρτον τῶν  
 said, Not it is right to take the bread of the  
 τέκνων, καὶ βαλεῖν τοῖς κυναρίοις. 27 Ἡ δὲ  
 children, and to throw to the dogs. She but  
 εἶπε· Ναι, κυριε· καὶ γὰρ τὰ κυνάρια ἐσθίει  
 said, True, O lord; even for the dogs eatest  
 τὰ τῶν ψιχίων τῶν πίπτοντων ἀπὸ τῆς τραπέ-  
 the crumbs of the falling from the table  
 ζης τῶν κυρίων αὐτῶν. 28 Τότε ἀποκριθεὶς ὁ  
 of the masters of them. Then answering the  
 Ἰησοῦς εἶπεν αὐτῇ· Ὁ γυναι, μεγάλη σου ἡ  
 Jesus said to her, O woman, great of thee the  
 πίστις· γένηθι τῷ σοι, ὥς θέλεις. Καὶ ἰαθῇ  
 faith; let it be to thee, as thou wilt. And was healed  
 ἡ θυγατὴρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.  
 the daughter of her from the hour that.  
 29 Καὶ μετὰ ταῦτα ἐκεῖθεν ὁ Ἰησοῦς, ἦλθε παρὰ  
 And departing thence the Jesus, came near  
 τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς  
 the sea of the Galilee; and ascending into  
 τὸ ὄρος, ἐκάθητο ἐκεῖ. 30 Καὶ προσήλθον αὐτῷ  
 the mountain, he sat down there. And came to him  
 ὄχλοι πολλοί, ἐχόντες μεθ' ἑαυτῶν χωλοὺς,  
 crowds great, having with them lame,  
 τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἑτέροους πολλοὺς·  
 blind, deaf, maimed, and others many;  
 καὶ ἐρρίψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ,  
 and they laid them at the feet of the Jesus,  
 καὶ ἐθεράπευσεν αὐτοὺς· 31 ὥστε τοὺς ὄχλους  
 and he healed them; so that the crowds  
 θαυμάσαι, βλέποντας κωφοὺς λαλοῦντας, κυλ-  
 to wonder, beholding deaf speaking, maimed

21 † And Jesus depart-  
 ing thence, withdrew into  
 the CONFINES of Tyre  
 and Sidon.

22 And behold, a Ca-  
 naanitish Woman coming  
 from those PARTS, cried  
 out to him, saying, "Have  
 compassion on me, O Mas-  
 ter, Son of David! my  
 DAUGHTER is sadly de-  
 monized."

23 But he answered her  
 not a Word. And his dis-  
 ciples coming, entreated  
 him, saying, "Dismiss her;  
 For she cries after us."

24 But HE answering,  
 said, † "I am only sent to  
 the PERISHING SHEEP of  
 the Stock of Israel."

25 Yet advancing, SHE  
 prostrated to him, saying,  
 "O Master, help me!"

26 But HE answering,  
 said, "It is not proper  
 to take the CHILDREN'S  
 BREAD, and throw it to  
 † the dogs."

27 But she said, "I be-  
 seech thee, Sir; for even  
 the DOGS eat THOSE  
 CRUMBS which FALL from  
 their MASTERS' TABLE."

28 Then Jesus answer-  
 ing, said to her, "O Wo-  
 man! great is Thy FAITH;  
 be it to thee as thou de-  
 sirest." And her DAUGH-  
 TER was cured from that  
 very MOMENT.

29 † And Jesus, having  
 left that place, came to  
 the LAKE of GALILEE;  
 and ascending the MOUN-  
 TAIN sat down there.

30 And great Crowds  
 came to him, bringing  
 with them the lame, \* the  
 † crippled, the blind, the  
 deaf, and many others,  
 and laid them at \* his  
 FEET, and he cured them:

31 so that the CROWDS  
 beheld, with wonder, † the  
 Deaf \* hearing, the Crip-  
 pled restored, the Lame

\* VATICAN MANUSCRIPT.—30. crippled, blind, deaf, and. 30. his FEET. 31. hearing.

† 26. The Jews likened the heathen nations to dogs.—*Lightfoot*. † 30. The original word *kullos*, properly signifies, one whose hand or arm has been cut off; (see Mark ix. 43.) but it is sometimes applied to those who were only disabled in those parts. To supply a lost limb was a creation, and therefore an astonishing miracle.

† 21. Mark vii. 24.  
 † 29. Mark vii. 31.

‡ 24. Matt. x. 6; Acts iii. 26; Rom. xv. 8.  
 ‡ 31. Isa. xxxv. 5, 6.

‡ 26. Matt. vii. 6



λους ὄντας, χάλους περιπατούντας, και τυφλους  
sound, lame walking, and blind  
 βλέποντας· και ἐδοξασαν τον θεον Ισραηλ. <sup>32</sup> Ὁ  
seeing; and they glorified the God of Israel. The  
 δε Ἰησους, προσκαλεσαμενος τους μαθητας αὐ-  
then Jesus, having called the disciples of  
 του, εἶπε· Σπλαγχνίζομαι ἐπὶ τον οχλον, ὅτι  
him, said; I have compassion on the crowd, for  
 \* [ἡδη] ἡμεραι τρεις, προσμενουσι μοι, και οὐκ  
[already] days three, they have remained with me, and not  
 εχουσι τι φαγωσι· και ἀπολυσαι αὐτους  
they have any thing they may eat; and to send away them  
 νηστεῖς οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.  
fasting not I will, lest they may faint in the way.  
<sup>33</sup> Καὶ λεγουσιν αὐτῷ οἱ μαθηται αὐτου· Ποθεν  
And they say to him the disciples of him; Whence  
 ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσούτοι, ὥστε χορτασθαι  
to us in a desert place loaves so many, so as to satisfy  
 οχλον τοσούτον; <sup>34</sup> Καὶ λεγει αὐτοῖς ὁ Ἰησους·  
a crowd so great? And says to them the Jesus;  
 Ποσους ἄρτους ἐχετε; Οἱ δε εἶπον· Ἑπτὰ, και  
How many loaves have you? They and said; Seven, and  
 ὀλίγα ἰχθυδία. <sup>35</sup> Καὶ ἐκελευσε τοῖς οχλοῖς  
a few small fishes. And he directed the crowds  
 ἀναπεσεῖν ἐπὶ την γην. <sup>36</sup> Καὶ λαβὼν τους  
to recline upon the ground. And taking the  
 ἑπτὰ ἄρτους και τους ἰχθῦας, εὐχαριστήσας  
seven loaves and the fishes, giving thanks  
 ἐκλάσε και ἔδωκε τοῖς μαθηταῖς αὐτου, οἱ δε  
he broke and he gave to the disciples of him, the and  
 μαθηται τῷ οχλῷ. <sup>37</sup> Καὶ ἐφαγον παντες, και  
disciples to the crowd. And they ate all, and  
 ἐχορτασθησαν· και ἦραν το περισσευον των  
were filled; and they took up that over and above of the  
 κλασματων, ἑπτὰ σπυριδας πληρεις. <sup>38</sup> Οἱ δε  
fragments, seven large baskets full. They and  
 ἐσθιοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς  
eating were four thousand men, besides  
 γυναικων και παιδιων.  
women and children.

<sup>39</sup> Καὶ ἀπολυσας τους οχλους, ἀνέβη, εἰς  
And having sent away the crowds, he went into  
 το πλοῖον, και ἦλθεν εἰς τα ὄρια Μαγδαλα.  
the ship, and came to the coasts of Magdala.  
 ΚΕΦ. 15. 16. <sup>1</sup> Καὶ προσελθόντες οἱ Φαρισαῖοι  
And coming the Pharisees  
 και Σαδδουκαῖοι, πειράζοντες ἐπηρωτήσαν αὐτον,  
and Sadducees, tempting they asked him,  
 σημεῖον ἐκ του ουρανου ἐπιδείξαι αὐτοῖς. <sup>2</sup> Ὁ  
a sign from the heaven to show to them. He

walking, and the Blind seeing; and they glorified the God of Israel.

<sup>32</sup> † Then JESUS having called his DISCIPLES, said, "I have compassion on the CROWD, because they have continued with me three Days, and have nothing to eat; and I do not wish to dismiss them fasting, lest they should faint on the ROAD."

<sup>33</sup> And his DISCIPLES say to him, † "How can we get so many Loaves in a Desert-place, to satisfy such a Crowd?"

<sup>34</sup> And JESUS says to them, "How many Loaves have you?" And THEY said, "Seven, and a Few Small fishes."

<sup>35</sup> Then he commanded the PEOPLE to recline on the GROUND;

<sup>36</sup> and taking the SEVEN Loaves and the FISHES, † he offered thanks, and broke them, and gave to his DISCIPLES, and the DISCIPLES distributed to the CROWD.

<sup>37</sup> And they all ate and were satisfied; and of the REMAINING FRAGMENTS they gathered Seven large † Baskets full.

<sup>38</sup> Now THEY who had EATEN were \* about Four thousand Men, besides Women and Children.

<sup>39</sup> † And having dismissed the CROWDS, he went into the BOAT, and came to the † COAST of \* Magdala.

## CHAPTER XVI.

<sup>1</sup> † Then the PHARISEES and SADDUCEES drew near, and tempting asked him to show them a Sign from HEAVEN.

\* VATICAN MANUSCRIPT.—32. already—omit. Lachmann and Tischendorf.

38. about.

39. Magadan—so also

† 37. Baskets of larger capacity than the wicker baskets mentioned in Chap. xiv. 20—large enough to contain a man's body. See Acts ix. 25. † 39. The modern name is *Ard el-Mejdel*, field or coast of Mejdél. Mejdél, from which the plain takes its name, is a paltry village, about an hour from Tiberias, near where a line of high rocks overhangs the lake. This was the ancient Magdala, called in Mark viii. 10, Dalmanutha; the birth place of that Mary, out of whom were expelled seven demons.

† 32. Mark viii. 1.  
† 38. Mark viii. 10.

† 33. 2 Kings iv. 43.  
† 1. Matt. xii. 38.

38. Matt. xiv. 19; Luke xxii. 10.

δε ἀποκριθεὶς εἶπεν αὐτοῖς· \* [Ὁψίας γενομένης,  
but answering said to them; [Evening coming,  
λεγετέ· Εὐδία· πυρραζει γὰρ ὁ οὐρανός. <sup>3</sup> Καὶ  
you say; Fair weather; reddens for the heaven. And  
πρωί· Σήμερον χειμών· πυρραζει γὰρ στρυγ-  
in the morning; To-day a storm; is red for low-  
ναζών ὁ οὐρανός. Ὑποκριταί, τὸ μὲν πρόσωπον  
bring the heaven, Hypocrites, the truly face  
τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα  
of the heaven you know to judge, the but signs  
τῶν καιρῶν οὐ δύνασθε;] <sup>4</sup> Γενεὰ πονηρὰ καὶ  
of the times not can you? A generation evil and  
μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δο-  
adulterous a sign seeks; and a sign not shal  
θησεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάν· \* [τοῦ  
be given to her, except the sign of Jonas [the  
προφήτου.] Καὶ καταλιπὼν αὐτοὺς, ἀπηλθε.  
prophet.] And leaving them, he went away.  
<sup>5</sup> Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν,  
And coming the disciples of him to the other side,  
ἐπελάθοντο ἄρτους λαβεῖν. <sup>6</sup> Ὁ δὲ Ἰησοῦς εἶπεν  
had forgotten loaves to take. The and Jesus said  
αὐτοῖς· Ὁρατε καὶ προσεχετέ ἀπο τῆς ζύμης  
to them; Look and take heed of the leaven  
τῶν Φαρισαίων καὶ Σαδδουκαίων. <sup>7</sup> Οἱ δὲ διελο-  
of the Pharisees and Sadducees. They and rea-  
γίζοντο ἐν ἑαυτοῖς, λέγοντες· Ὅτι ἄρτους οὐκ  
soned among themselves, saying; Because loaves not  
ἐλαβομεν. <sup>8</sup> Ἔνους δὲ ὁ Ἰησοῦς εἶπεν· Τί δια-  
we have brought. Knowing and the Jesus said; Why rea-  
λογίζεσθε ἐν ἑαυτοῖς, ὀλιγοπιστοὶ, ὅτι ἄρτους  
son you among yourselves, O you of weak faith, because loaves  
οὐκ \* [ἐλαβετε;] <sup>8</sup> Οὐπω νοεῖτε, οὐδὲ μνημον-  
not [you have brought?] Not yet perceive you, nor remem-  
εὔετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων,  
ber you the five loaves of the five-thousand,  
καὶ πόσους κοφίνους ἐλάβετε; <sup>10</sup> Οὐδὲ τοὺς  
and how many baskets you took up? Nor the  
ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας  
seven loaves of the four thousand, and how many  
σπυρίδας ἐλάβετε; <sup>11</sup> Πῶς οὐ νοεῖτε, ὅτι οὐ  
large baskets you took up? Why not do you perceive, that not  
περὶ ἄρτου εἶπον ὑμῖν προσεχεῖν ἀπο τῆς ζύμης  
about bread I spoke to you to take heed of the leaven  
τῶν Φαρισαίων καὶ Σαδδουκαίων; <sup>12</sup> Τότε συ-  
of the Pharisees and Sadducees? Then they  
νήκαν, ὅτι οὐκ εἶπα προσεχεῖν ἀπο τῆς ζύμης  
understood, that not he did say beware of the leaven  
τοῦ ἄρτου, ἀλλ' ἀπο τῆς διδαχῆς τῶν Φαρισαίων  
of the bread, but of the doctrine of the Pharisees  
καὶ Σαδδουκαίων.  
and Sadducees.

2 But he answering, said to them, \* ["In the Evening, you say, 'It will be Fair weather, for the SKY is red;']

3 and in the Morning, 'There will be a Storm To-day, for the SKY is red and lowering.' Hypocrites! you can correctly judge as to the APPEARANCE of the SKY, but cannot discern the SIGNS of the TIMES.]

4 † A wicked and faithless Generation demands a Sign; but no Sign will be given it, except the SIGN of Jonah." And leaving them, he went away.

5 ‡ Now, \* the DISCIPLES passing to the OTHER SIDE, had forgotten to take Loaves with them.

6 And Jesus said to them, † "Observe, and beware of the LEAVEN of the PHARISEES and Sadducees."

7 And THEY reasoned among themselves, saying, "Because we have brought no Loaves."

8 But Jesus knowing it, said, "O you distrustful! Why do you reason among yourselves, Because you have no Bread?"

9 Do you not yet perceive, or recollect ‡ the FIVE Loaves of the FIVE-THOUSAND, and How many Baskets you took up?

10 nor † the SEVEN Loaves of the FOUR THOUSAND, and How many large Baskets you took up?

11 How is it that you do not comprehend, That I spoke not to you about Bread, \* but beware you of the LEAVEN of the PHARISEES and Sadducees?"

12 Then they understood That he did not tell them to beware of the LEAVEN of BREAD, but of the DOCTRINE of the \* SADDUCEES and Pharisees.

\* VATICAN MANUSCRIPT.—2 and 3—omit.  
8. brought—omit.

4. the PROPHET—omit.

5. the DISCIPLES.

11. but beware you of.

12. SADDUCEES and Pharisees.

† 4. Matt. xii. 39.

† 5. Mark viii. 14.

† 6. Luke xii. 1.

† 9. Matt. xiv. 17.

† 10. Matt. xv. 34.

13 **Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας**  
Coming and the Jesus into the parts of Caesarea  
**τῆς Φιλιππου, ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέ-**  
of the Philip, asked the disciples of him, say-  
**γων· Τίνα με λεγούσιν οἱ ἄνθρωποι εἶναι, τὸν**  
ing; Who me say the men to be, the  
**υἱὸν τοῦ ἀνθρώπου;** 14 **Οἱ δὲ εἶπον· Οἱ μὲν,**  
son of the man? They and said; Some,  
**Ἰωάννην τὸν βαπτιστὴν· ἄλλοι δὲ, Ἠλίαν· ἕτεροι**  
John the dipper; others and, Elias; others  
**δὲ, Ἰερεμیان, ἢ ἓνα τῶν προφητῶν.** 15 **Λέγει**  
and Jeremias, or one of the prophets. He says  
**αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι;** 16 **Ἀποκ-**  
to them; You but who me say to be? Ans-  
**ριθεὶς δὲ Σίμων Πέτρος εἶπε· Σὺ εἶ ὁ Χριστός,**  
wering the Simon Peter said; Thou art the Anointed,  
**ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.** 17 **Καὶ ἀποκριθεὶς**  
the son of the God the living. And answering  
**ὁ Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων βαρ-**  
the Jesus said to him; Blessed art thou, Simon son  
**Ἰωάν· ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψε σοί,**  
of Jonas; for flesh and blood not it has revealed to thee,  
**ἀλλ' ὁ πατὴρ μου, ὃ ἐν τοῖς οὐρανοῖς.** 18 **Καὶ γὰρ**  
but the father of me, that in the heavens. Also I  
**δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ**  
and to thee say, that thou art a rock, and upon this  
**τῇ πετρᾷ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ**  
the rock I will build the church, and  
**πύλαι ᾧδου οὐ κατισχυουσὶν αὐτῆς.** 19 **Καὶ**  
gates of hades not shall prevail against her. And  
**δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν οὐ-**  
I will give to thee the keys of the kingdom of the hea-  
**ρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται**  
vens; and whatever thou mayest bind upon the earth, shall be  
**δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς**  
bound in the heavens; and whatever thou mayest loose  
**ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.**  
upon the earth, shall be loosed in the heavens.  
**20 Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα**  
Then he charged the disciples of him, that  
**μηδενὶ εἰπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός.**  
no one they should tell that he is the Anointed.

21 **Ἀπο τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς**  
From that time began the Jesus to show to the

13 And JESUS coming into the PARTS of † Cesa-rea PHILIPPI, questioned his DISCIPLES, saying, † "Who do MEN say that \*the SON of MAN is?"

14 And THEY replied, "SOME, John the IMMERSER; \*SOME, Elijah; and others, Jeremiah, or one of the PROPHETS."

15 He says to them, "But who do you say that I am?"

16 Simon Peter answering, said, † "Thou art the CHRIST, the SON of the LIVING God."

17 And Jesus answering, said to him, "Happy art thou, Simon, son of Jonah; for FLESH and BLOOD has not revealed this to thee, but THAT FATHER of mine in the \*Heavens."

18 Moreover, I also say to thee, That thou art † a Rock, and on † this ROCK I will build My CHURCH, and † the GATES of Hades shall not triumph over it.

19 And I will give thee † the KEYS of the KINGDOM of the HEAVENS; † and whatever thou shalt bind on the EARTH, shall be bound in the HEAVENS; and whatever thou shalt loose on the EARTH, shall be loosed in the HEAVENS."

20 † Then he commanded \* the DISCIPLES that they should tell no one, that he is the MESSIAH.

21 From that time, JESUS began to disclose to

\* VATICAN MANUSCRIPT.—13. the SON of MAN is? 20. the DISCIPLES.

14. SOME.

17. Heavens.

† 13. This town was near to the spring-head of the Jordan, and was built by Philip, tetrarch of Galilee, in honor of Tiberius Caesar; and to distinguish it from the sea-port town of Caesarea, mentioned frequently in the Acts of the Apostles, it was called Caesarea Philippi. See Josephus, Ant. xviii. 2, 1, and xx. 8, 4.

† 18. Parkhurst says, "This expression seems allusive to the form of the Jewish sepulchres, which were large subterraneous caves, with a narrow mouth or entrance, many of which are to be found in Judea, to this day. The LXX render the corresponding phrase from the Heb. of Isa. xxxviii. 10, the gates of the sepulchre. The full meaning of our Lord's promise seems to be, that his church on earth, however persecuted and distressed, should never fail till the consummation of all things, and should then, at the resurrection of the just, finally triumph over death and the grave." Compare 1 Cor. xv. 54, 55.

† 19. It is said, that when the Jews made a man a doctor of the law, they used to put into his hands the key of the closet in the temple, where the sacred books were deposited, and also tablets to write upon; signifying that they gave him authority to teach and to explain the scriptures and law of God to the people.

† 13. Mark viii. 27; Luke ix. 18.

† 16. Mark viii. 29; Luke ix. 20; John i. 40; vi. 69; xi. 27.

† 18. John i. 42.

† 18. Eph. ii. 20.

† 19. Matt. xviii. 18; John x. 23.

90. Matt. xvii. 9; Mark viii. 30; Luke ix. 21.

μαθηταις αὐτου, ὅτι δεῖ αὐτον ἀπελθεῖν εἰς Ἱερο-  
disciples of him, that must he to go to Jeru-  
σολυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτε-  
salem, and many (things) to suffer from the elders  
ρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκ-  
and high-priests and scribes, and to be  
τανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. 22 Καὶ  
killed, and the third day to be raised. And  
προσλαβομένου αὐτον ὁ Πέτρος, ἤρξατο ἐπιτιμαῖν  
taking aside him the Peter, began to reprove  
αὐτῷ, λέγων· Ἰλέως σοι, κυριε· οὐ μὴ εἴσται  
him, saying; Be it far from thee, O lord; not not shall be  
σοι τοῦτο. 23 Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ·  
to thee this. He but turning said to the Peter;  
Ἵπαγε ὀπίσω μου, σατανα· σκανδαλὸν μου  
Go thou behind of me, adversary; a stumbling-block of me  
εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ  
thou art; for not thou regardest the (things) of the God, but those  
τῶν ἀνθρώπων. 24 Τότε ὁ Ἰησοῦς εἶπε τοῖς μα-  
of the men. Then the Jesus said to the dis-  
θηταῖς αὐτοῦ· Εἰ τις θελεῖ ὀπίσω μου εἰσελθεῖν,  
ciples of him; If any one wish after me to come,  
ἀπαρνησάσθω ἑαυτόν, καὶ ἀρατῶ τὸν σταυρὸν  
let him deny himself, and let him bear the cross  
αὐτοῦ, καὶ ἀκολουθεῖτω μοι. 25 Ὃς γὰρ ἀν-  
of him, and follow me. Whoever for  
θελῇ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν·  
may wish the life of him to save, shall lose her;  
ὃς δ' ἀν ἀπολεσῇ τὴν ψυχὴν αὐτοῦ ἐνεκεν  
whoever and may lose the life of him on account  
ἐμοῦ, εὕρησει αὐτήν. 26 Τί γὰρ ὠφελεῖται ἀν-  
of me, shall find her. What for is profited a  
θρώπος, εἰάν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ  
man, if the world whole he may win, the and  
ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἀνθρώπος  
life of him he may forfeit? or what shall give a man  
ἀνταλλάγμα τῆς ψυχῆς αὐτοῦ; 27 Μελλεῖ γὰρ  
in exchange for the life of him? Is about for  
ὁ υἱὸς τοῦ ἀνθρώπου εἰσελθεῖν ἐν τῇ δόξῃ τοῦ  
the son of the man to come in the glory of the  
πατρὸς αὐτοῦ, μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ  
father of him, with the messengers of him, and  
τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πράξιν  
then he will render to each one according to the behavior  
αὐτοῦ.  
of him.

28 Ἀμὲν λέγω ὑμῖν, εἰσὶ τινες τῶν ὧδε ἑστῶ-  
Indeed I say to you, there are some of those here having  
των, οἵτινες οὐ μὴ γευσῶνται θανάτου, ἕως ἂν  
stood, who not shall taste of death, till  
ἰδῶσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχομένον ἐν τῇ  
they may see the son of the man coming in the  
βασιλείᾳ αὐτοῦ. ΚΕΦ. ΙΖ'. 17. 1 Καὶ μεθ'  
royal majesty of him. And after  
ἡμέρας ἑξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον,  
days six takes the Jesus the Peter,  
καὶ Ἰακώβον, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ·  
and James, and John the brother of him;

his DISCIPLES, † That he must go to Jerusalem, and suffer much from the EL-  
DERS, and High-priests, and Scribes, and be killed, and that on the THIRD Day he must be raised up.

22 And PETER taking him aside, and \*rebuking him, said, "Be this far from thee, Master; this shall not be to thee."

23 But HE turning, said to PETER, "Get thee behind me, Adversary; thou art a Stumbling-block to me; for thou regardest not the THINGS of GOD, but THOSE of MEN."

24 Then JESUS said to his DISCIPLES, † "If any one wish to come after me, let him renounce himself, and take up his CROSS, and follow me."

25 † For whoever would save his LIFE, shall lose it; and whoever loses his LIFE on my account, shall find it.

26 For what is a Man profited, if he should gain the whole WORLD, and forfeit his LIFE? or what will † a man give in Ransom for his LIFE?

27 † For the SON of MAN is about to come in the GLORY of his FATHER, with his ANGELS; and then he will recompense to each one according to his CONDUCT.

28 † Indeed I say to you, \* That there are SOME of those STANDING here, who will not taste of Death, till they see the SON of MAN coming in his ROYAL MA-  
JESTY."

## CHAPTER XVII.

1 † And after six days, JESUS took PETER, JAMES, and John the BROTHER of James, and privately con-

\* VATICAN MANUSCRIPT.—22. rebuking him, said.

28. That there are.

† 21. Matt xvii. 22; xx. 17; Mark viii. 31; ix. 31; x. 33; Luke ix. 22, 44; xviii. 31; xxiv. 6, 7.  
† 24. Matt. x. 38; Mark viii. 34; Luke ix. 23; xiv. 27. † 25. Luke xvii 33; John xii. 25.  
† 26. Psa. xlix. 7, 8. † 27. Matt. xxv. 31—46; Mark viii. 38; Luke ix. 26. † 28 Mark ix. 1; Luke ix. 27. † 1. Mark ix. 2; Luke ix. 28.

και αναφερει αυτους εις ορος υψηλον κατ' ιδιαν.  
and leads up them into a mountain high privately.

<sup>2</sup> Και μετεμορφωθη εμπροσθεν αυτων, και  
And he was transfigured in the presence of them, and  
ελαμψε το προσωπον αυτου ως ο ήλιος· τα δε  
shone the face of him as the sun; the and  
ίματια αυτου εγενετο λευκα ως το φως. <sup>3</sup> Και  
garments of him became white as the light. And  
ιδου, ωφθησαν αυτοις Μωσης και Ηλιας, μετ'  
lo, appeared to them Moses and Elias, with  
αυτου συλλαλουντες. <sup>4</sup> Αποκριθεις δε ο Πετρος  
him talking. Answering and the Peter

ειπε τω Ιησου· Κυριε, καλον εστιν ήμας ωδε  
said to the Jesus; O lord, good it is us here  
ειναι· ει θελεις, ποιησωμεν ωδε τρεις σκηνας,  
to be; if thou wilt, we may make here three tents,  
σοι μιαν, και Μωση μιαν, και μιαν Ηλια. <sup>5</sup> Ετι  
to thee one, and Moses one, and one Elias. Still

αυτου λαλουντος, ιδου, νεφελη φωτος επεσ-  
of him speaking, lo, a cloud of light over-  
κιασεν αυτους· και ιδου, φωνη εκ της νεφελης,  
shadowed them. and lo, a voice out of the cloud,  
λεγουσα· “Ουτος εστιν ο υιος μου ο αγαπητος,  
saying; “This is the son of me the beloved,

εν ω ευδοκησα· αυτου ακουετε.” <sup>6</sup> Και ακου-  
in whom I delight; of him hear you.” And having  
σαντες οι μαθηται, επεσον επι προσωπον αυτων,  
heard the disciples, they fell upon face of them,  
και εφοβηθησαν σφοδρα. <sup>7</sup> Και προσελθων ο  
and were frightened greatly. And coming near the

Ιησους, ήψατο αυτων, και ειπεν· Εγερθητε, και  
Jesus, touched them, and said; Be ye raised, and  
μη φοβεισθε. <sup>8</sup> Επαραντες δε τους οφθαλμους  
not be afraid. Lifting up then the eyes  
αυτων, ουδενα ειδον, ει μη τον Ιησουν μονον.  
of them, no one they saw, except the Jesus alone.

<sup>9</sup> Και καταβαινοντων αυτων, εκ του ορους,  
And descending of them, from the mountain,  
ενετειλατο αυτοις ο Ιησους, λεγων· Μηδενι ει-  
charged them the Jesus, saying; To no one you  
πητε το δραμα, έως ου ο υιος του ανθρωπου εκ  
may tell the vision, till the son of the man from  
νεκρων αναστη.

Dead (ones) should be raised.

<sup>10</sup> Και επηρωτησαν αυτον οι μαθηται αυτου,  
And asked him the disciples of him,  
λεγοντες· Τι ουν οι γραμματεις λεγουσιν, οτι  
saying; Why then the scribes say, that  
Ηλιαν δει ελθειν πρωτον; <sup>11</sup> Ο δε Ιησους

Elias must to come first? The but Jesus  
αποκριθεις ειπεν \* [αυτοις·] Ηλιας μεν ερχεται  
answering said [to them;] Elias truly comes  
πρωτον, και αποκαταστησει παντα· <sup>12</sup> λεγω δε

first, and shall restore all things; I say but  
υμιν, οτι Ηλιας ηδη ηλθε, και ουκ επεγνωσαν  
to you, that Elias just now came, and not they knew  
αυτον, αλλ' εποιησαν εν αυτω οσα ηελησαν·  
him, but have done to him as much as they wished;

ducted them up a lofty Mountain;

<sup>2</sup> and he was trans-  
formed in their presence;  
his FACE shone as the  
SUN, and his GARMENTS  
became white as the  
LIGHT.

<sup>3</sup> And behold, Moses  
and Elijah appeared to  
them, conversing with  
him.

<sup>4</sup> Then PETER address-  
ing JESUS, said, “Master,  
it is good for us to be  
here; if thou wilt, \* I will  
make here three Booths;  
one for thee, one for Mo-  
ses, and one for Elijah.”

<sup>5</sup> While he was speak-  
ing, behold, † a Cloud of  
light covered them; and  
behold, a Voice from the  
CLOUD, declaring, † “This  
is my SON, the BELOVED,  
in whom I delight; hear  
him!”

<sup>6</sup> And the DISCIPLES  
having heard it, fell on  
their Faces, and were  
greatly frightened.

<sup>7</sup> And JESUS approach-  
ing, † touched them, and  
said, “Arise, and be not  
afraid.”

<sup>8</sup> Then raising their  
EYES, they saw no one,  
except JESUS.

<sup>9</sup> † And as they were  
descending the MOUN-  
TAIN, JESUS commanded  
them, saying, Tell the vi-  
sion to no one, till the  
SON of MAN be risen from  
the Dead.

<sup>10</sup> And the DISCIPLES  
asked him, saying, † “Why  
then do the SCRIBES say  
That Elijah must first  
come?”

<sup>11</sup> \* HE answering, said,  
“Elijah indeed \* comes,  
and will restore all things.

<sup>12</sup> But I say to you,  
† That Elijah has already  
come, and they did not  
recognize him, but have  
done to him whatever  
they wished. Thus also

\* VATICAN MANUSCRIPT.—4. I will make here three Booths.  
11. comes, and will restore.

11. He answering.

† 5. 2 Peter i. 17; Matt. iii. 17; Mark i. 11; Luke iii. 22.  
Rev. i. 17. † 9. Mark ix. 9. † 10. Mal. iv. 5.

† 7. Dan. viii. 18; x. 9, 10, 18.  
† 12. Matt. xi. 14; Mark ix. 12, 13.

οὕτω και ὁ υἱὸς τοῦ ἀνθρώπου μελλεῖ πασχειν  
thus also the son of the man is about to suffer  
ὑπ' αὐτῶν. 13 Τότε συνήκαν οἱ μαθηταί, ὅτι  
by them. Then understood the disciples, that  
περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.  
concerning John the dipper he spoke to them.

14 Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσ-  
And having come of them to the crowd,  
ἦλθεν αὐτῷ ἄνθρωπος, γονυπετῶν αὐτόν, 15 καὶ  
came to him a man, knee-falling him, and  
λεγων· Κυριε, ἐλεῆσον μου τὸν υἱόν· ὅτι σελη-  
saying; O lord, have pity on of me the son; for he is  
νιαζεται, καὶ κακῶς πασχεῖ· πολλὰκις γὰρ  
moon-struck, and sadly suffers; often for  
πιπτει εἰς τὸ πῦρ, καὶ πολλὰκις εἰς τὸ ὕδωρ.  
he falls into the fire, and often into the water.

16 Καὶ προσήνεγκα αὐτόν τοῖς μαθηταῖς σου, καὶ  
And I brought him to the disciples of thee, and  
οὐκ ἠδυνήθησαν αὐτόν θεραπεύσαι. 17 Ἀποκρι-  
not they were able him to heal. Answer-  
σας δὲ ὁ Ἰησοῦς εἶπεν· Ὁ γένεα ἀπίστος καὶ  
ing and the Jesus said; O generation unfaithful and  
διστραμμένη· ἕως ποτε εἶσομαι μεθ' ὑμῶν;  
having been perverted; till when, shall I be with you?  
ἕως ποτε ἀνεξομαι ὑμῶν; φερετε μοι αὐτόν ὧδε.  
till when shall I bear you? bring you to me him here.

18 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν  
And rebuked him the Jesus, and came out  
ἀπ' αὐτοῦ τὸ δαίμονιον· καὶ ἐθεραπεύθη ὁ παῖς  
of him the demon; and was cured the boy  
ἀπο τῆς ὥρας ἐκείνης. 19 Τότε προσελθόντες  
from the hour that. Then coming

οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν, εἶπον· Διὰ τί  
the disciples to the Jesus by himself, said; Why  
ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; 20 Ὁ δὲ  
we not were able to cast out it? The and  
Ἰησοῦς εἶπεν αὐτοῖς· Διὰ τὴν ἀπιστίαν ὑμῶν.  
Jesus said to them; On account of the unbelief of you.

Ἀμην γὰρ λέγω ὑμῖν, εἰ ἐχῆτε πίστιν ὡς κόκ-  
Indeed for I say to you, if you have faith as a  
κόν σινάπεως, ερεῖτε τῷ ὄρει τούτῳ. Μετα-  
grain of mustard, you will say to the mountain; this Be thou  
βῆθι ἐντευθεν ἐκεῖ, καὶ μεταβησεται· καὶ οὐδὲν  
removed from here there, and it will remove; and nothing  
ἀδυνατήσει ὑμῖν. 21 \* [Τοῦτο δὲ τὸ γένος οὐκ  
will be impossible to you. [This but the kind, not  
ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νήστειᾳ.]  
goes out, if not in prayer and fasting.]

22 Ἀναστρέφομενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ,  
Were traveling and of them in the Galilee,  
εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μελλεῖ ὁ υἱὸς τοῦ ἀν-  
said to them the Jesus; Is about the son of the  
θρώπου παραδιδόσθαι εἰς χεῖρας ἀνθρώπων,  
man to be delivered up into hands of men,  
23 καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ  
and they will kill him; and the third day  
ἐγερθήσεται. Καὶ ἐλυπηθήσαν σφοδρᾷ.  
he will be raised. And they were grieved exceedingly.

the SON of MAN is about to suffer by them."

13 Then the DISCIPLES understood That he spoke to them concerning John the IMMERSER.

14 † And they having come to the CROWD, a Man came to him, kneeling and saying,

15 "O Sir, have compassion on My SON; for he is a lunatic, and \*sickly; for he frequently falls into the FIRE, and frequently into the WATER.

16 And I brought him to thy DISCIPLES, but they could not cure Him."

17 Then JESUS answering said, "O unbelieving and perverse Generation! how long must I be with you? how long must I endure you? bring him here to me."

18 And JESUS rebuked him, and the DEMON came out of him; and the BOY was restored from that HOUR.

19 Then the DISCIPLES coming to JESUS privately, said, "Why were we not able to cast it out?"

20 And \*HE says to them, "On account of your \*LITTLE-FAITH; For indeed I say to you, † If you have Faith, as a Grain of Mustard, you might say to this MOUNTAIN, Remove there from here, and it would remove; and nothing would be impossible to you."

21 \*† [This KIND, however, goes not out but by Prayer and Fasting.]

22 † Now, while they were traveling in GALILEE, JESUS said to them, "The SON of MAN is about to be delivered up into the Hands of Men;

23 and they will kill him, and the THIRD Day he will \*rise. And they were exceedingly grieved.

\* VATICAN MANUSCRIPT.—15. sickly. 20. HE SAYS. 20. LITTLE-FAITH. 21.—omit. 23. rise.

† 21. This verse is wanting in the Coptic, Ethiopic, Syriac hieros, and in one Itala MSS.

† 14. Mark ix. 14; Luke ix. 37. † 20. Matt. xxi. 21; Mark xi. 23; Luke xvii. 6; 1 Cor. xiii. 2. † 22. Matt. xvi. 21; xx. 18; Mark ix. 30, 31; Luke ix. 44.

<sup>24</sup> **ΕΛΘΟΝΤΩΝ ΔΕ ΑΥΤΩΝ ΕΙΣ ΚΑΠΕΡΝΑΟΥΜ,**  
Having arrived and of them at Capernaum,  
**ΠΡΟΣΗΛΘΟΝ ΟΙ ΤΑ ΔΙΔΡΑΧΜΑ ΛΑΜΒΑΝΟΝΤΕΣ ΤΩ**  
came those the didrachmas receiving to the  
**ΠΕΤΡΩ, ΚΑΙ ΕΙΠΟΝ· 'Ο ΔΙΔΑΣΚΑΛΟΣ ὙΜΩΝ ΟΥ ΤΕΛΕΙ**  
Peter, and said; The teacher of you not pays  
**ΤΑ ΔΙΔΡΑΧΜΑ·** <sup>25</sup> **ΛΕΓΕΙ· ΝΑΙ. ΚΑΙ ὅΤΕ ΕΙΣΗΛ-**  
the didrachmas? He says; Yes. And when he was  
**ΘΕΝ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ, ΠΡΟΕΦΘΑΣΕΝ ΑΥΤΟΝ Ὁ ΙΗΣΟΥΣ,**  
come into the house, anticipated him the Jesus,  
**ΛΕΓΩΝ· ΤΙ ΣΟΙ ΔΟΚΕΙ, ΣΙΜΩΝ; Οἱ ΒΑΣΙΛΕΙΣ**  
saying; Which to thee seems right, Simon? The kings  
**ΤΗΣ ΓΗΣ ΑΠΟ ΤΙΝΩΝ ΛΑΜΒΑΝΟΥΣΙ ΤΕΛΗ ἢ ΚΗΝΣΟΝ;**  
of the earth from whom do they take taxes or census?  
**ΑΠΟ ΤΩΝ ΥΙΩΝ ΑὐΤΩΝ, ἢ ΑΠΟ ΤΩΝ ΑΛΛΟΤΡΙΩΝ;**  
from the sons of them, or from the aliens?  
<sup>26</sup> **ΛΕΓΕΙ ΑΥΤΩ Ὁ ΠΕΤΡΟΣ· ΑΠΟ ΤΩΝ ΑΛΛΟΤΡΙΩΝ.**  
Says to him the Peter, From the aliens.  
**ΕΦΗ ΑΥΤΩ Ὁ ΙΗΣΟΥΣ· ΑΡΑΓΕ ΕΛΕΥΘΕΡΟΙ ΕΙΣΙΝ Οἱ**  
Says to him the Jesus; Then exempt are the  
**ΥΙΟΙ. <sup>27</sup> 'ἵνα ΔΕ ΜΗ ΣΚΑΝΔΑΛΙΣΩΜΕΝ ΑΥΤΟΥΣ,**  
sons. That but not we may offend them,  
**ΠΟΡΕΥΘΕΙΣ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ, ΒΑΛΕ ΑΓΚΙΣΤΡΟΝ,**  
going to the sea, cast thou a hook,  
**ΚΑΙ ΤΟΝ ΑΝΑΒΑΝΤΑ ΠΡΩΤΟΝ ΙΧΘΥΝ ΑΡΟΝ· ΚΑΙ ΑΝΟΙ-**  
and the ascending first fish take up; and open-  
**ΞΑΣ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ, ΕὐΡΗΣΕΙΣ ΣΤΑΤΗΡΑ· ΕΚΕΙΝΟΝ**  
ing the mouth of him, thou wilt find a stater; that  
**ΛΑΒΩΝ, ΔΟΣ ΑΥΤΟΙΣ ΑΝΤΙ ΕΜΟΥ ΚΑΙ ΣΟΥ.**  
taking, give to them for me and thee.

ΚΕΦ. ιη'. 18.

<sup>1</sup> **ΕΝ ΕΚΕΙΝῃ Τῇ ὥρᾳ ΠΡΟΣΗΛΘΟΝ Οἱ ΜΑΘΗΤΑΙ ΤΩ**  
In that the hour came the disciples to the  
**ΙΗΣΟΥ, ΛΕΓΟΝΤΕΣ· ΤΙΣ ΑΡΑ ΜΕΙΖΩΝ ΕΣΤΙΝ ΕΝ Τῇ**  
Jesus, saying; Who then greater is in the  
**ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ; <sup>2</sup> ΚΑΙ ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ**  
kingdom of the heavens? And having called  
**Ὁ ΙΗΣΟΥΣ ΠΑΙΔΙΟΝ ΕΣΤΗΣΕΝ ΑΥΤΟ ΕΝ ΜΕΣΩ ΑΥΤΩΝ,**  
the Jesus a little child placed it in midst of them,  
<sup>3</sup> **ΚΑΙ ΕΙΠΕΝ· ΑΜΗΝ ΛΕΓΩ ὙΜΙΝ, ΕΑΝ ΜΗ ΣΤΡΑΦΗΤΕ**  
and said; Indeed I say to you, if not you be changed  
**ΚΑΙ ΓΕΝΗΣΘΕ ὡς ΤΑ ΠΑΙΔΙΑ, ΟΥ ΜΗ ΕΙΣΕΛΘΗΤΕ ΕΙΣ**  
and become as the little children, not not you may enter into  
**ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΩΝ ΟΥΡΑΝΩΝ. <sup>4</sup> ὍΣΤΙΣ ΟὖΝ**  
the kingdom of the heavens. Whoever therefore

<sup>24</sup> † And having arrived at Capernaum, the COLLECTORS of † DIDRACHMS came to PETER, and said, "Does not your TEACHER pay the DIDRACHMS?"

<sup>25</sup> He says, "Yes." And when \*they were come into the HOUSE, JESUS anticipated him, saying, "What is thy opinion, Simon? From whom do the KINGS of the EARTH take Tax or Census? from their own SONS, or from OTHERS?"

<sup>26</sup> \*And when he said, "Of OTHERS," Jesus says, "The SONS then are ex-empt."

<sup>27</sup> But lest we should offend them, go to the LAKE, throw a Hook, and take the first FISH COMING UP, and opening its MOUTH, thou wilt find † a Stater; take That, and give it to them, for me and thee."

CHAPTER XVIII.

<sup>1</sup> \*And at That TIME the DISCIPLES came to Jesus, saying, † "Who then is greatest in the KINGDOM of the HEAVENS?"

<sup>2</sup> And \*he having called a Little child, placed him in the Midst of them,

<sup>3</sup> and said, "Indeed I say to you, † Unless you be changed, and become as LITTLE CHILDREN, you will never enter the KINGDOM of the HEAVENS."

<sup>4</sup> Whoever, therefore,

\* VATICAN MANUSCRIPT.—25. they were come. 26. And when he said, "Of OTHERS," Jesus says. 1. And at. 2. he having called.

† 24. A half shekel, in value about 30 cents, or 1s. 3d. It appears from Exodus xxx. 13, 14, that every male among the Jews, of twenty years old and upwards, was commanded to give a certain sum every year, as an offering to the Lord, for the service of the temple at Jerusalem. Scott refers to Jos. Ant. xviii. 9, 1, to show that the Jews continued to send the same sum every year, wherever they lived; which Philo too particularly mentions, de Monarch. ii. 635, ed. col. "Sums of money, on account of the Jews, were carried every year out of Italy and all your provinces to Jerusalem." Cic. pro Flac. 8. "Every Jew, despising the religion of the country in which he lived, sent his donations and tribute to Jerusalem and the temple." Tac. Hist. lib. 5. Josephus (B. J. vii. 27) says, "the Roman emperor Vespasian imposed upon every Jew the same contribution for the Capitol, as they had before paid to the Temple." "Titus imposed on them a yearly tribute of a didrachm to Capitoline Jupiter." Xiphil. Dion. lib. lxvi. These tribute gatherers must have been sent by the superintendents of the Temple, and have acted by the authority of the high priest; for the force of our Lord's argument depends upon this particular.—Wakefield. † 27. A shekel, or half an ounce of silver, in value about 60 cents, or 2s. 6d., at 5s. per ounce.

† 14. Mark ix. 33. † 1. Mark ix. 33; Luke ix. 46, xxii. 24. † 3. Matt. xix. 14; Mark i. 15; Luke xviii. 17; 1 Cor. xiv. 20; 1 Peter ii. 2.

ταπεινωσῇ ἑαυτὸν ὡς τὸ παιδίον τούτο, οὗτος  
 may humble himself as the little child this, he  
 ἐστὶν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.  
 is the greater in the kingdom of the heavens.  
 † Καὶ ὅς εἰς δεξῆται παιδίον τοιούτον ἐν ἐπὶ τῷ  
 And whoever may receive a little child such one on the  
 ὀνόματι μου, ἐμὲ δεχεται. † Ὅς δ' ἂν σκανδα-  
 name of me, me receives. Who but ever may in-  
 λισθῇ ἐνα τῶν μικρῶν τούτων, τῶν πιστευόντων  
 snare one of the little-ones these, of the believing  
 εἰς ἐμὲ, συμφερεῖ αὐτῷ, ἵνα κρεμασθῇ μύλος  
 into me, it is appropriate to him, that should be hung a millstone  
 ὀνικός ἐπὶ τὸν τραχήλου αὐτοῦ, καὶ καταπον-  
 upper on the neck of him, and he should be  
 τισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.  
 sunk in the depth of the sea.

† Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδαλῶν. Ἀναγ-  
 Woe to the world from the snares. Neces-  
 κη γὰρ ἐστὶν εἰσελθεῖν τα σκανδαλά· πλην οὐαὶ  
 sary for it is to come the snares; but woe  
 τῷ ἀνθρώπῳ ἐκεῖνῳ δι' οὗ τὸ σκανδαλὸν  
 to the man to that through whom the snare  
 ἐρχεται. † Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου  
 comes. If therefore the hand of thee or the foot of thee  
 σκανδαλίζει σε, ἐκκοψον αὐτά, καὶ βάλε ἀπο  
 insnares thee, cut off them, and cast from  
 σου· καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν  
 thee; good to thee it is to enter into the life  
 χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἢ δύο ποδας  
 lame or a cripple, than two hands or two feet  
 ἐχόντα βληθῆναι εἰς τὸ πῦρ τοῦ αἰωνίου. † Καὶ  
 having to be cast into the fire the age-lasting. And  
 εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἐξέλε αὐτόν,  
 if the eye of thee insnares thee, tear out it,  
 καὶ βάλε ἀπὸ σου· καλὸν σοι ἐστὶ μονοφθαλμον  
 and cast from thee; good to thee it is one-eyed  
 εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμούς ἐχόντα  
 into the life to enter, than two eyes having  
 βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. † Ὁρατε,  
 to be cast into the Gehenna of the fire. See,  
 μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων·  
 not you may despise one of the little-ones these;  
 λέγω γὰρ ὑμῖν, ὅτι οἱ ἀγγελοὶ αὐτῶν ἐν οὐρα-  
 I say for to you, that the messengers of them in hea-  
 νοῖς διαπαντός βλέπουσι τὸ πρόσωπον τοῦ  
 vens perpetually see the face of the  
 πατρὸς μου, τοῦ ἐν οὐρανοῖς. \* [† Ἦλθε γὰρ ὁ  
 father of me, that in heavens. [Is come for the  
 υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός.] † Τι  
 son of the man to save the having been lost.] What

may humble himself like  
 this LITTLE CHILD, he  
 will be the GREATEST in  
 the KINGDOM of the HEA-  
 VENS.

5 † And whoever may  
 receive one such Little  
 child in my NAME, re-  
 ceives Me.

6 † But whoever shall  
 insnare one of the LEAST  
 of THESE who BELIEVE in  
 me, it would be better for  
 him that an upper Mill-  
 stone were hanged about  
 his NECK, and that he  
 were sunk in the DEPTH  
 of the SEA.

7 Alas for the WORLD,  
 because of SNARES! for  
 it must be that SNARES  
 come; but alas for that  
 MAN through whom the  
 SNARE comes.

8 † If, then, thy HAND  
 or thy FOOT insnare thee,  
 cut it off, and throw it  
 away; it is better for thee  
 to enter LIFE \*crippled or  
 lame, than having Two  
 Hands or Two Feet, to be  
 cast into the †AIONIAN  
 FIRE.

9 And if thine EYE in-  
 snare thee, pluck it out,  
 and throw it away; it is  
 better to enter LIFE one-  
 eyed, than having Two  
 Eyes to be cast into the  
 BURNING of GEHENNA.

10 Take care, that you  
 do not despise one of the  
 LEAST of these; for I as-  
 sure you, that †their AN-  
 GELS in \*the HEAVENS  
 continually behold the  
 FACE of THAT FATHER of  
 mine in the Heavens.

11 \* † † [For the son of  
 MAN is come to save THAT  
 which was LOST.]

\* VATICAN MANUSCRIPT.—8. crippled or lame.  
 See also Lachmann and Tischendorf.

10. the HEAVENS.

11.—omit.

† 6. A mill-stone turned by an ass, and consequently much larger than one turned by the hand. The punishment of death by drowning, though not in use by the Jews, was so among the surrounding nations. It seems to have grown into a proverb for dreadful and inevitable ruin.

† 8. *Aionion*. This word is the adjective of *aion*, age, and as we have no word in English which exactly conveys the idea attached to it in the original, it has been left untranslated. The adjective form of the word, however, cannot rise higher in meaning than the noun from which it is derived, and must always be governed by it. See Note on Matt. xiii. 40, and Appendix.

† 11. This verse is omitted in the Vatican and several other MSS., and marked as doubtful by Griesbach. In Boothroyd's translation it is appended to the fourteenth verse, as making a better connection.

† 5. Matt. x. 42; Luke ix. 48.

† 6. Mark ix. 42; Luke xvii. 1, 2.

† 8. Matt. v.

30, 30; Mark ix. 43, 45.

† 10. Psa. xxxiv. 7; Luke i. 10.

† 11. Luke ix. 50; xix. 10.

John iii. 12; xii. 47.



ὅμιν δοκεῖ) εἰς γένηται τινὶ ἀνθρώπῳ ἑκατὸν  
 to you seems right? if should have any man a hundred  
 πρόβατα, καὶ πλανηθῇ ἐν ἐξ αὐτῶν· οὐχὶ ἀφείσ  
 sheep, and should go astray one from them; not leaving  
 τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη, πορεύσεις ζη-  
 the ninety-nine upon the mountains, going he  
 τὴν το πλανημένον; 13 Καὶ εἰς γένηται εὗρειν  
 seeks that having strayed? And if he should happen to find  
 αὐτό, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ  
 it, indeed I say to you, that he rejoices over it  
 μᾶλλον, ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα, τοῖς μὴ  
 more, than over the ninety-nine, those not  
 πεπλανημένοις. 14 Οὕτως οὐκ ἐστὶ θέλημα  
 having been led astray. Thus not it is will  
 ἐμπροσθεν τοῦ πατρὸς ὑμῶν, τοῦ ἐν οὐρανοῖς,  
 in the presence of the father of you, of that in heavens,  
 ἵνα ἀποληται εἰς τῶν μικρῶν τούτων. 15 Εἰς  
 that should perish one of the little-ones of them. If  
 δὲ ἀμαρτήσῃ \* [εἰς σε] ὁ ἀδελφός σου, ὑπάγε,  
 and should be in error [against thee,] the brother of thee, go,  
 ἐλεγξόν αὐτὸν μετὰ σου καὶ αὐτοῦ μόνου.  
 test him between thee and him alone.  
 Εἰς σου ἀκουσῇ, ἐκερδήσας τὸν ἀδελφόν σου.  
 If thee he may hear, thou hast won the brother of thee;  
 16 εἰς δὲ μὴ ἀκουσῇ, παραλαβε μετὰ σου ἐτι  
 If but not he may hear, take with thee besides  
 ἑνὰ ἢ δύο· ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ  
 one or two; that by mouth two of witnesses or  
 τριῶν σταθῇ πᾶν ῥῆμα. 17 Εἰς δὲ πα-  
 of three may be proved every word. If and he  
 ρακουσῇ αὐτῶν, εἰπε τῇ ἐκκλησίᾳ· εἰς δὲ  
 should disregard them, tell thou to the congregation; if and  
 καὶ τῆς ἐκκλησίας παρακουσῇ, εἰτω σοὶ  
 also of the congregation he should disregard, let him be to thee  
 ὡς περ ὁ ἐθνικός καὶ ὁ τελωνῆς. 18 Ἀμὴν  
 as the Gentile and the tax-gatherer. Indeed  
 λέγω ὑμῖν, ὅσα εἰς ἀνθρώπου ἐπὶ τῆς γῆς,  
 I say to you, whatever you may bind on the earth,  
 ἐστὶς δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα εἰς  
 shall be having been bound in the heaven; and whatever  
 λύσῃ ἐπὶ τῆς γῆς, ἐστὶς λελυμένα ἐν  
 you may loose on the earth, shall be having been loosed in  
 τῷ οὐρανῷ.  
 the heaven.

19 Πάλιν λέγω ὑμῖν, ὅτι εἰς δύο ὑμῶν συμφω-  
 Again I say to you, that if two of you may  
 νήσωσιν ἐπὶ τῆς γῆς, περὶ παντός πραγματος.  
 agree upon the earth, about any matter,  
 οὐδὲ εἰς αὐτῶν ἀνέσται, γένησεται αὐτοῖς παρὰ τοῦ  
 whatever they may ask, it shall be to them from the  
 πατρὸς μου, τοῦ ἐν οὐρανοῖς. 20 Οὐδὲ γὰρ εἰς  
 father of me, of that in heavens. Where for are  
 δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ  
 two or three having come together in the my name, there  
 εἰμι ἐν μέσῳ αὐτῶν. 21 Τότε προσελθὼν αὐτῷ  
 I am in the midst of them. Then coming to him

12 What do you think?  
 † If a Man have a Hundred  
 Sheep, and one of them go  
 astray, \* will he not leave  
 the NINETY-NINE Sheep  
 on the MOUNTAINS, and go  
 and seek the STRAY ONE?  
 13 And if he happen to  
 find it, indeed I say to you,  
 that he rejoices more over  
 it, than over THOSE NINE-  
 TY-NINE which WENT NOT  
 ASTRAY.

14 Thus it is not the  
 Will \* of THAT FATHER of  
 mine in the Heavens, that  
 in his presence one of the  
 LEAST of these should be  
 lost.

15 † Now, if thy BRO-  
 THER be in error, go, con-  
 vict him, between thee  
 and him alone. † If he  
 hear thee, thou hast gain-  
 ed thy BROTHER.

16 But if he hear thee  
 not, take with thee one or  
 two more; † that by the  
 Testimony of Two or three  
 Witnesses, Every Thing  
 may be proved.

17 But if he disregard  
 them, inform the CON-  
 GREGATION; and if he  
 disregard the CONGREGA-  
 TION also, † let him be to  
 thee as a PAGAN and a  
 TRIBUTE-TAKER.

18 Indeed, I say to you,  
 † Whatever you may bind  
 on EARTH, will be as hav-  
 ing been bound in \* Hea-  
 ven; and whatever you  
 may loose on EARTH, will  
 be as having been loosed  
 in \* Heaven.

19 \* Again, indeed, I say  
 to you. That if two of  
 you on EARTH may agree,  
 about any thing which  
 they may ask, it will be  
 done for them, by THAT  
 FATHER of mine in the  
 Heavens.

20 For where two or  
 three are assembled in MY  
 Name, I am there in the  
 Midst of them."

\* VATICAN MANUSCRIPT.—12. will he not leave the NINETY-NINE Sheep on the MOUNTAINS, and go and seek. 13. of THAT FATHER of mine. 15. against thee—ours. 18. Heaven. 19. Again, indeed, I say.

† Luke xv. 4. † 13. Lev. xix. 17; Luke xvii. 3. † 15. James v. 19, 20  
 † 16. Deut. xix. 15; John viii. 17; 2 Cor. xiii. 1. † 17. Rom. xvi. 17. 2 Thess. iii. 6, 14  
 † 18. Matt. xvi. 19; John xxi. 23.

ὁ Πέτρος, εἶπε· Κυριε, ποσakis ἁμαρτησει εἰς  
the Peter, said; O lord, how often shall sin against  
με ὁ ἀδελφος μου, καὶ ἀφῶ αυτω; ἕως  
me the brother of me, and I shall forgive him? till  
ἑπτakis; 22 Λεγει αυτω ὁ Ἰησους· Ου, λεγω  
seven times? Says to him the Jesus; Not, I say  
σοι, ἕως ἑπτakis, ἀλλ' ἕως εβδομηκονταakis  
to thee, till seven times, but till seventy times  
ἑπτα. 23 Δια τουτο ὁμοιωθη ἡ βασιλεια  
seven. Therefore this has been compared the kingdom  
των ουρανων ανθρωπω βασιλει, ὃς ηθελησε συ-  
of the heavens to a man king, who wished to  
ναραι λογον μετα των δουλων αυτου. 24 Αρξα-  
settle an account with the slaves of him. Having  
μενου δε αυτου συναρειν, προσηνεχθη αυτω εἰς  
begun and of him to settle, they brought to him one  
οφειλετης μυριων ταλαντων. 25 Μη εχοντος δε  
a debtor of ten thousand talents. Not having but  
αυτου αποδουναι, εκελευσεν αυτου ὁ κυριος αυ-  
of him to pay, ordered him the lord of  
του πραθηναι, καὶ την γυναικα αυτου, καὶ τα  
him to be sold, and the wife of him, and the  
τεκνα, καὶ παντα ὅσα ειχε, καὶ αποδοθηναι.  
children, and all as much as he had, and payment to be made.  
26 Πεσων ουν ὁ δουλос προσεκυρει αυτω,  
Falling down therefore the slave he prostrated to him,  
λεγων· \* [Κυριε,] μακροθυμησον ἐπ' εμοι, καὶ  
saying; [O lord,] have patience with me, and  
παντα σοι αποδωσω. 27 Σπλαγχνισθεις δε ὁ  
all to thee I will pay. Being moved with pity then the  
κυριος του δουλου εκεινου, απελυσεν αυτον, καὶ  
lord of the slave of that, loosed him, and  
το δανειον αφηκεν αυτω. 28 Εξελθων δε ὁ  
the debt remitted to him. Going out but the  
δουλос \* [εκεινος,] εὑρεν ἑνα των συνδουλων  
slave [that,] found one of the fellow-slaves  
αυτου, ὃς ωφειλεν αυτω ἑκατον δηναρια· καὶ  
of him, who owed to him a hundred denarii; and  
κρατησας αυτον ἐπνιγε, λεγων· Αποδος μοι εἰ  
seizing him he choked him, saying; Pay to me if  
τι οφειλεις. 29 Πεσων ουν ὁ συνδουλос  
any thing thou owest. Falling down therefore the fellow-slave  
αυτου, παρεκαλει αυτον, λεγων· Μακροθυμησον  
of him, besought him, saying; Have patience  
ἐπ' εμοι, καὶ \* [παντα] αποδωσω σοι. 30 Ὁ δε  
with me, and [all] I will pay to thee. He and  
ουκ ηθελεν· ἀλλ' απελθων εβαλεν αυτον εἰς  
not he would; but going away he cast him into  
φυλακην, ἕως οὐ αποδω το οφειλομενον. 31 Ἰδον-  
prison, till he should pay that he was owing. See-  
τες δε οἱ συνδουλοι αυτου τα γενομενα, ελυπη-  
ing and the fellow-slaves of him that having been done, were  
θησαν σφοδρα· καὶ ελθοντες διεσαφησαν τω  
grieved much; and going they related to the

21 Then Peter coming,  
\*said to him, †“Lord,  
how often shall I forgive  
my BROTHER, if he re-  
peatedly trespass against  
me? till seven times?”

22 JESUS says to him,  
“I say to thee, Not till  
seven times only, but till  
seventy times seven.”

23 In this, the KING-  
DOM of the HEAVENS has  
been compared to a King,  
who determined to settle  
Accounts with his SER-  
VANTS.

24 And having begun  
to settle, they brought to  
him one Debtor of Ten  
thousand † Talents.

25 But he not having  
means to refund, \*the  
MASTER, to obtain † pay-  
ment, ordered that he,  
and his WIFE and CHIL-  
DREN, and all that he  
had, should be sold.

26 The SERVANT, then,  
falling down, prostrated  
to him, saying, ‘Have pa-  
tience with me, and I will  
pay thee all.’

27 And the MASTER of  
\*the SERVANT, being com-  
passionate, loosed him,  
and remitted the DEBT.

28 But the SERVANT go-  
ing out, found one of his  
FELLOW-SERVANTS, who  
owed him a Hundred † De-  
narii; and seizing him he  
choked him, saying, ‘Pay  
\* whatever thou owest.’

29 And his FELLOW-  
SERVANT falling down,  
entreated him, saying,  
‘Have patience with me  
and I will pay thee.’

30 But HE would not;  
and departing, committed  
him to Prison, till he  
should pay the DEBT.

31 \* When, therefore,  
His FELLOW-SERVANTS  
seeing WHAT WAS DONE,  
they were indignant; and

\* VATICAN MANUSCRIPT.—21. said to him, “Lord.”

lord—omit.

29. all—omit.

27. the SERVANT.

31. When, therefore, His FELLOW-SERVANTS.

28. that—omit.

25. the MASTER.

26. †

23. whatever thou owest

† 24. Of silver; gold is never to be supposed, unless mentioned.—Bloomfield. † 25. It was usual among the Jews for the family of the debtor to be sold for the benefit of the creditor. See 2 Kings iv. 1; Neh. v. 8. This bondage, however, only extended to six years † 28. This was a Roman coin worth about 14 cents, or 7d.

† 21. Luke xvii. 3. 4.

κυριῷ αὐτῶν πάντα τὰ γενομένα. <sup>32</sup> Τότε  
lord of them all that having been done. Then  
προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ, λέγει  
having called him the lord of him, says  
αὐτῷ· Δουλε πονηρῇ, πᾶσαν τὴν οφειλὴν ἐκείνην  
to him; O slave wicked, all the debt that  
ἀφηκα σοι, ἐπεὶ παρεκάλεσάς με· <sup>33</sup> οὐκ ἔδει  
I remitted to thee, because thou besought me; not was it binding  
καὶ σε ἐλεῆσαι τὸν συνδούλον σου, ὥς καὶ ἐγὼ  
also thee to have pitied the fellow-slave of thee, as also I  
σε ἠλεῆσα; <sup>34</sup> Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ  
thee pitied? And being provoked the lord of him  
παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὐ ἀποδῶ  
delivered him to the jailors, till he may pay  
πάν το οφειλομένον \* [αὐτῷ.] <sup>35</sup> Οὕτω καὶ ὁ  
all that owing [to him.] So also the  
πατὴρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, εἰ μὴ  
father of me the heavenly will do to you, if not  
ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν  
you forgive each one the brother of him from the  
καρδιῶν ὑμῶν.  
hearts of you.

ΚΕΦ. 19.

<sup>1</sup> Καὶ ἐγένετο, ὅτε ἐτετέλεσεν ὁ Ἰησοῦς τοὺς  
And it came to pass, when ended the Jesus the  
λόγους τούτους, μετήρην ἀπὸ τῆς Γαλιλαίας,  
words these, he departed from the Galilee,  
καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας, πέραν τοῦ  
and came into the confines of the Judea, beyond the  
Ἰορδάνου. <sup>2</sup> Καὶ ἠκολούθησαν αὐτῷ ὄχλοι  
Jordan. And followed him crowds  
πολλοί· καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.  
great; and he healed them there.  
<sup>3</sup> Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι, πειρα-  
And came to him the Pharisees try-  
ζόντες αὐτὸν, καὶ λέγοντες \* [αὐτῷ]· Εἰ ἐξεστὶν  
ing him, and saying [to him:] If it is lawful  
ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ  
to a man to release the wife of him upon  
πᾶσαν αἰτίαν; <sup>4</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·  
every cause; He and answering said to them;  
Οὐκ ἀνεγνώστε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἀρσέν  
Not have you read, that the Creator from a beginning a male  
καὶ θῆλυ ἐποίησεν αὐτοὺς; <sup>5</sup> καὶ εἶπεν· “Ἐνεκεν  
and a female he made them? and says; “On account  
τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ  
of this shall leave a man the father and  
τὴν μητέρα, καὶ προσκολληθήσεται τῇ γυναίκι  
the mother, and shall be closely united to the wife  
αὐτοῦ· καὶ ἑσονται οἱ δύο εἰς σὰρκα μίαν,”  
of him; and shall be the two into flesh one.”  
<sup>6</sup> Ὡστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία. Ὁ  
So that no longer they are two, but flesh one. What  
οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρίζτω.  
then the God has joined together, a man not disunites.  
<sup>7</sup> Λέγουσιν αὐτῷ· Τί οὖν Μωσὴς ἐνετείλατο  
They say to him; Why then Moses did enjoin

going to their MASTER, they related ALL that had OCCURRED.

<sup>32</sup> Then his MASTER having called him, said to him, ‘O wicked SERVANT! All that DEBT I forgave thee, because thou didst entreat me;

<sup>33</sup> Was it not binding on thee also to have had pity on thy FELLOW-SERVANT, as I also had pity on thee?’

<sup>34</sup> And his MASTER being provoked, delivered him to the JAILORS, till he should discharge the DEBT.

<sup>35</sup> Thus also will my HEAVENLY FATHER treat you, unless you from your HEART, each one † forgive his BROTHER.”

CHAPTER XIX.

<sup>1</sup> † And it happened, when JESUS ended these WORDS, he departed from Galilee, and came into the CONFINES of JUDEA, beyond the JORDAN.

<sup>2</sup> And great Crowds followed him, and he cured their sick.

<sup>3</sup> And the \* Pharisees came to him, trying him, and saying, † “Is it lawful for a man to dismiss his WIFE for Any Cause?”

<sup>4</sup> And He answering, said to them, “Have you not read, That the CREATOR, at the first, † made a male and a female;

<sup>5</sup> and said, † “On account of this a man shall leave FATHER and MOTHER, and adhere to his WIFE; and they two shall become one Flesh?”

<sup>6</sup> So that they are no longer Two, but one Flesh. What GOD, then, has united, let no man sever.”

<sup>7</sup> They say to him, † “Why then did Moses command to give a Writ

\* VATICAN MANUSCRIPT.—34. to him—omit. 3. Pharisees. 3. to him—omit.  
† 35. Prov. xxi. 13; Matt. vii. 1, 2. † 1. Mark x. 1. † 3. Mark x. 2. † 4. Gen. 1. 27; Mal. ii. 15. † 5. Gen. ii. 24; 1 Cor. vi. 16; Eph. v. 31. † 7. Deut. xxiv. 1.

δουναι βιβλιον αποστασιον, και απολυσαι αυτην;  
to give a roll of separation, and to release her?  
8 Λεγει αυτοις· Οτι Μωσης προς την σκλη-  
He says to them; That Moses for the hardness  
ροκαρδιαν υμων επετρεψεν υμιν απολυσαι τας  
of heart of you suffered you to release the  
γυναικας υμων· απ' αρχης δε ου γεγονεν ουτω.  
wives of you; from a beginning but not it was so.  
9 Λεγω δε υμιν, οτι ος αν απολυση την γυναικα  
I say but to you, that whoever may release the wife  
αυτου, μη επι πορνεια, και γαμηση αλλην,  
of him, except for fornication, and may marry another,  
μοιχαται· και ο απολελυμενη γαμησας, μοι-  
commits adultery; and he her being released marrying, com-  
χεται. 10 Λεγουσιν αυτω οι μαθηται αυτου·  
mits adultery. They say to him the disciples of him;  
Ει ουτως εστιν η αιτια του ανθρωπου μετα της  
If thus is the case of the man with the  
γυναικος, ου συμφερει γαμησαι. 11 Ο δε ειπεν  
woman, not it is profitable to marry. He but said  
αυτοις· Ου παντες χωρουσι τον λογον τουτον,  
to them; Not all admit the word this,  
αλλ' οις δεδοται. 12 Εισι γαρ ευνουχοι,  
but to whom it has been given. There are for eunuchs,  
οιτινες εκ κοιλιας μητρος εγεννηθησαν ουτω·  
who from womb of mother were born so;  
και εισιν ευνουχοι, οιτινες ευνουχισθησαν υπο  
and there are eunuchs, who were made eunuchs by  
των ανθρωπων· και εισιν ευνουχοι, οιτινες ευνου-  
the men; and there are eunuchs, who made  
χισαν εαυτους δια την βασιλειαν των ουρα-  
eunuchs themselves on account of the kingdom of the heav-  
νων. Ο δυναμενος χωρειν, χωρειτω.  
ens. He being able to admit, let him admit.

13 Τότε προσηνεχθη αυτω παιδια, ινα τας  
Then were brought to him little children, that the  
χειρας επιθη αυτοις, και προσευξηται· οι  
hands he might lay on them, and he might pray; the  
δε μαθηται επιτιμησαν αυτοις. 14 Ο δε Ιησους  
out disciples rebuked them. The and Jesus  
ειπεν· Αφετε τα παιδια, και μη κωλυετε αυτα  
said; Suffer the little children, and not hinder them  
ελθειν προς με· των γαρ τοιουτων εστιν η  
to come to me; of the for such like is the  
βασιλεια των ουρανων. 15 Και επιθεις αυτοις  
kingdom of the heavens. And laying on them  
τας χειρας, επορευθη εκειθεν.  
the hands, he departed thence.

16 Και ιδου, εις προσελθων, ειπεν αυτω· Δι-  
And lo, one coming, said to him; O  
δασκαλε αγαθε, τι αγαθον ποιησω, ινα εχω  
teacher good, what good must I do, that I may have

of Divorce, and dismiss her?"

8 He says to them, "Moses, indeed, permitted you to divorce your WIVES, on account of your STUBBORN DISPOSITION; but from the Beginning it was not so.

9 † But I say to you, Whoever dismisses his WIFE, except \*on Account of Whoredom, causes her to commit adultery; and HE who MARRIES the divorced woman, commits adultery."

10 \*The DISCIPLES say to him, "If the CASE of the HUSBAND with his WIFE be thus, it is not good to marry."

11 But HE answered, † "None can admit \*the WORD, but those to whom it is given.

12 For there are some Eunuchs, by natural constitution; others have been made Eunuchs by MEN; and † others have made themselves Eunuchs on account of the KINGDOM of the HEAVENS. HE who is ABLE to do this, let him do it."

13 † Then they brought to him Little children, that he might place his HANDS on them, and pray; and the DISCIPLES rebuked them.

14 But Jesus said, "Let the LITTLE CHILDREN alone, and forbid them not to come to me; † because to SUCH as THESE belongs the KINGDOM of the HEAVENS."

15 And having laid his hands on them, he departed thence.

16 † And behold, one approaching, said \*to him,

\* VATICAN MANUSCRIPT.—9. on Account of Whoredom, causes her to commit adultery; and HE who MARRIES. 10. The DISCIPLES. 11. the word. 16. to him, said, "O Teacher!"

† 12. A highly figurative mode of expression, similar to what is found in Matt. v. 29, 30; xviii. 8, 9. The amputation of the desire, not of the member, is here intended, as is evident from the two species of eunuchism previously mentioned. It was so understood by Justin Martyr, Chrysostom, Tertullian, &c., except Origen, who not only interpreted the words literally, but is said to have exemplified them upon himself.—See *Analecta Theologica*.

† 9. Matt. v. 32; Mark x. 11; Luke xvi. 18; 1 Cor. vii. 16.

† 11. 1 Cor. vii. 2, 7, 9, 17.

† 12. 1 Cor. vii. 32—34.

† 13. Mark x. 13.

† 14. Matt. v. 8; xviii. 3.

† 15. Mark x. 17; Luke xviii. 18.

ζωην αιωνιον; 17 'Ο δε ειπεν αυτω· Τι με  
life age-lasting? He and he said to him; Why me  
ερωτας περι του αγαθου; εις εστιν ο αγαθος.  
askest thou concerning the good? one is the good.  
Ει δε θελεις εισελθειν εις την ζωην, τηρησον  
If but thou wishest to enter into the life, keep strictly  
τας εντολας. 18 Λεγει αυτω· Ποιας; 'Ο δε  
the commandments. He says to him; Which? The and  
Ιησους ειπε· Το· "Ου φονευσεις· Ου μοι-  
Jesus said; This; Not thou shalt kill; Not thou shalt  
χευσεις· Ου κλεψεις· Ου ψευδομαρτυρη-  
commit adultery; Not thou shalt steal; Not thou shalt testify  
σεις· 19 Τιμα τον πατερα και την μητερα." και·  
falsely; Honor the father and the mother;" and;  
"Αγαπησεις τον πλησιον σου ως σεαυτον."  
"Thou shalt love the neighbor of thee as thyself."  
20 Λεγει αυτω ο νεανισκος· Παντα ταυτα εφυ-  
Says to him the young man; All these I  
λαξαμην \* [εκ νεοτητας μου] τι ετι υστερω;  
kept [from childhood of me:] what more do I want?  
21 Εφη αυτω ο Ιησους· Ει θελεις τελειος  
Said to him the Jesus; If thou wishest perfect  
ειναι, υπαγε, πωλησον σου τα υπαρχοντα, και  
to be, go, sell of thee the possessions, and  
δος πτωχοις· και εξεις θησαυρον εν ουρα-  
give to poor; and thou shalt have treasure in hea-  
νω· και δευρο, ακολουθει μοι. 22 Ακουσας δε ο  
ven; and hither, follow me. Having heard and the  
νεανισκος τον λογον, απηλθε λυπουμηνος· ην  
young man the word, went away sorrowing; he was  
γαρ εχων κτηματα πολλα. 23 'Ο δε Ιησους  
for having possessions many. The and Jesus  
ειπε τοις μαθηταις αυτου· Αμην λεγω υμιν, οτι  
said to the disciples of himself; Indeed I say to you, that  
δυσκολως πλουσιος εισελευσονται εις την βασι-  
with difficulty a rich man shall enter into the king-  
λειαν των ουρανων. 24 Παλιν δε λεγω υμιν.  
dom of the heavens. Again and I say to you;  
ευκοπωτερον εστι καμηλον δια τρυπηματος ρα-  
easier it is a camel through a hole of a  
φιδος εισελθειν, η πλουσιον εις την βασιλειαν  
needle to pass, than a rich man into the kingdom  
του θεου εισελθειν. 25 Ακουσαντες δε οι μαθη-  
of the God to enter. Having heard and the disci-  
ται, εξεπλησσοντο σφοδρα, λεγοντες· Τις αρα  
ples, were amazed exceedingly, saying: Who then

"Good Teacher! what good thing must I do, that I may obtain aionian Life?"  
17 And HE said to him, \* † "Why dost thou call Me GOOD? GOD alone is good. If, however, thou desirest to enter that LIFE, keep the COMMANDMENTS."  
18 He says to him, "Which?" JESUS answered, "These; ‡ 'Thou shalt not commit murder; 'Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not testify falsely;  
19 'Honor thy FATHER and thy MOTHER;' and † 'Thou shalt love thy NEIGHBOR as thyself.'"  
20 The YOUNG MAN says to him, "All these have I kept; what want I more?"  
21 Jesus replied, "If thou desirest to be perfect, go, sell thy POSSESSIONS, and give to the \* POOR; and thou shalt have Treasure in Heaven; and come, follow me."  
22 But the YOUNG MAN having heard this WORD, went away sorrowing; for he had great \* Riches.  
23 Then JESUS said to his DISCIPLES, † "Indeed I say to you, That it will be difficult for a Rich man to enter the KINGDOM of the HEAVENS.  
24 And again I say to you, ‡ It is easier for a Camel to pass through a Needle's Eye than for a Rich man to enter the KINGDOM † of GOD."  
25 And the DISCIPLES hearing, were greatly as-

\* VATICAN MANUSCRIPT.—17. "Why askest thou Me concerning THAT which is good? One is the GOOD: but if thou wilt," 20. from my childhood—omit. 21. poor. 22. this word. 22. Riches.

† 17. The Common reading has been preferred to either Griesbach's text, or the Vatican MS. George Campbell regards the evidence for it from the majority of MSS., to be vastly superior. The versions on both sides nearly balance each other; but the internal evidence arising from the connection of the thoughts, is decisive on the point. Besides it corresponds with both Mark and Luke, who record the same conversation, in nearly the same words, and no different reading is noted.

‡ 24. Rabbins, as well as Arabs, were accustomed, in describing an impossibility, or a high degree of improbability, to say, "It will not happen before a camel, or an elephant, has crept through the eye of a needle."—Marsh's Translation of Michahis. ‡ 24. OF HEAVEN.—Lachmann & Tischendorf.

‡ 18. Exod. xx. 13; Deut. v. 17. ‡ 19. Lev. xix. 18. ‡ 23. Mark x. 24; Luke xviii. 24; 1 Tim. vi. 9, 10.

δυναται σωθηναι; 26 Εμβλεψας δε ο Ιησους  
is able to be saved? Looking but the Jesus  
ειπεν αυτοις· Παρα ανθρωποις τουτο αδυνατον  
said to him: With man this impossible  
εστι· παρα δε θεω παντα δυνατα.  
is: with but God all possible.

27 Τότε απκριθεις ο Πιτρος ειπεν αυτω· Ιδου,  
Then answering the Peter said to him: Lo,  
ημεις αφηκαμεν παντα, και ηκολουθησαμεν σοι·  
we left all, and followed thee;  
τι ara εσται ημιν; 28 Ο δε Ιησους ειπεν αυ-  
what then shall be to us? The and Jesus said to  
τοις· Αμην λεγω υμιν, οτι υμεις οι ακολουθη-  
them; Indeed I say to you, that you the having fol-  
σαντες μοι, εν τη παλιγγενεσια οταν καθιση ο  
lowed me, in the new birth day when may sit the  
υιος του ανθρωπου επι θρονου δοξης αυτου,  
son of the man upon a throne of glory of him,  
καθισεσθε και υμεις επι δωδεκα θρονους, κρινον-  
shall sit also you upon twelve thrones, judg-  
τες τας δωδεκα φυλας του Ισραηλ. 29 Και πας  
ing the twelve tribes of the Israel. And all  
ος αφηκεν οικιας, η αδελφους, η αδελφας, η  
who left houses, or brothers, or sisters, or  
πατερα, η μητερα, \* [η γυναικα,] η τεκνα, η  
father, or mother, [or wife,] or children, or  
αγρους, ενεκεν του ονοματος μου, εκατοντα-  
fields, on account of the name of me, a hundred  
πλασιονα ληψεται, και ζων αιωνιον κληρο-  
fold shall receive, and life age-lasting shall  
νομησει.  
inherit.

30 Πολλοι δε εσονται πρωτοι, εσχατοι και  
Many but shall be first, last; and  
εσχατοι, πρωτοι. ΚΕΦ. κ'. 20. 1 Ομοια γαρ  
last, first. Like for  
εστιν η βασιλεια των ουρανων ανθρωπω οικοδεσ-  
is the kingdom of the heavens to a man a house-  
ποτη, οστις εξηλθεν αμα πρωι μισθωσασθαι  
holder, who went out with morning to hire  
εργατας εις τον αμπελωνα αυτου. 2 Συμφω-  
laborers into the vineyard of him. Having  
νητας δε μετα των εργατων εκ δηναριου την  
agreed and with the laborers for a denarius the  
ημεραν, απεστειλεν αυτους εις τον αμπελωνα  
day, he sent them into the vineyard  
αυτου. 3 Και εξελθων περι τριτην ωραν, ειδεν  
of him. And going out about third hour, he saw  
αλλους εστωτας εν τη αγορα αργους. 4 κακει-  
others standing in the market-place idle: and to  
νοις ειπεν· Υπαγετε και υμεις εις τον αμπελωνα·  
them he said: Go also yea into the vineyard:

tonished, saying, "Who then can be saved?"

26 JESUS looking at them, answered, "With Men this is impossible; but with God everything is possible."

27 † Then PETER reply- ing, said to him, "Behold, † we have forsaken all, and followed thee; what, therefore, shall we ob- tain?"

28 And JESUS said to them, "Indeed, I say to you, That in the RENOVA- TION, † when the SON of MAN shall sit on the throne of his Glory, † you, my FOLLOWERS, shall also sit on Twelve Thrones, judging the TWELVE Tribes of IS- RAEL.

29 † And whoever has forsaken, \* on account of MY Name, Houses, or Bro- thers, or Sisters, or Fa- ther, or Mother, or Wife, or Children, or Lands, shall receive \* Manifold, and shall inherit aionian Life.

30 † But many shall be first, that are last; and last, that are first.

## CHAPTER XX.

1 For the KINGDOM of the HEAVENS resembles a Householder, who went out early in the Morning, to hire Laborers for his VINEYARD.

2 And having agreed with some LABORERS for a † Denarius a DAY, he sent them into his VINE- YARD.

3 And going out about the † Third Hour, he saw others standing unem- ployed in the market- place;

4 and he said to THEM, 'Go YOU also into the

\* VATICAN MANUSCRIPT.—20. on account of MY Name. Manifold.

29. or Wife—omit.

29.

† 28. That glorious moral, social, political, religious, and physical change which will be introduced by the Messiah, who says, "Behold, I make all things new," Rev. xxi. 5. † 2. A denarius is the eighth part of an ounce—value 14 cents, or 7d. † 3. Nine in the morning.

† 27. Mark x. 28; Luke xviii. 28.

† 27. Matt. iv. 20; Luke v. 11.

† 28. Luke

xviii. 30

† 29. Mark x. 29, 30; Luke xviii. 29, 30.

† 30. Matt. xx. 16; Luke xiii. 30.

και δ εαν η δικαιον, δωσω υμιν. Οί δε  
and whatever may be just, I will give to you. They and  
απηλθον. <sup>5</sup> Πάλιν εξελθων περι έκτην και  
went away. Again going out about sixth and  
εννατην ώραν, εποιησεν ώσαντως. <sup>6</sup> Περι δε  
ninth hour, he did in like manner. About and  
την ένδεκατην \* [ώραν] εξελθων, εύρεν άλλους  
the eleventh [hour] going out, he found others  
έστωτας, και λεγει αυτοις· Τι ώδε έστηκατε  
standing, and he says to them: Why here stood you  
ήλην την ήμεραν αργοι; <sup>7</sup> Λεγουσιν αὐτῷ· 'Οτι  
all the day idle? They say to him: Because  
ουδεις ήμας εμισθωσατο. Λεγει αυτοις· 'Υπα-  
no one us hired. He says to them: Go  
γετε και υμεις εις τον αμπελωνα· \* [και δ εαν  
also you into the vineyard: [and whatever  
η δικαιον, ληψεσθε.] <sup>8</sup> Οφιας δε γενο-  
may be just, you shall receive.] Evening and having  
μενης, λεγει δ κυριος του αμπελωνος τῷ  
come on, says the lord of the vineyard to the  
επιτροπῷ αὐτου· Καλεσον τους εργατας, και  
steward of him; Call the laborers, and  
αποδος αυτοις τον μισθον, αρξαμενος απο των  
give to them the hire, beginning from the  
εσχατων, έως των πρωτων. <sup>9</sup> Και ελθοντες οι  
last, till the first. And having come those  
περι την ένδεκατην ώραν, ελαβον οχι δηναριον.  
about the eleventh hour, received each a denarius.  
<sup>10</sup> Ελθοντες δε οι πρωτοι, ενομισαν, ότι πλειονα  
Having come then those first, supposed, that more  
ληφονται· και ελαβον και αυτοι ανα δηναριον.  
they shall receive, and received also they each a denarius.  
<sup>11</sup> Λαβοντες δε εγογγυζον κατα του οικοδεσποτου,  
Having received but they murmured against the householder,  
<sup>12</sup> λεγοντες· 'Οτι οἱ αυτοι οι εσχατοι μιαν ώραν  
saying; That these the last one hour  
εποιησαν, και ισους ήμιν ωρους εποιησας, τοις  
worked, and equal to us them thou hast made, to the  
βαστασας το βαρος της ήμερας, και τον καν-  
having endured the burden of the day, and the burn-  
σωνα. <sup>13</sup> 'Ο δε αποκριθεις ειπεν ενι αυτων·  
ing heat. He but answering said to one of them;  
'Εταιρε, ουκ αδικω σε· ουχι δηναριου συνεφω-  
Friend, not I wrong thee; not of a denarius didst thou  
νησας μοι; <sup>14</sup> Αρον το σου, και υπαγε. Θελω  
agree to me? Take the thing, and go. I wish  
δε τουτῳ τῷ εσχατῳ δουναι ὡς και σοι. <sup>15</sup> Η  
and to this the last to give as also to thee. Or  
ουκ εξεστι μοι ποιησαι δ θελω εν τοις εμοις;  
not is it lawful to me to do what I will with the my own?  
η δ οφθαλμος σου πονηρος εστιν, ότι εγω  
or the eye of thee evil is, because I  
αγαθος ειμι; <sup>16</sup> Οὕτως εσονται οι εσχατοι,  
good am? Thus shall be the last,

VINEYARD, and whatever is reasonable, I will give you.' And THEY went.

<sup>5</sup> Again having gone out about the † sixth hour, and about the † ninth, he did in like manner.

<sup>6</sup> And about the † ELEVENTH, going out, he found others standing, and says to them, 'Why stood you here All the day unemployed?'

<sup>7</sup> They say to him, 'Because no one has hired us.' He says to them, 'Go you also into the VINEYARD.'

<sup>8</sup> And Evening having come on, the OWNER of the VINEYARD says to his STEWARD, 'Call the LABORERS, and give them their WAGES, beginning with the LAST, and ending with the FIRST.'

<sup>9</sup> And THOSE who came about the ELEVENTH hour, received, each one, a Denarius.

<sup>10</sup> Then THOSE who came FIRST, expected that they should receive more; and they also received, each one, a Denarius.

<sup>11</sup> But having received it, they murmured against the HOUSEHOLDER,

<sup>12</sup> saying, 'These LAST have worked ONE HOUR, and thou hast made them equal to us, who have ENDURED the BURDEN and the SCORCHING HEAT of the DAY.'

<sup>13</sup> HE answering said to one of them, 'Friend, I do not injure thee; didst not thou agree with me for a Denarius?'

<sup>14</sup> Take THAT which is THINE, and go thy way; \* I will give to THIS LAST, even as to thee.

<sup>15</sup> Is it not lawful for me to do what I please with MY OWN? Is thine EYE envious, Because I am liberal?'

<sup>16</sup> Thus the LAST shall

\* VATICAN MANUSCRIPT.—6. hour—omit. receive.—omit.

14. I will.

† 5. Noon.

† 5. Three o'clock in the afternoon.

† 6. Five o'clock in the

πρωτοι· και οι πρωτοι, εσχατοι. \* [Πολλοι  
first; and the first, last. [Many  
γὰρ εἰσι κλητοι, ολιγοι δε εκλεκτοι.]  
for are called, few but chosen.]

17 Και αναβαινων ο Ιησους εις Ιερουσαλυμα,  
And going up the Jesus to Jerusalem,  
παρελαβε τους δωδεκα μαθητας κατ' ιδιαν εν  
he took the twelve disciples privately in  
τη οδω, και ειπεν αυτοις· 18 Ιδου, αναβαινομεν  
the way, and said to them; Lo, we go up  
εις Ιερουσαλυμα, και ο υιος του ανθρωπου παρα-  
to Jerusalem, and the son of the man will be  
δοθησεται τοις αρχιερευσιν και γραμματευσιν· και  
delivered up to the high-priests and scribes; and  
κατακρινουσιν αυτον \* [θανατω,] 19 και παρα-  
they will condemn him [to death,] and they will  
δωσουσιν αυτον τοις εθνεσιν εις το εμπαίζειν,  
deliver up him to the Gentiles for to mock,  
και μαστιγωσασιν, και σταυρωσιν· και τη τριτη  
and scourge, and crucify; and in the third  
ημερα αναστησεται.  
day he will stand up.

20 Τότε προσηλθεν αυτω η μητηρ των υιων  
Then came to him the mother of the sons  
Ζεβεдайου, μετὰ των υιων αυτης, προσκυνουσα,  
of Zebedee, with the sons of her, prostrating,  
και αιτουσα τι παρ' αυτου. 21 Ο δε ειπεν  
and asking something from him. He and said  
αυτη· Τι θελεις; Αγει· \* [αυτω·] Ειπε, ινα  
to her; What wilt thou? She says [to him,] Say, that  
καθισωσιν αυτοι οι δυο υιοι μου, εις εκ δεξιων  
may sit these the two sons of me, one at right  
σου, και εις εξ ευωνυμων σου, εν τη βασιλεια  
of thee, and one at left of thee, in the kingdom  
σου. 22 Αποκριθεις δε ο Ιησους απεν· Ουκ οι-  
of thee. Answering but the Jesus said: Not you  
δατε, τι αιτεισθε. Δυνασθε πινειν το ποτηριον,  
know, what you ask. Are you able to drink the cup,  
ο εγω μελλω πινειν· λεγουσιν αυτω· Δυ-  
which I am about to drink? They say to him; We  
ναμεθα. 23 \* [Και] λεγει αυτοις· Το μεν πο-  
are able. [And] he says to them; The indeed  
τηριον μου πινεσθε· το δε καθισας εις δεξιων  
cup of me you shall drink; the but to sit at right  
μου και εξ ευωνυμων μου, ουκ εστιν εμον δουναι,  
of me and at left of me, not is mine to give,  
αλλ' οἱς ητοιμασται υπο του πατρος μου.  
but to whom it has been prepared by the father of me.  
24 Και ακουσαντες οι δεκα, ηγανακτησαν περι  
And having heard the ten, were angry on account of  
των δυο αδελφων. 25 Ο δε Ιησους, προσκαλε-  
the two brothers. The but Jesus, having

be † first; and the FIRST, last."

17 † And \* when Jesus was about to go up to Jerusalem, he took the TWELVE Disciples privately, \* and said to them on the way,

18 † "Behold, we go up to Jerusalem; and the SON of MAN will be delivered to the HIGH-PRIESTS and Scribes, and they will condemn him;

19 and will deliver him to the GENTILES, to be MOCKED, and scourged, and crucified, and on the THIRD Day he will rise.

20 † Then the MOTHER of Zebedee's CHILDREN came to him with her SONS, prostrating, and requesting something from him.

21 And HE said to her, "What dost thou wish?" \* And SHE said, "Command, that in thy KINGDOM, one of These my two SONS may sit at thy Right hand, and the other at thy Left."

22 But Jesus answering, said, "You know not what you request. Can you drink of † the cup, of which I am about to drink?" They say to him, "We can."

23 He says to them, † "You will, indeed, drink of my cup; but to sit at my Right hand, and at † the Left, is not mine to give, except for whom it has been prepared by my FATHER."

24 † And the TEN, having heard, were indignant against the two Brothers.

25 But Jesus, having called them, said, "You

\* VATICAN MANUSCRIPT.—16. For many are called, but few chosen—omit. 17. when Jesus was about to go up to Jerusalem, he took. 17. and said to them on the way. 18. to Death—omit. 21. And SHE said. 21. to him—omit. 23. And—omit. 23. the Left.

† 23. This was fulfilled, when "Herod killed James, the BROTHER of John, with a sword," Acts xii. 2; and when John was banished to "that isle which is called Patmos, for the word of God, and for the TESTIMONY of Jesus Christ," Rev. i. 9.

† 16. Matt. xix. 30. † 17. Matt. xvi. 21; Mark x. 32; Luke xviii. 31; John xii. 12. † 20. Matt. iv. 21; Mark x. 35. † 22. Matt. xxvi. 39, 42; Mark xiv. 36; Luke xxii. 42; John xviii. 11. † 23. Acts xii. 2; Rom. viii. 17; 2 Cor. i. 7; Rev. i. 9. † 24. Mark x. 41; Luke xxii. 24.



καλεσμενος αυτοις, ειπεν Οιδατε, οτι οί αρχοντες  
called them, said; You know, that the rulers  
των εθνων κατακυριευουσιν αυτων, και οί μεγαλοι  
of the nations domineer over them, and the great  
κατεξουσιαζουσιν αυτων. 26 Ουκ ούτως εσται  
exercise authority over them. Not thus it shall be  
εν υμιν· αλλ' ος εαν θελη εν υμιν μεγας  
among you; but whoever may wish among you great  
γενεσθαι, εστω υμων διακονος· 27 και ος εαν  
to become, let him be of you a servant; and whoever  
θελη εν υμιν ειναι πρωτος, εστω υμων  
may wish among you to be first, let him be of you  
δουλος· 28 ὡς περ υ υίος του ανθρωπου ουκ ηλθε  
a slave: even as the son of the man not came  
διακονηθηναι αλλα διακονησαι, και δουναι την  
to be served but to serve, and to give the  
ψυχην αυτου λυτρον αντι πολλων.  
life of him a ransom for many.  
29 Και εκπορευομενων αυτων απο 'Ιεριχω,  
And departing of them from Jericho,  
ηκολουθησεν αυτω οχλος πολυς. 30 Και ιδου,  
followed him a crowd great. And lo,  
δυο τυφλοι, καθημενοι παρα την οδον, ακουσαν-  
two blind (men,) sitting by the way, hear-  
τες οτι Ιησους παραγει, εκραζαν, λεγοντες·  
ing that Jesus passes by, cried out, saying;  
Ελεησον ημας, κυριε, υίος Δαυιδ. 31 Ο δε οχλος  
Pity us, O Lord, son of David. The and crowd  
επετιμησεν αυτοις, ινα σιωπησωσιν. 'Οι δε  
reproved them, that they might be silent. They but  
μειζον εκραζον, λεγοντες· Ελεησον ημας, κυριε,  
more did cry out, saying; Pity us, O Lord,  
υίος Δαυιδ. 32 Και στας ο Ιησους εω-  
son of David. And having stopped the Jesus he  
νησεν αυτους, και ειπε· Τι θ.λετε ποιησω  
called them, and said; What do you wish I should do  
υμιν; 33 Λεγουσιν αυτω. Κυριε, ινα ανοιχθωσιν  
to you? They say to him; O Lord, that may be opened  
ημων οί οφθαλμοι. 34 Σπλαγχνισθεις δε ο  
of us the eyes. Being moved with pity and the  
Ιησους, ηψατο των οφθαλμων αυτων· και ευ-  
Jesus, he touched the eyes of them; and im-  
θεως ανεβλεψαν αυτων οί οφθαλμοι· και ηκο-  
mediately saw again of them the eyes; and they  
λουθησαν αυτω.  
followed him.

ΚΕΦ. 21.

1 Και οτε ηγγισαν εις 'Ιερουσαλημ, και ηλθον  
And when they were nigh to Jerusalem, and had come  
εις Βηθφαγη προς το ορος των ελαιων, τοτε ο  
to Bethphage by the mountain of the olive-trees, then the  
Ιησους απεστειλε δυο μαθητας, λεγων αυτοις·  
Jesus sent away two disciples, saying to them:  
2 Πορευθητε εις την κωμην την απεναντι υμων,  
You may go to the village the over against you,  
και ευθως ευρησετε ονον δεδεμενην, και πωλον  
and immediately you will find an ass having been bound, and a foal

know That the PRINCES  
of the NATIONS rule im-  
periously over them; and  
the GREAT exercise au-  
thority over them.

26 It is not so among  
you; but whoever may  
desire to become great  
among you, let him be  
Your Servant;

27 And whoever may  
desire to be chief, let him  
be Your Slave;

28 Even as the son  
of MAN came not to be  
served, but to serve, and  
to give his LIFE a Ran-  
som for many."

29 And departing from  
Jericho, a great Crowd  
followed him.

30 And behold, Two  
blind men sitting by the  
ROAD, hearing That Je-  
sus passed by, cried out,  
saying, "O Master, Son of  
David, have pity on us!"

31 And the PEOPLE re-  
proved them, that they  
might be silent; but THEY  
cried the louder, saying,  
"O Master, Son of David,  
have pity on us!"

32 And JESUS stopping,  
called them, and said,  
"What do you wish I  
should do for you?"

33 They say to him,  
"Sir, that our EYES may  
be opened."

34 And Jesus being  
moved with compassion,  
touched their EYES; and  
they received sight, and  
followed him.

CHAPTER XXI.

1 And when they were  
nigh to Jerusalem, and  
had come to Bethphage,  
near to the MOUNT of  
OLIVES, then JESUS sent  
Two Disciples, saying to  
them,

2 "Go to THAT VIL-  
LAGE which is OVER-A-  
GAINST you, and you will  
immediately find an Ass

\* VATICAN MANUSCRIPT.—26. is not so,  
34. they received sight.

33. OUR EYES.

34. Their EYES.

† 26. Matt. xxiii. 11; 1 Pet. v. 3. † 27. Matt. xviii. 4; Mark ix. 35; x. 43. † 28. Luke  
xviii. 27; John xiii. 4, 11; Phil. ii. 7. † 29. Isa. liii. 10, 11; Dan. ix. 24, 26; Matt. xvi. 28  
† Tim. i. 6; Titus ii. 14; Heb. ix. 28. † 1. Mark xi. 1; Luke xiii. 20.

μετ' αὐτης· λυσαντες ἀγαγετε μοι. <sup>3</sup> Καὶ εἰαν  
with her; having loosed bring to me. And if  
τις ὑμῖν εἴπῃ τι, εἰρεῖτε· Ὅτι ὁ  
any (one) to you should say any (thing,) you shall say; That the  
κύριος αὐτῶν χρεῖαν ἔχει· εὐθεὺς δὲ ἀποσ-  
lord of them need has; immediately and he will  
τελλεῖ αὐτοὺς. <sup>4</sup> Τοῦτο δὲ ὅλον γέγονεν, ἵνα  
send them. This and all has been done, that  
πληρωθῇ τὸ ῥηθὲν δια τοῦ προφητοῦ,  
might be fulfilled the word spoken through the prophet,  
λεγοντος· <sup>5</sup> “Εἰπατε τῇ θυγατρὶ Σιών· Ἰδοὺ,  
saying; “Say to the daughter of Zion; Lo,  
ὁ βασιλεὺς σου ἐρχεται σοὶ πρᾶν, καὶ ἐπιβε-  
the king of thee comes to thee meek, and having  
βηκῶς ἐπὶ οὐνον, καὶ πῶλον υἱὸν ὑποζυγίου.”  
been set on an ass, even a foal a son of a beast of burden.”  
<sup>6</sup> Πορευθεντες δὲ οἱ μαθηταί, καὶ ποιησαντες  
Having gone and the disciples, and having done  
καθὼς προσεταξεν αὐτοῖς ὁ Ἰησοῦς, <sup>7</sup> ἤγαγον  
as commanded to them the Jesus, they led  
τὴν οὐν καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω  
the ass and the foal, and they placed upon  
αὐτῶν τὰ ἱμάτια αὐτῶν· καὶ ἐπεκαθίσεν ἐπάνω  
them the mantles of them; and they caused to sit on (one)  
αὐτῶν. <sup>8</sup> Ὁ δὲ πλείστος ὄχλος ἐστρωσαν ἑαυ-  
of them. The and greater crowd spread of them-  
τῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἐκοπτον  
selves the mantles in the way; others and cut off  
κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστρωννυνον ἐν  
branches from the trees, and scattered in  
τῇ ὁδῷ. <sup>9</sup> Οἱ δὲ ὄχλοι οἱ προαγοντες καὶ οἱ  
the way. The and crowds those going before and those  
ἀκολουθουντες ἐκραζον, λεγοντες· Ὡσαννα τῷ  
following did cry, saying; Hosanna to the  
υἱῷ Δαυὶδ· εὐλογημενος ὁ ἐρχομενος ἐν ὀνοματι  
son of David; worthy of blessing he coming in name  
κυρίου· Ὡσαννα ἐν τοῖς ὑψίστοις. <sup>10</sup> Καὶ εἰσελ-  
of Lord: hosanna in the highest. And having  
θοντος αὐτοῦ εἰς Ἱερουσαλὴμ, ἐσεισθη πᾶσα  
entered of them into Jerusalem, was moved all  
ἡ πόλις, λεγουσα· Τίς ἐστὶν οὗτος; <sup>11</sup> Οἱ  
the city, saying; Who is this? The  
δὲ ὄχλοι ἐλεγον· Οὗτος ἐστὶν Ἰησοῦς ὁ προφη-  
and crowds said: This is Jesus the prophet,

tied, and a Colt with her;  
loose them, and bring  
them to me.

3 And if any one ques-  
tions you, reply, ‘That  
the MASTER wants them;’  
and he will send them  
promptly.”

4 Now all this was per-  
formed, that the word  
spoken through the PRO-  
PHET might be verified,  
saying,

5 † “Say to the DAUGH-  
TER of Zion, Behold thy  
“KING comes to thee,  
“lowly, † being seated on  
“an Ass, even \* on a Colt  
“of a Laboring Beast.”

6 † And the DISCIPLES  
went, and having done as  
Jesus directed them,

7 they led the ASS, and  
the COLT, and † put their  
MANTLES over them, and  
made him ride.

8 And a GREAT PART of  
the Crowd spread \* Their  
own GARMENTS on the  
ROAD; and others cut  
Branches from the TREES,  
and scattered them on  
the ROAD.

9 And THOSE CROWDS  
\* PRECEDING him, and  
THOSE that FOLLOWED,  
shouted, saying, † “Ho-  
sanna to the SON of Da-  
vid! † Blessed be HE who  
‘COMES in the Name of  
‘Jehovah.’ Hosanna in  
the HIGHEST heaven!”

10 † And having enter-  
ed Jerusalem, the Whole  
CITY was in commotion,  
asking, “Who is this?”

11 And the CROWDS  
answered, “This is Je-  
sus, THAT PROPHET who

\* VATICAN MANUSCRIPT.—5. on a Colt.  
ceding him, and.

8. Their-own GARMENTS.

9. PRE-

† 5. Christ's triumphant entry into Jerusalem riding on an ass, has been objected to as mean and ridiculous, but it ought to be remembered that this circumstance was an exact fulfillment of Ezek. ix. 9, and exemplified at the same time his strict observance of the divine law. Eastern asses are much larger and more beautiful than ours, and kings and patriarchs did not disdain to ride on them. Compare Gen. xxii. 3; Exod. iv. 20; Num. xxii. 21; Judges v. 10; x. 4; 2 Sam. xvi. 2; xvii. 23; xix. 26; 1 Kings i. 33, 34. When Solomon and succeeding princes multiplied horses they were rebuked by the prophets, and chastised by God for it. See Isa. ii. 6, 7; xxxi. 1; Hos. xiv. 3. Compare also Hos. i. 7; Micah v. 10, 11; Zech. ix. 10.  
† 9. Hosanna, is a Hebrew word, signifying, “Save, we beseech thee!” and in this place is similar to the French “vive le roi,” or the English “God save the king.” “Hosanna to the son of David,” is equivalent to “God preserve the son of David.”

† 5. Isa. lxii. 11; Zech. ix. 9; John xii. 15.  
† 9. Psa. cxviii. 26.

† 6. Mark xi. 4.

† 7. 2 Kings ix. 18;

† 10. Mark xi. 15.

της, ὁ ἀπο Ναζαρετ της Γαλιλαιας. <sup>12</sup> Καὶ εἰσηλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν \* [τοῦ θεοῦ,] καὶ ἐξεβαλε παντας τοὺς πωλουντας καὶ αγοραζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπεζὰς τῶν κολλυβιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλουντῶν τὰς περιστεράς. <sup>13</sup> καὶ λέγει αὐτοῖς· Γεγραπται· “Ὁ οἶκος μου, οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπηλαῖον ληστῶν.” <sup>14</sup> Καὶ προσελθὼν αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεραπευσεν αὐτούς. <sup>15</sup> Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια, ἃ ἐποίησε, καὶ τοὺς παῖδας κρίζοντας ἐν τῷ ἱερῷ, καὶ λεγόντας· Ὡσαννα τῷ υἱῷ Δαυὶδ· ἠγανακτήσαν, <sup>16</sup> καὶ εἶπον αὐτῷ· Ἀκουεῖς τι οὗτοι λεγουσιν; Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναι· οὐδέποτε ἀνεγνώτε· “Ὅτι ἐκ στόματος νηπιῶν καὶ θηλαζόντων κατήρτισα αἶνον;” <sup>17</sup> Καὶ καταλιπὼν αὐτούς, ἐξῆλθεν ἐξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠυλίσθη ἐκεῖ. <sup>18</sup> Πρωίας δὲ, ἐπαναγὼν εἰς τὴν πόλιν, ἐπεινάσεν. <sup>19</sup> Καὶ ἰδὼν σύκην μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ’ αὐτήν, καὶ οὐδὲν εὑρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ· Μηκέτι ἐκ σοῦ καρπὸς γενήται εἰς τὸν αἰῶνα. Καὶ ἐξηρανθὴ παραχρῆμα ἡ σύκη. <sup>20</sup> Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες· Πῶς παραχρῆμα ἐξηρανθὴ ἡ σύκη; <sup>21</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς

is from Nazareth in GALILEE.”

<sup>12</sup> † And JESUS went into † the TEMPLE, and expelled ALL THOSE SELLING and buying, and overturned the TABLES of the BANKERS, and the SEATS of the SELLERS of DOVES;

<sup>13</sup> and said to them, “It is written, † ‘My ‘HOUSE shall be called a ‘House of Prayer;’ but you \* make it a Den of Robbers.”

<sup>14</sup> And and lame came to him in the TEMPLE, and he healed them.

<sup>15</sup> But when the HIGH-PRIESTS and SCRIBES saw the WONDERS which he performed, and \* THOSE BOYS who were CRYING in the TEMPLE, “Hosanna to the SON of David!” they were exasperated,

<sup>16</sup> and said to him, “Dost thou hear what these are saying?” And JESUS says to them, “Yes; have you never read, † ‘Out of the Mouth of Infants and Nurse-lings thou hast perfected Praise.’”

<sup>17</sup> And having left them, he went out of the CITY, † to Bethany; and passed the night there.

<sup>18</sup> † Returning to the CITY, in the Morning, he was hungry;

<sup>19</sup> and seeing a single Fig-tree by the ROAD, he went to it; but finding nothing on it, except leaves, he said, “May no fruit grow on thee to the AGE!” And the FIG-TREE instantly withered.

<sup>20</sup> † And the DISCIPLES seeing it, were astonished, saying, “How soon is the FIG-TREE withered!”

<sup>21</sup> Jesus answering,

\* VATICAN MANUSCRIPT.—12. of GOD—omit. who were CRYING.

13. make it.

15. THOSE BOYS

† 12. The TEMPLE—to hieron. This was not the naos, house, or Temple strictly so called, including only the vestibule, the sanctuary, and the holy of holies. To this our Lord himself had not access, because not of the posterity of Aaron. The traffic was carried on in the outer courts. These courts the Pharisees did not account holy.

† 12. Luke xix. 45; John ii. 15.

† 13. Isa. lvi. 7.

† 16. Psal. viii. 2.

John xi. 18.

† 18. Mark ix. 12.

† 20. Mark xi. 20.

ειπεν αυτοις· Αμην λεγω υμιν, εαν εχητε  
said to them: Indeed I say to you, if you may have  
πιστιν, και μη διακριθητε, ου μονον το  
faith, and not should doubt, not only the (miracle)  
της συκης ποιησετε, αλλα και τω ορει τουτω  
of the fig-trees you shall do, but also if to the mountain this  
ειπητε· Αρθητι, και βληθητι εις την  
you should say; Be thou lifted up, and be cast into the  
θαλασσαν· γενησεται. <sup>22</sup> Και παντα, οσα αν  
sea; it shall be done. And all, whatever  
αιτησητε εν τη προσευχη, πιστευοντες,  
you shall ask in the prayer, believing,  
ληψεσθε.  
you shall receive.

<sup>23</sup> Και ελθοντι αυτω εις το ιερον, προσηλθον  
And having come to him into the temple, came  
αυτω διδασκοντι οι αρχιερεις και οι πρεσβυτεροι  
to him teaching the high-priests and the elders  
του λαου, λεγοντες· Εν ποια εξουσια ταυτα  
of the people, saying; By what authority these (things)  
ποιεις; και τις σοι εδωκε την εξουσιαν ταυτην;  
doest thou? and who to thee gave the authority this?

<sup>24</sup> Αποκριθεις δε ο Ιησους ειπεν αυτοις· Ερωτησω  
Answering and the Jesus said to them; I will ask  
υμας καγω λογον ενα. ον εαν ειπητε μοι,  
you also I word one; which if you may say to me,  
καγω υμιν ερω, εν ποια εξουσια ταυτα  
also I to you will tell, by what authority these (things)  
ποιω· <sup>25</sup> το βαπτισμα Ιωαννου ποθεν ην; εξ  
I do; the dipping of John whence was? from  
ουρανον, η εξ ανθρωπων; Οι δε διελογιζοντο  
heaven, or from men? They and reasoned  
παρ' εαυτοις, λεγοντες· Εαν ειπωμεν, εξ ουρα-  
among themselves, saying; If we should say, from hea-  
νου· ερει ημιν· Διατι ουν ουκ επιστευσατε  
ven; he will say to us: Why then not did you believe  
αυτω; <sup>26</sup> Εαν δε ειπωμεν, εξ ανθρωπων· φοβου-  
to him; If but we should say, from men: we

μεθα τον οχλον· παντες γαρ εχουσι τον Ιωαννην  
fear the crowd: all for hold the John  
ως προφητην. <sup>27</sup> Και αποκριθεντες τω Ιησου  
as a prophet: And they answering to the Jesus

ειπον· Ουκ οίδαμεν. Εφη αυτοις και αυτος·  
said: Not we know. Said to them and he:  
Ουδε εγω λεγω υμιν εν ποια εξουσια ταυτα  
Neither I say to you by what authority these (things)  
ποιω. <sup>28</sup> Τι δε υμιν δοκει; Ανθρωπος ειχε  
I do. What but to you seems right? A man had

τεκνα δυο· και προσελθων τω πρωτω, ειπε·  
children two: and coming to the first, he said:  
Τεκνον, υπαγε, σημερον εργαζου εν τω αμπελωνι  
Son, go, to-day work in the vineyard

μου. <sup>29</sup> Ο δε αποκριθεις ειπεν· Ου θελω·  
of me. He and answering said: Not I will:  
υστερον δε μεταμεληθεις, απηλθε. <sup>30</sup> Και  
afterward but having changed his mind, he went. And

προσελθων τω ετερω, ειπεν ωσαυτως. Ο δε  
coming to the other, he said just the same. He and

said to them, "Indeed, I say to you, † If you have an unshaken Faith, you will not only do THIS miracle of the FIG-TREE, but also, if you should say to this MOUNTAIN, 'Be thou lifted up, and thrown into the SEA,' it will be done."

<sup>22</sup> † And whatever you shall ask in PRAYER, believing, you will receive."

<sup>23</sup> † And having entered the TEMPLE, the HIGH-PRIESTS and ELDERS of the PEOPLE, came near, as he was teaching, and said, "By What Authority dost thou perform these things? and who EMPOWERED thee?"

<sup>24</sup> Jesus replying, said to them, "I will also ask you one Question, which if you answer me, I also will inform you by What Authority I do these things."

<sup>25</sup> Whence was \* THAT IMMERSION which was of John? From Heaven, or from Men? And THEY reasoned thus among themselves, "If we say, From Heaven, he will retort, Why then did you not believe him?"

<sup>26</sup> And if we say, From Men, we dread the crowd; for they all regard JOHN as a Prophet."

<sup>27</sup> They, therefore, said to Jesus, in reply, "We cannot tell." And he said to them, "Neither do I tell you by What Authority I perform these things."

<sup>28</sup> But what is your opinion of this? A Man had \* Two Sons; and coming to the FIRST, he said, 'Son, go work To-day in my VINEYARD.'

<sup>29</sup> HE answered, \* 'I will, sir,' but went not.

<sup>30</sup> And coming to the SECOND, he said the same.

\* VATICAN MANUSCRIPT.—<sup>25</sup> THAT IMMERSION which was of John. <sup>28</sup> Two Sons. <sup>29</sup> 'I will, sir,' but went not. <sup>30</sup> And coming to the SECOND, he said the same. And he answering, said, 'I will not,' but afterwards he repented and went.

† 21. Matt. xvii. 20; Luke xvii. 6; James i. 6; 1 Cor. xiii. 2. † 22. Matt. vii. 8; Mark vi. 24; James v. 16; 1 John iii. 22; v. 14. † 23. Mark xi. 27; Luke xx. 1.

αποκριβεις ειπεν· Εγω κυριε, και ουκ απηλθε.  
answering said; I lord, and not went.  
31 Τis εκ των δυο εποιησε το θελημα του πατρος;  
Who of the two did the will of the father?  
Λεγουσιν \* [αυτω·] 'Ο πρωτος. Λεγει αυτοις δ  
They say [to him;] The first. Says to them the  
Ιησους· Αμην λεγω υμιν, οτι οι τελωναι και  
Jesus; Indeed I say to you, that the tax-gatherers and  
αι πορναι προαγουσιν υμας εις την βασιλειαν  
the harlots go before you into the kingdom  
του θεου. 32 Ηλθε γαρ προς υμας Ιωαννης εν  
of the God. Came for to you John in  
οδω δικαιοσυνης, και ουκ επιστευσατε αυτω· οι  
a way of righteousness, and not you believed him; the  
δε τελωναι και αι πορναι επιστευσαν αυτω·  
but tax-gatherers and the harlots believed him;  
υμεις δε ιδοντες ου μετεμεληθητε υστερον, του  
you and seeing not repented afterwards, of the  
πιστευσαι αυτω.  
to believe him.

33 Αλλην παραβολην ακουσατε· \* [Ανθρωπος]  
Another parable hear you; [A man]  
ην οικοδεσποτης, οστις εφυτευσεν αμπελωνα,  
was a householder, who planted a vineyard,  
και φραγμα αυτω περιεθηκε, και ωρυξεν εν  
and a hedge to it placed around, and digged in  
αυτω ληνον, και φκοδομησε πυργον· και εξ-  
it a wine-press, and built a tower; and let  
εδото αυτον γεωργοις, και απεδμησεν. 34· Οτε  
out it to husbandmen, and went abroad. When  
δε ηγγισεν ο καιρος των καρπων, απεστειλε  
and drew near the time of the fruits, he sent  
τους δουλους αυτου, προς τους γεωργους, λα-  
the slaves of him, to the husbandmen, to  
βειν τους καρπους αυτου. 35 Και λαβοντες οι  
receive the fruits of it. And having taken the  
γεωργοι τους δουλους αυτου, ον μεν εδειραν,  
husbandmen the slaves of him, him indeed they flayed,  
ον δε απεκτειναν, ον δε ελιθοβολησαν. 36 Παλιν  
him and they killed, him and they pelted with stones. Again  
απεστειλεν αλλους δουλους, πλειονας των  
he sent other slaves, greater the  
πρωτων· και εποιησαν αυτοις ωσαντως. 37· Τσ-  
first; and they did to them in like manner. After-  
τερον δε απεστειλε προς αυτους τον υιον αυτου,  
wards and he sent to them the son of him,  
λεγων· Εντραπησονται τον υιον μου. 38 Οι  
saying; They will regard the son of me. The  
δε γεωργοι, ιδοντες τον υιον, ειπον εν εαυτοις·  
but husbandmen, seeing the son, said among themselves;  
Ουτος εστιν ο κληρονομος· δευτε, αποκτει-  
This is the heir; come, we may  
νωμεν αυτον, και κατασχωμεν την κληρονομιαν  
kill him, and may retain the inheritance

And HE answering, said,  
'I will not;' but after-  
wards repenting, he went.

31 Which of the two  
performed the FATHER'S  
WILL?" They say, "The  
\* LATTER." JESUS said  
to them, † "Indeed, I say  
to you, That the TRI-  
BUTE-TAKERS and the  
HARLOTS precede you in-  
to the KINGDOM of GOD.

32 For † John came to  
you in a Way of Right-  
cousness, and you be-  
lieved him not; but the  
TRIBUTE-TAKERS and the  
HARLOTS believed him;  
yet you, having seen it,  
did not afterwards repent,  
so as TO BELIEVE him.

33 Hear Another Para-  
ble. There was a House-  
holder, † who planted a  
Vineyard, and enclosed it  
with a Hedge, and digged  
† a Wine-press in it, and  
built a Tower, and leased  
it to Cultivators, and left  
the country.

34 And when the VIN-  
TAGE approached, he sent  
his SERVANTS to the CUL-  
TIVATORS, to receive the  
FRUITS.

35 But the † CULTIVA-  
TORS having seized his  
SERVANTS, severely beat  
one, and murdered ano-  
ther, and stoned another.

36 Again, he sent Other  
Servants, more honorable  
than the FIRST, and they  
treated them in a similar  
manner.

37 Finally, † he sent  
his SON to them, saying,  
'They will respect my  
SON.'

38 But the CULTIVA-  
TORS seeing the SON, said  
among themselves, 'This  
is the HEIR; † come, let  
us kill him, and forcibly  
hold the INHERITANCE.'

\* VATICAN MANUSCRIPT.—31. to him—omit.

31. LATTER.

33. A man—omit.

† 33. *Leenon*, wine-press, is the word used by Matthew, while *hypoleenion*, wine-vat, is used by Mark, ch. xii. 1. Dr. Robinson saw a wine-press at Hebleh, which was hewn out of a rock, and divided into two parts. The upper and more shallow part was the place where the grapes were put, the lower and deeper one was the place for receiving the liquid pressed out of them. These two places served for both wine-press and wine-vat. This fact will serve to illustrate the words of Jesus as recorded by the two historians.

† 31. Luke vii. 20. † 32. Matt. xi. 18; Luke vii. 33.

Mark xii. 1; Luke xx. 9.

† 35. Heb. xi. 33, 37.

† 33. Cant. viii. 11; Isa. v. 1

† 37. Heb. i. 2; 1 John iv. 9

† 38. Matt. xxvi. 2-4; John xi. 53.

αυτου. <sup>39</sup> Και λαβοντες αυτον, εξεβαλον εξω  
of him. And having taken him, they cast out  
του αμπελωνος, και απεκτειναν. <sup>40</sup> Όταν ουν  
of the vineyard, and killed. When therefore  
ελθη δ κυριος του αμπελωνος, τι ποιησει  
may come the lord of the vineyard, what will he do  
τοις γεωργοις εκεινοις; <sup>41</sup> Λεγουσιν αυτω  
to the husbandmen to those? They say to him;  
Κακους κακως απολεσει αυτους· και τον αμπε-  
Wretches wretchedly destroy them; and the vine-  
λωνα εκδωσεται αλλοις γεωργοις, οιτινες απο-  
yard will let out to other husbandmen, who will  
δωσουσιν αυτω τους καρπους εν τοις καιροις  
render to him the fruits in the seasons  
αυτων. <sup>42</sup> Λεγει αυτοις ο Ιησους· Ουδεποτε  
of them. He says to them the Jesus; Never  
ανεγνωτε εν ταις γραφαις· “Λιθον δ· απεδοκι-  
have you read in the writings: “A stone which reject-  
μασαν οι οικοδομουντες, ουτος εγεννηθη εις  
ted they building, the same was made into  
κεφαλην γωνιας· παρα κυριου εγενετο αυτη,  
a head of a corner; from Lord was this,  
και εστι θαυμαστη εν οφθαλμοις ημων;” <sup>43</sup> Δια  
and it is wonderful in “yes of us?” On account of  
τουτο λεγω υμιν, οτι αρθησεται αφ’ υμων η  
this I say to you, that shall be taken from you the  
βασιλεια του θεου, και δοθησεται εθνει ποιουντι  
kingdom of the God, and shall be given to a nation making  
τους καρπους αυτης. <sup>44</sup> Και ο πεσων επι τον  
the fruits of her. And he falling on the  
λιθον τουτον, συνθλασθησεται· εφ’ ον δ’ αν  
stone this, shall be broken: on whom but  
πεση, λικμησει αυτον.  
it shall fall, it will crush to pieces him.

<sup>45</sup> Και ακουσαντες οι αρχιερεις και οι Φαρι-  
And having heard the high-priests and the Phari-  
σαιοι τας παραβολας αυτου, εγνωσαν, οτι περι  
sees the parables of him, knew, that about  
αυτων λεγει. <sup>46</sup> Και ζητουντες αυτον κρατησαι,  
them he says. And seeking him to seize,  
εφοβηθησαν τους οχλους· επειδη ως προφητην  
they feared the crowds: since as a prophet  
αυτον ειχον. ΚΕΦ. κβ’. 22. Και αποκριθεις  
him they held. And answering  
δ Ιησους παλιν ειπεν αυτοις εν παραβολαις,  
the Jesus again said to them in parables,  
λεγων· <sup>2</sup> Ωμοιωθη η βασιλεια των ουρανων  
saying: Has been likened the kingdom of the heavens  
ανθρωπω βασιλει, οστις εποιησε γαμους τω  
to a man a king, who made marriage-feasts to the  
υιφ αυτου, <sup>3</sup> και απεστειλε τους δουλους αυτου,  
son of him, and he sent the slaves of him,

<sup>39</sup> Then seizing him, they thrust him out of the VINEYARD and killed him.

<sup>40</sup> When, therefore, the OWNER of the VINEYARD comes, what will he do to those OCCUPANTS?”

<sup>41</sup> They reply to him, “He will put those wretches to a wretched death, and will lease the VINEYARD to Other Cultivators, who will render him the FRUITS in their SEASONS.”

<sup>42</sup> JESUS says to them, “Have you never read in the SCRIPTURES, †† ‘A Stone, which the BUILDERS rejected, the same ‘is made the Head-stone ‘of the Corner; this Jehovah has effected, and ‘it is wonderful in our ‘Eyes?’

<sup>43</sup> Because of this, I tell you, † That the KINGDOM of GOD will be taken from you, and given to a People who will produce its proper FRUITS.

<sup>44</sup> † And HE who FALLS on this STONE, will be bruised; and him, on whom it shall fall, it will crush to pieces.”

<sup>45</sup> And the HIGH-PRIESTS and PHARISEES having heard his PARABLES, knew that he was speaking about them.

<sup>46</sup> And seeking to apprehend him, they feared the CROWDS, for they esteemed him as a Prophet.

#### CHAPTER XXII.

<sup>1</sup> And JESUS continuing to discourse to them in Parables, said,

<sup>2</sup> “The KINGDOM of the HEAVENS may be compared to a Royal Person, who prepared a Marriage festival for his SON,

<sup>3</sup> and he sent his SER-

† 42. “A Stone, which the BUILDERS rejected.” An expression borrowed from masons, who, finding a stone, which being tried in a particular place, and appearing improper for it, is thrown aside, and another taken: however, at last, it may happen that the very stone which had been before rejected, may be found the most suitable as the head stone of the corner.—Clarke.

† 39. John xix. 17, 18; Heb. xiii. 11—13. † 41. Mark xii. 9; Luke xx. 16. exviii. 22; Acts iv. 11; 1 Pet. ii. 7. † 43. Matt. xiii. 12; Luke xiii. 28, 29. † 44. Isa. viii. 14, 15; Dan. ii. 34, 44, 45.

† 42. Psa. † 44. Isa.

καλοῦσι τοὺς κεκλημένους εἰς τοὺς γάμους·  
to call the having been invited to the marriage-feasts  
καὶ οὐκ ἠθελον ελθεῖν. <sup>4</sup> Πάλιν ἀπέστειλεν  
and not they would to come. Again he sent  
ἄλλους δούλους, λέγων· Εἰπάτε τοῖς κεκλημέ-  
other slaves, saying; Say to the having been  
νοῖς· Ἰδού, τὸ ἀριστόν μου ἡτοίμασα· οἱ ταυροὶ  
called; Lo, the dinner of me I prepared; the bullocks  
μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἑτοίμα·  
of me and the fatlings having been killed, and all (things) ready,  
δεῦτε εἰς τοὺς γάμους. <sup>5</sup> Οἱ δὲ ἀμελησαντες,  
come to the marriage-feasts. They but neglecting,  
ἀπηλθον· ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς  
went away; he indeed to the own field, he and to  
τὴν ἐμπορίαν αὐτοῦ. <sup>6</sup> Οἱ δὲ λοιποὶ κρατη-  
the traffic of him. The and remainder having  
σαντες τοὺς δούλους αὐτοῦ, ὕβρισαν καὶ ἀπέκτει-  
seized the slaves of him, insulted and killed.  
ναν. <sup>7</sup> Ἀκουσας δὲ ὁ βασιλεὺς, ὠργισθῆ· καὶ  
Having heard and the king, was wroth: and  
πέμψας τὰ στρατεύματα αὐτοῦ, ἀπώλεσε τοὺς  
having sent the armies of him, destroyed the  
φονεῖς ἐκεῖνους, καὶ τὴν πόλιν αὐτῶν ἐνεπύρησε.  
murderers those, and the city of them burned.  
<sup>8</sup> Τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ μὲν  
Then he says to the slaves of him: The indeed  
γάμος ἑτοιμὸς ἐστίν, οἱ δὲ κεκλημένοι οὐκ  
marriage-feast ready is, they but having been called not  
ἦσαν ἀξιοί. <sup>9</sup> Πορευεσθε οὖν ἐπὶ τὰς διεξόδους  
were worthy. Go you therefore to the outlets  
τῶν ὁδῶν, καὶ ὅσους ἀν εὐρητε, καλεσατέ εἰς  
of the ways, and whoever you may find, call you to  
τοὺς γάμους. <sup>10</sup> Καὶ ἐξελθόντες οἱ δούλοι  
the marriage-feasts. And having gone forth the slaves  
ἐκεῖνοι εἰς τὰς ὁδοὺς, συνήγαγον πάντας,  
those into the ways, they brought together all,  
ὅσους εὐρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ  
as many as they found, bad ones both and good ones: and  
ἐπλησθῆ ὁ γάμος ἀνακειμένων. <sup>11</sup> Εἰσελθὼν  
was filled the marriage-feast of reclining ones. Having entered  
δὲ ὁ βασιλεὺς θεασασθαι τοὺς ἀνακειμένους,  
and the king to see the reclining ones,  
εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἐνδυμα  
saw there a man not having been clothed a garment  
γάμου· <sup>12</sup> καὶ λέγει αὐτῷ· Ἐταίρε, πῶς  
of marriage: and he says to him: Friend, how  
εἰσηλθες ὧδε, μὴ ἔχων ἐνδυμα γάμου; Ὁ  
didst thou enter here, not having a garment of marriage: He  
δὲ ἐφίμωθη. <sup>13</sup> Τότε εἶπεν ὁ βασιλεὺς  
but was struck speechless. Then said the king  
τοῖς διακονοῖς· Δησαντες αὐτοῦ πόδας καὶ  
to the servants: Having bound of him feet and  
χειρας, ἀρατέ αὐτόν, καὶ ἐκβαλετέ εἰς τὸ σκοτὸς  
hands, take him, and cast into the darkness  
τὸ ἐξωτερὸν· ἐκεῖ ἐστὶ ὁ πλᾶυθος καὶ ὁ  
the outer: there shall be the weeping and the

VANTS to call THOSE who had been INVITED to the FESTIVITIES; and they refused to come.

4 Again, he sent Other Servants, saying, 'Inform THOSE who are INVITED, † Behold, I have prepared my ENTERTAINMENT; my OXEN and FATLINGS are killed, and all is ready; come to the FESTIVAL.'

5 But THEY, disregarding it, went away, ONE to his OWN Farm, and ONE to his MERCHANDISE;

6 and the REST seizing his SERVANTS, insulted, and killed them.

7 \*And the KING was indignant; and having sent † his MILITARY FORCES, destroyed those MURDERERS, and burned their CITY.

8 He then says to his SERVANTS, 'The ENTERTAINMENT indeed is ready, but THOSE who have been INVITED, were † unworthy.'

9 Go, therefore, into the PUBLIC ROADS, and whoever you may find, invite to the NUPTIAL- FEASTS.'

10 And those SERVANTS went out into the ROADS, and brought together all that they met, Good and Bad; and the FEAST was well supplied with guests.

11 Now the KING having entered to view the GUESTS, saw there a Man † not clothed with a Wedding Garment;

12 and he says to him, 'Friend, how camest thou here, not having a Wedding Garment?' And HE was struck speechless.

13 The KING then said to the SERVANTS, 'Bind his Hands and Feet; take him, and thrust \*him into the OUTER DARKNESS;' there will be the WEEPING and the GNASHING of TEETH.

\* VATICAN MANUSCRIPT.—7. And the king was indignant.

13. him.

† 4. Prov. ix. 2.  
Rev. iii. 4; xvi. 15; xix. 8.

† 7. Dan. ix. 26.

† 8. Acts xlii. 46.

† 11. 2 Cor. v. 2;

βρυγμος των οδοντων. <sup>14</sup> Πολλοι γαρ εισι  
gnashing of the teeth. Many for are

κλητοι, ολιγοι δε εκλεκτοι.  
called, few but picked out.

<sup>15</sup> Τότε πορευθεντες οι Φαρισαιοι συμβουλιον  
Then having gone the Pharisees counsel

λαβον, οπως αυτον παγιδευσωσιν εν λογω.  
took, how him they might insnare in word.

<sup>16</sup> Και αποστελλουσιν αυτω τους μαθητας αυτων  
And they sent away to him the disciples of them

μετα των Ηρωδιανων, λεγοντες. Διδασκαλε,  
with the Herodians, saying; O teacher,

οιδαμεν, οτι αληθης ει, και την οδον του  
we know, that true thou art, and the way of the

θεου εν αληθεια διδασκεις, και ου μελει σοι  
God in truth thou teachest, and not there is care to thee

περι ουδενος· ου γαρ βλεπεις εις προσωπον  
about no one; not for thou lookest into face

ανθρωπων. <sup>17</sup> Ειπε ουν ημιν, τι σοι δοκει;  
of men. Say therefore to us, what to thee seems right?

εξεστι δουναι κηνσον Καισαρι, η ου; <sup>18</sup> Γινους  
is it lawful to give tribute to Cesar, or not? Knowing

δε ο Ιησους την πονηριαν αυτων, ειπε· Τι με  
but the Jesus the wickedness of them, said; Why me

πειραζετε υποκριται; <sup>19</sup> Επιδειξατε μοι το  
hypocrites? Show you to me the

νομισμα του κηνσου, Οι δε προσηνεγκαν αυτω  
coin of the tribute. They and brought to him

δηναριον. <sup>20</sup> Και λεγει αυτοις· Τινος η εικων  
a denarius. And he says to them; Of whom the likeness

υστη και η επιγραφη; <sup>21</sup> Λεγουσιν \* [αυτω·]  
this and the inscription? They say [to him;]

Καισαρος. Τότε λεγει αυτοις· Αποδοτε ουν  
Of Cesar. Then he says to them; Give you back then

τα Καισαρος Καισαρι· και τα του θεου  
the (things) of Cesar to Cesar; and the (things) of the God

τω θεω. <sup>22</sup> Και ακουσαντες εθαυμασαν· και  
to the God. And having heard they wondered; and

αφεντες αυτον απηλθον.  
leaving him they departed.

<sup>23</sup> Εν εκεινη τη ημερα προηλθον αυτω Σαδ-  
In that the day came to him Sad-

δουκαιοι, οι λεγοντες, μη ειναι αναστασιν· και  
ducees, they saying, not to be a resurrection; and

επηρωτησαν αυτον, <sup>24</sup> λεγοντες· Διδασκαλε,  
they asked him, saying; O teacher,

Μωσης ειπεν· Εαν τις αποθνη μη εχων  
Moses said; "If any one should die not having

τεκνα, επιγαμβρευσει ο αδελφος αυτου την  
children, shall marry the brother of him the

14 For there are Many invited, but Few selected.

15 † Then the PHARISEES having withdrawn, consulted how they might entrap him in Conversation.

16 And they sent to him their DISCIPLES with the HERODIANS, saying, "Teacher, we know That thou art sincere, and teachest the way of God in Truth, neither carest thou for any one; for thou lookest not to the Appearance of Men.

17 Tell us, therefore, thy opinion; Is it lawful to pay Tax to Cesar, or not?"

18 But JESUS knowing their WICKEDNESS, said, "Hypocrites! why do you try me?"

19 Show me the TAX-COIN." And THEY handed him a Denarius.

20 And he says to them, † "Whose LIKENESS and INSCRIPTION is this?"

21 They say, "Cesar's." Then he replies to them, † "Render, therefore, the THINGS of Cesar, to Cesar; and the THINGS of GOD, to GOD."

22 And having heard this, they wondered; and leaving him, they went away.

23 † On that day, \* Sadducees came to him, who say there is no † Resurrection, and asked him,

24 saying, "Teacher, † Moses said, † If a man die, having no Children, his BROTHER shall marry his WIDOW, and raise up

\* VATICAN MANUSCRIPT.—21. to him—omit.

23. Sadducees came to him, who say

† 20. Dr. Lightfoot tells us that the Jews have a tradition among them, that to admit of the title of any prince on their current coin, was an acknowledgment of subjection to him. Their acceptance of this coin when offered to them in payment, was in effect a confession that they were conquered by the Romans, and that the emperor had a right to their tribute.

† 23. This is rendered *future life* by some modern translators; which is, as Dr. Bloomfield very justly observes, "no version at all, but merely an *explanation*." *Anastasis* can only mean *future life*, by implication; its primary signification being a *standing* or *rising up*. If a future life be understood by the term, then it evidently depends upon, and follows a resurrection.

† 24. The words of the Law are not quoted *verbatim*, but according to their sense. The intention was that children by the second marriage should be reckoned in the genealogy of the deceased brother, and inherit his property.

† 15. Mark xii. 13; Luke xx. 20.

† 21. Rom. xiii. 7.

† 23. Mark xii. 18; Luke

xx. 27; Acts xxiii. 8.

† 24. Deut. xxv. 5.



γυναίκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ  
wife of him, and shall raise seed to the  
 ἀδελφῷ αὐτοῦ.” <sup>25</sup> Ἦσαν δὲ παρ’ ἡμῖν ἑπτὰ  
brother of him.” There were now with us seven  
 ἀδελφοί· καὶ ὁ πρῶτος, γαμήσας, ἐτελεύτησε·  
brothers: and the first, having married, died:  
 καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν γυναίκα αὐτοῦ  
and not having seed, left the wife of him  
 τῷ ἀδελφῷ αὐτοῦ. <sup>26</sup> Ὁμοίως καὶ ὁ δευτερός,  
to the brother of him. Likewise also the second,  
 καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ. <sup>27</sup> Ὑστερον δὲ  
and the third, till the seven. After and  
 πάντων ἀπεθάνε καὶ ἡ γυνή. <sup>28</sup> Ἐν τῇ οὖν  
of all died also the woman. In the therefore  
 ἀναστάσει, τίνος τῶν ἑπτὰ ἐστὶ γυνή; πάντες  
resurrection, of whom of the seven shall be a wife? all  
 γὰρ ἔσχον αὐτήν. <sup>29</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
for had her. Answering and the Jesus  
 εἶπεν αὐτοῖς· Πλανασθε, μὴ εἰδοτες τὰς γρα-  
said to them; You go astray, not knowing the writ-  
 φας, μὴδὲ τὴν δύναμιν τοῦ θεοῦ. <sup>30</sup> Ἐν γὰρ  
ings, neither the power of the God. In for  
 τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐκγαμι-  
the resurrection neither they marry, nor are given in  
 ζονται, ἀλλ’ ὡς ἀγγελοὶ \* [τοῦ θεοῦ] ἐν  
marriage, but as messengers [of the God] in  
 οὐρανῷ εἰσι. <sup>31</sup> Περὶ δὲ τῆς ἀναστάσεως τῶν  
heaven are. About but the resurrection of the  
 νεκρῶν οὐκ ἀνεγνώτε το ῥηθὲν ὑμῖν ὑπὸ  
dead (ones) not have you read that having been spoken to you by  
 τοῦ θεοῦ, λεγόντος· <sup>32</sup> “Ἐγὼ εἰμι ὁ θεός  
the God, saying: I am the God  
 Ἀβραάμ, καὶ ὁ θεὸς Ἰσαὰκ, καὶ ὁ θεὸς Ἰακώβ;”  
of Abraam, and the God of Isaac, and the God of Jacob?”  
 Οὐκ ἐστὶν ὁ θεός, θεὸς νεκρῶν, ἀλλὰ ζώντων.  
Not is the God, a God of dead (ones,) but of living (ones.)  
<sup>33</sup> Καὶ ἀκουσάντες οἱ ὄχλοι, ἐξεπλάσσοντο ἐπὶ  
And having heard the crowds, were astonished at  
 τῇ διδαχῇ αὐτοῦ.  
the teaching of him.

<sup>34</sup> Οἱ δὲ Φαρισαῖοι, ἀκουσάντες ὅτι ἐφίμωσε  
The and Pharisees, hearing that he silenced  
 τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό·  
the Sadducees, were assembled on the same;  
<sup>35</sup> καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν, νομικός, πειρα-  
and asked one out of them, a lawyer, tempt-  
 ζῶν αὐτῶν \* [καὶ λεγὼν·] <sup>36</sup> Διδασκαλε, ποία  
ing him [and saying:] O teacher, which  
 ἐντολὴ μεγάλη ἐν τῷ νόμῳ; <sup>37</sup> Ὁ δὲ Ἰησοῦς  
commandment great in the law? The and Jesus  
 εἶπεν αὐτῷ· “Ἀγαπήσεις κυρίον τὸν θεόν σου  
said to him; “Thou shalt love Lord the God of thee  
 ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου,  
in whole the heart of thee, and in whole the soul of thee,  
 καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.” <sup>38</sup> Αὕτη ἐστὶ πρώτη  
and in whole the mind of thee.” This is first

Offspring to his BRO-  
 THER.

<sup>25</sup> Now, there were  
 with us Seven Brothers;  
 and the FIRST, having  
 married, died; and hav-  
 ing no issue, left his WIFE  
 to his BROTHER.

<sup>26</sup> Thus also the SEC-  
 OND, and the THIRD, even  
 to the SEVENTH.

<sup>27</sup> And last of all, the  
 WOMAN also died.

<sup>28</sup> At the RESURREC-  
 TION, therefore, To which  
 of the SEVEN will she be  
 a WIFE? for they all mar-  
 ried her.”

<sup>29</sup> JESUS answering,  
 said to them, “You err,  
 not knowing the SCRIP-  
 TURES, nor the POWER of  
 GOD;

<sup>30</sup> for in the RESUR-  
 RECTION [state], they nei-  
 ther marry, nor are given  
 in marriage, but are as  
 ANGELS in \* HEAVEN.

<sup>31</sup> But concerning the  
 RESURRECTION of the  
 DEAD, Have you not read  
 the WORD SPOKEN to you  
 by GOD, saying,

<sup>32</sup> † “I am the GOD of  
 ‘Abraham, and the GOD  
 ‘of Isaac, and the GOD of  
 ‘Jacob?’ \* He is not the  
 GOD of the Dead, but of  
 the Living.”

<sup>33</sup> And the CROWDS  
 hearing this, were amazed  
 at his TEACHING.

<sup>34</sup> † Now the PHARI-  
 SEES hearing That he had  
 silenced the SADDUCEES,  
 flocked about Him.

<sup>35</sup> And one of them,  
 † a Lawyer, trying him,  
 proposed this question;

<sup>36</sup> “Teacher, which is  
 the great Commandment  
 in the LAW?”

<sup>37</sup> \* And HE said to  
 him, † “Thou shalt love  
 ‘Jehovah thy GOD with  
 ‘All thy HEART, and with  
 ‘All thy SOUL, and with  
 ‘All thy MIND.”

<sup>38</sup> This is \* the GREAT  
 and First Commandment

\* VATICAN MANUSCRIPT.—30. of God—omit. 30. HEAVEN. 32. He is not the God  
 35. and saying—omit. 37. And HE said. 38. the GREAT and First Commandment  
 † 32. Exod. iii. 6; Mark xii. 26; Luke xx. 37; Acts vii. 32; Heb. xi. 16. † 34. Mark  
 xii. 28. † 35. Luke x. 25. † 37. Deut. vi. 5; Luke x. 27.

καὶ μεγάλη ἐντολή. <sup>39</sup> Δευτέρα δὲ ὁμοία αὐτῇ·  
and from commandment. Second and like to it.  
<sup>1</sup> Ἀγαπήσεις τὸν πλησίον σου, ὡς σεαυτὸν."  
"Thou shalt love thy neighbor of thee, as thyself."  
<sup>40</sup> Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος  
In these two two commandments whole the law  
καὶ οἱ προφῆται κρεμάνται.  
and the prophets are hung.  
<sup>41</sup> Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν  
Having been assembled and of the Pharisees, asked  
αὐτοὺς ὁ Ἰησοῦς, <sup>42</sup> λέγων· Τι ὑμῖν δοκεῖ περὶ  
them the Jesus, saying; What to you thinks about  
τοῦ Χριστοῦ; <sup>43</sup> τίνος υἱὸς ἐστὶ; <sup>44</sup> Λέγουσιν  
the Anointed? of whom a son is he? They say  
αὐτῷ· Του Δαυὶδ. <sup>45</sup> Λέγει αὐτοῖς· Πῶς οὖν  
to him; Of the David. He says to them; How then  
Δαυὶδ ἐν πνεύματι κυρίον αὐτὸν καλεῖ; λέγων·  
David in spirit Lord of him calls? saying;  
<sup>46</sup> "Εἶπεν ὁ κύριος τῷ κυρίῳ μου· Κάθου ἐκ  
"Said the Lord to the Lord of me; Sit thou at  
δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑπο-  
right of me, till I may place the enemies of thee a foot-  
ποδῖον τῶν ποδῶν σου." <sup>47</sup> Εἰ οὖν Δαυὶδ καλεῖ  
stool of the feet of thee." If then David calls  
αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστὶ; <sup>48</sup> Καὶ οὐδεὶς  
him Lord, how a son of him is he; And no one  
ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησε  
was able to him to answer a word; nor dared  
τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν  
any one from that the day to ask him  
οὐκέτι.  
any more.

ΚΕΦ. κγ'. 23.

<sup>1</sup> Τότε δὲ Ἰησοῦς ἀλάλησε τοῖς ὄχλοις καὶ  
Then the Jesus spoke to the crowds and  
τοῖς μαθηταῖς αὐτοῦ, <sup>2</sup> λέγων· Ἐπὶ τῆς Μωσέως  
to the disciples of him, saying; Upon the Mosco  
καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρι-  
seat sit the scribes and the Phari-  
σαιοὶ. <sup>3</sup> Πάντα οὖν, ὅσα ἂν εἰπωσιν ὑμῖν  
sees. All therefore, whatever they say to you  
\*<sup>4</sup> [τῆρειν] τῆρετε καὶ ποιεῖτε· κατὰ δὲ τὰ  
[to observe;] observe you and do you; according to but the  
ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι γὰρ, καὶ οὐ  
works of them not do you; they say for, and not  
ποιοῦσι. <sup>5</sup> Δεσμενοῦσι γὰρ φορτία βάρη καὶ  
they do. They bind for burdens heavy and  
δυσβυστακτα, καὶ ἐπιτίθεασιν ἐπὶ τοὺς ὤμους  
oppressive, and place upon the shoulders  
τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ  
of the men; of the and finger of them not  
ὀφείλουσι κινήσαι αὐτά. <sup>6</sup> Πάντα δὲ τὰ ἔργα  
they will to move them. All but the works  
αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις.  
of them they do to the to be seen to the men.

<sup>39</sup> \*The Second is similar; † Thou shalt love thy NEIGHBOR as thyself.

<sup>40</sup> † On These two Commandments \*depend the Whole LAW and the PROPHETS."

<sup>41</sup> † And while the PHARISEES were assembled, JESUS asked them,

<sup>42</sup> saying, "What is your opinion about the MESSIAH? Whose Son is he?" They say to him, "DAVID'S."

<sup>43</sup> He says to them, "How then does David, by Inspiration, call him his Lord? saying,

<sup>44</sup> † 'JEHOVAH said to my LORD, Sit thou at my Right hand, till I \*put thine ENEMIES underneath thy FEET?"

<sup>45</sup> If, therefore, David call him Lord, how is he his Son?"

<sup>46</sup> And no one was able to answer him a Word; nor did any one from That DAY presume to question him any more.

CHAPTER XXIII.

<sup>1</sup> Then JESUS spoke to the CROWDS, and to his DISCIPLES,

<sup>2</sup> saying, "THE SCRIBES and PHARISEES sit in the Chair of MOSES;

<sup>3</sup> therefore ALL things whatever they command you, \*do and observe; but do not according to their WORKS; for they say and do not perform.

<sup>4</sup> \*And they prepare heavy and oppressive BURDENS, for other MEN'S SHOULDERS, but \*they will not move them with their FINGER.

<sup>5</sup> And they perform all their WORKS to be OBSERVED by MEN; \* for this

\* VATICAN MANUSCRIPT.—39. The Second is similar. 40. depends. 41. put thine ENEMIES underneath thy FEET. 42. observe—omit. 43. do and observe. 44. And they. 45. for they.

† 30. Lev. xix. 18; Mark xii. 31; Luke x. 27; Rom. xiii. 9; Gal. v. 14; Jas. ii. 8. † 40. Matt. vii. 12; 1 Tim. i. 5. † 41. Mark xii. 35; Luke xv. 41. † 42. ex. 1; Acts 34; Heb. i. 13. † 4. Luke xi. 46; Acts xv. 10.

Πλατύνουσι δε τα φυλακτήρια αὐτῶν, καὶ  
They widen and the phylacteries of them, and  
μεγαλύνουσι τα κρασπεδα \* [τῶν ἱματίων αὐ-  
they enlarge the tufts [of the mantles of  
τῶν.] 6 φιλοῦσι τε τὴν πρωτοκλισίαν ἐν τοῖς  
them;] they love and the upper couch in the  
δειπνοῖς, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συνα-  
feasts, and the first seats in the syna-  
γωγαῖς, 7 καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς,  
gogues, and the salutations in the markets,  
καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί,  
and to be called by the men rabbi,  
\*[ῥαββί.] 8 Ὑμεῖς δὲ μὴ κληθῆτε ῥαββί· εἰς  
[rabbi.] You but not may be called rabbi; one  
γὰρ ἐστὶν ὑμῶν ὁ καθηγητής· πάντες δὲ ὑμεῖς  
for is of you the leader; all but you  
ἀδελφοὶ ἐστέ. 9 Καὶ πατέρα μὴ καλεῖσθε ὑμῶν  
brethren are: And father not you may call of you  
ἐπὶ τῆς γῆς· εἰς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν, ὁ  
on the earth: one for is the father of you, he  
ἐν τοῖς οὐρανοῖς. 10 Μὴδὲ κληθῆτε καθηγηταί·  
in the heavens: Neither be ye called leaders:  
εἰς γὰρ ὑμῶν ἐστὶν ὁ καθηγητής, ὁ χριστός.  
one for of you is the leader, the anointed:  
11 Ὁ δὲ μείζων ὑμῶν, ἐστὶν ὑμῶν διακόνος.  
The but greater of you, shall be of you a servant.  
12 Ὅστις δὲ ὑψώσει ἑαυτόν, ταπεινωθήσεται·  
Who and shall exalt himself, shall be humbled:  
καὶ ὁστις ταπεινώσει ἑαυτόν, ὑψωθήσεται.  
and who shall humble himself, shall be exalted.  
13 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκ-  
Woe but to you, scribes and Pharisees, hypo-  
κριταί· ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν,  
crites: because you devour the houses of the widows,  
καὶ προφασεῖ μακρὰ προσευχομένοι· διὰ τοῦτο  
and for a show long are praying: through this  
λήψεσθε περισσοτέρον κρίμα.  
you shall receive heavier judgment.  
14 \* [Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι,  
[Woe to you, scribes and Pharisees,  
ὑποκριταί· ὅτι κλείετε τὴν βασιλείαν τῶν  
hypocrites: because you shut the kingdom of the  
οὐρανῶν ἐμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ  
heavens in presence of the men: you for  
οὐκ εἰσερχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε  
not enter, nor the entering you permit  
εἰσελθεῖν.] 15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι-  
to enter.] Woe to you, scribes and Phari-  
σαῖοι, ὑποκριταί· ὅτι περιagate τὴν θάλασσαν  
seas, hypocrites: because you go about the sea  
καὶ τὴν ξηρὰν, ποιῆσαι ἓνα προσήλυτον· καὶ  
and the dry, to make one proselyte: and

they widen † their † PHY-  
LACTERIES, and enlarge  
their TUFTS.

6 † and love the UPPER  
COUCH at FEASTS, and  
the PRINCIPAL SEATS in  
the SYNAGOGUES,

7 and SALUTATIONS in  
the PUBLIC PLACES; and  
to be called by MEN,  
'Rabbi.'

8 † But you should not  
be called Rabbi; because  
one is Your \* TEACHER,  
and all you are Brethren.

9 And style no man on  
the EARTH your Father;  
for one \* is Your HEA-  
VENLY FATHER.

10 Nor assume the title  
of Leaders; because one  
is Your LEADER, the  
MESSIAH.

11 † But let the GREAT-  
EST of you, become Your  
Servant.

12 † And he who shall  
exalt himself, will be  
humbled; and he who  
shall humble himself, will  
be exalted.

13 † Woe to you, Scribes  
and Pharisees, Hypo-  
crites! Because you plun-  
der the FAMILIES of WID-  
OWS, and for a Disguise  
make long Prayers; there-  
fore, you will receive a  
Heavier Judgment.

14 \* [Woe to you, Scribes  
and Pharisees, Hypo-  
crites! Because you shut  
the KINGDOM of the HEA-  
VENS against MEN; you  
neither enter yourselves,  
nor permit THOSE AP-  
PROACHING to enter.]

15 Woe to you, Scribes  
and Pharisees, Hypo-  
crites! Because you trav-  
erse SEA and LAND to  
make One † Proselyte, and  
when he is gained, you

\* VATICAN MANUSCRIPT.—5. of their MANTLES—omit.  
9. is YOUR HEAVENLY FATHER. 14.—omit.

7. Rabbi—omit.

8. TEACHER.

† 5. These were small slips of parchment or vellum, on which certain portions of the law were written. The Jews tied them about their foreheads and arms, for three purposes.—  
1. To put them in mind of those precepts which they should constantly observe. 2. To pro-  
cure them reverence and respect in the sight of the heathen. And 3. To act as amulets or  
charms to drive away evil spirits.—Clarke. † 13. Lachmann and Tischendorf omit this  
verse. † 15. A convert to Judaism.

† 5. Num. xv. 38; Deut. vi. 8; xxii. 12.  
† 8. James iii. 1. † 11. Matt. xx. 20, 27.  
† 12. Luke xiv. 11; xviii. 14; James iv. 6;  
1 Peter v. 5.

† 6. Mark xii. 38, 39; Luke xi. 43; xx. 46.  
† 12. Luke xiv. 11; xviii. 14; James iv. 6;

δταν γενηται, ποιεите αυτον υιον γεεννης  
when he becomes, you make him a son of Gehenna  
διπλοτερον υμων. <sup>16</sup> Ουαι υμιν, ὁδηγοι τυφλοι,  
double of you. Woe to you, guides blind,  
οἱ λεγοντες· Ὃς αν ομοση εν τῳ ναῳ, ουδεν  
the saying; Whoever may swear by the temple, nothing  
εστιν· ὃς δ' αν ομοση εν τῳ χρυσῳ του ναου,  
it is; who but ever may swear by the gold of the temple,  
οφειλει. <sup>17</sup> Μωροι και τυφλοι· τις γαρ μειζων  
he is bound. O fools and blind, which for greater  
εστιν· ὁ χρυσος, η ὁ ναος, ὁ ἁγιαζων του  
is? the gold, or the temple, that sanctifying the  
χρυσον; <sup>18</sup> Και· Ὃς εαν ομοση εν τῳ θυσιασ-  
gold? Also; Whoever may swear by the altar,  
τηριῳ, ουδεν εστιν· ὃς δ' αν ομοση εν τῳ  
nothing it is; who but ever may swear by the  
δωρῳ τῳ επανω αυτου, οφειλει. <sup>19</sup> Μωροι και  
gift that upon it, he is bound. O fools and  
τυφλοι· τι γαρ μειζον; το δωρον, η το  
blind; which for greater? the gift, or the  
θυσιαστηριον, το ἁγιαζον το δωρον; <sup>20</sup> Ο ουν  
altar, that sanctifying the gift, He then  
ομοσας εν τῳ θυσιαστηριῳ, ομνυει εν αυτῳ και  
swearing by the altar, swears by it and  
εν πασι τοις επανω αυτου· <sup>21</sup> και ὁ ομοσας  
by all the (things) upon it; and he swearing  
εν τῳ ναῳ, ομνυει εν αυτῳ και εν τῳ κατοι-  
by the temple, swears by it and by the (one) having  
κησαντι αυτον· <sup>22</sup> και ὁ ομοσας εν τῳ ουρανῳ,  
inhabited it; and he swearing by the heaven,  
ομνυει εν τῳ θρονῳ του θεου και εν τῳ καθη-  
swears by the throne of the God and by the (one) sit-  
μῳ επανω αυτου.  
ing upon it.

<sup>23</sup> Ουαι υμιν, γραμματεις και Φαρισαῖοι, ὑποκ-  
Woe to you, scribes and Pharisees, hypo-  
ριται· ὅτι αποδεκατοτε το ἡδυοσμον, και το  
crites; because you tithe the mint, and the  
ανηθον, και το κυμινον· και αφηκατε τα βαρυ-  
dill, and the cummin; and pass by the weightier  
τερα του νομου, την κρισιν, και τον ελεον, και  
(things) of the law, the justice, and the mercy, and  
την πιστιν. Ταυτα δε εδει ποιησαι, κακενα  
the faith. These but it is binding to do, and those  
μη αφιεναι. <sup>24</sup> Ὅδηγοι τυφλοι· οἱ διυλιζοντες  
not to omit. Guides blind; the straining out  
τον κωνωπα την δε καμηλον καταπινοντες.  
the gnat the but camel swallowing down.

<sup>25</sup> Ουαι υμιν, γραμματεις και Φαρισαῖοι, ὑποκ-  
Woe to you, scribes and Pharisees, hypo-  
ριται· ὅτι καθαριζετε το εξωθεν του ποτηριου  
crites; because you cleanse the outside of the cup

make him a Son of Ge-  
henna, doubly more than  
yourself.

<sup>16</sup> Woe to you, † blind  
Guides! you who say, To  
swear by the TEMPLE, it  
is nothing; but to swear  
by the GOLD of the TEM-  
PLE, it is binding.

<sup>17</sup> Foolish and Blind!  
for which is more sacred,  
—the GOLD, † or THAT  
TEMPLE \*which CONSE-  
CRATED the GOLD?

<sup>18</sup> And, to swear by the  
ALTAR, it is nothing; but  
to swear by THAT OFFER-  
ING which is upon it is  
binding.

<sup>19</sup> Foolish and Blind?  
for which is more sacred,  
—the OFFERING, † or  
THAT ALTAR which CON-  
SECRAATES the OFFERING?

<sup>20</sup> HE therefore who  
SWEARS by the ALTAR,  
makes oath by it, and by  
all things on it;

<sup>21</sup> and HE who SWEARS  
by the TEMPLE, makes  
oath by it, and by HIM  
who DWELT in it;

<sup>22</sup> and HE who SWEARS  
by HEAVEN, makes oath  
by † the THRONE of GOD,  
and by HIM who sits on it.

<sup>23</sup> Woe to you, Scribes  
and Pharisees, Hypo-  
crites! † Because you pay  
tithe of MINT, and DILL,  
and CUMMIN, † but neg-  
lect the MORE IMPORT-  
ANT matters of the LAW,  
—JUSTICE, COMPASSION,  
and FAITH. These things  
you ought to practise and  
not to omit those.

<sup>24</sup> Blind Guides! † who  
filter out the GNAT, yet  
swallow the CAMEL.

<sup>25</sup> Woe to you, Scribes  
and Pharisees, Hypo-  
crites! † Because you pu-  
rify the OUTSIDE of the  
CUP and the DISH, but

\* VATICAN MANUSCRIPT.—17. which CONSECRATED.

† 24. An allusion to the custom of the Jews (also Greeks and Romans) of passing their  
wines through a strainer. The Jews did it from religious scruples, the Gentiles from  
cleanliness.

† 16. Matt. xv. 14. † 17. Exod. xxx. 29. † 19. Exod. xlix. 7. † 22. Matt  
v. 34. † 23. Luke xi. 42. † 24. 1 Sam. xv. 22; Micah vi. 8; Matt. xli. 7. † 25

Mark vii. 4; Luke xi. 30.

και της παροψιδος, εσωθεν δε γεμουσιν εξ αρ-  
and of the dish, within but they are full of ra-  
παγης και αδικιας. 26 Φαρισαιε τυφλε, καθαρισον  
pine and injustice. O Pharisee blind, cleanse  
πρωτον το εντος του ποτηριου και της παροψιδος,  
first the inside of the cup and of the dish,  
ινα γενηται και το εκτος αυτων καθαρον.  
that may become also the outside of them clean.

27 Ουαι υμιν, γραμματεις και Φαρισαιοι, υποκ-  
Woe to you, scribes and Pharisees, hypo-  
ριται· οτι παρομοιαζετε ταφοις κεκοσμημενοις,  
erites; because you are like to tombs having been whitened,  
οιτινες εξωθεν μεν φαινονται ωραιοι, εσωθεν δε  
which without indeed appear beautiful, within but  
γεμουσιν οσσεων νεκρων και πασης ακαθαρσιας.  
are full of bones of dead and of all uncleanness.

28 Ουτω και υμεις εξωθεν μεν φαινεσθε τοις  
So also you without indeed appear to the  
ανθρωποις δικαιοι, εσωθεν δε μεστοι εστε υποκ-  
men just, within but full are of hy-  
ρισεως και ανομιας.  
pocrisy and of lawlessness.

29 Ουαι υμιν, γραμματεις και Φαρισαιοι, υποκ-  
Woe to you, scribes and Pharisees, hypo-  
ριται· οτι οικοδομειτε τους ταφους των προφη-  
erites; because you build the tombs of the prophets,  
των, και κοσμειτε τα μνημεια των δικαιων,  
and adorn the monuments of the just,

30 και λεγετε· Ει ημεθα εν ταις ημεραις των  
and say; If we had been in the days of the  
πατερων ημων, ουκ αν ημεθα κοινωνοι αυτων  
fathers of us, not we had been partakers of them  
εν τω αιματι των προφητων. 31 Ωστε μαρτυ-  
in the blood of the prophets: So that you

ρειτε εαυτοις, οτι υιοι εστε των φονευσαντων  
testify to yourselves, that sons you are of the having killed  
τους προφητας. 32 Και υμεις πληρωσατε το  
the prophets. And you all you the  
μετρον των πατερων υμων. 33 Οφεις, γεννηματα  
measure of the fathers of you. O serpents, O broods

εχιδνων· πως φυγητε απο της κρισεως της  
of vipers: how can you flee from the judgment of the  
γεεννης; 34 Δια τουτο, ιδου, εγω αποσπελλω  
Gehenna? Because of this, lo, I send

προς υμας προφητας, και σοφους, και γραμμα-  
to you prophets, and wise men, and scribes:  
τεις· και εξ αυτων αποκτενειτε και σταυρω-  
and out of them you will kill and will cru-  
σετε, και εξ αυτων μαστιγωσετε εν ταις  
cify, and out of them you will scourge in the  
συναγωγαις υμων και διωξετε απο πολεως εις  
synagogues of you and pursue from city to  
πολιν· 35 οπως ελθη εφ' υμας παν αιμα  
city: so that may come upon you all blood

δικαιον, εκχυνομενον επι της γης απο του  
righteous, being shed upon the earth from the  
αιματος Αβελ του δικαιου εως του αιματος  
blood of Abel the just to the blood

within, they are full of  
Rapine and Injustice.

26 Blind Pharisee! first  
purify the INSIDE of the  
CUP and the DISH, that  
the OUTSIDE of them may  
also become clean.

27 Woe to you, Scribes  
and Pharisees, Hypo-  
crites! † Because you re-  
semble whitened Sepul-  
chres, which indeed, out-  
wardly, appear beautiful;  
but within, are full of the  
Bones of the Dead, and of  
All Impurity.

28 Thus also you, in-  
deed, outwardly appear  
righteous to MEN; but  
inwardly you are full of  
Hypocrisy and Iniquity.

29 Woe to you, Scribes  
and Pharisees, Hypo-  
crites! † Because you  
build the SEPULCHRES of  
the PROPHETS, and orna-  
ment the MONUMENTS of  
the JUST,

30 and say, If we had  
lived in the DAYS of our  
FATHERS, we would not  
have been Participators  
with them in the MUR-  
DER of the PROPHETS.

31 Thus you testify  
against yourselves, † That  
you are the SONS of  
THOSE who MURDERED  
the PROPHETS.

32 † You also will fill  
up the MEASURE of your  
FATHERS.

33 Serpents, † Progeny  
of vipers! how can you  
escape the JUDGMENT of  
the GEHENNA.

34 On account of this,  
† Behold, I send to you  
Prophets, and Wise men,  
and Instructors; and some  
of them you will kill and  
crucify; and others you  
will scourge in your SYN-  
AGOGUES, and persecute  
from City to City;

35 so that All the in-  
nocent Blood being shed  
upon the LAND, may  
come upon you, from the  
BLOOD of Abel the JUST,

† 27. Luke xi. 44; Acts xxiii. 3.

† 32. 1 Thess. ii. 16.

xxi. 34, 35; Luke xi. 49.

† 20. Luke xi. 47.

† 33. Matt. lii. 7; xii. 84.

† 31. Acts vii. 51, 52.

† 34. Matt.

Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξύ  
of Zecharias a son of Barachias, whom you killed between  
τοῦ ναοῦ καὶ τοῦ βυσιαστηρίου. <sup>36</sup> Ἀμὲν λέγω  
the temple and the altar. Indeed I say  
ὑμῖν, ὅτι ἡξεῖ ταῦτα πάντα ἐπὶ τὴν γενεάν  
to you, that shall come these (things) all upon the generation  
ταύτην. <sup>37</sup> Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἥ ἀποκ-  
this. Jerusalem, Jerusalem, the kill-  
τείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς  
ing the prophets, and stoning tho  
ἀπεσταλμένους πρὸς αὐτήν· πόσας ἠθελῆσα  
having been sent to her; how often I desired  
ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυ-  
to gather the children of thee, what manner gathers  
ναγε ὄρνις τὰ νοσσία ἐαυτῆς ὑπὸ τὰς πτερύγας;  
a bird the brood or herself under the wings?  
καὶ οὐκ ἠθελῆσατε. <sup>38</sup> Ἰδοὺ, ἀφίεται ὑμῖν ὁ  
and not you were willing. Lo, is left to you the  
οἶκος ὑμῶν \* [ἐρημος.] <sup>39</sup> Λέγω γὰρ ὑμῖν· Οὐ  
house of you [a desert.] I say for to you; Not  
μὴ με ἰδῆτε ἀπ' ἀρτί, ἕως ἂν εἰπῇτε. Εὐλογη-  
not me you may see from now, till you may say; Having been  
μένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.  
blessed he coming in name of Lord.

ΚΕΦ. κδ'. 24.

<sup>1</sup> Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπο τοῦ  
And being come out the Jesus was going from the  
ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξά-  
temple; and came the disciples of him to point out  
αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. <sup>2</sup> Ὁ δὲ Ἰησοῦς  
to him the buildings of the temple. The and Jesus  
εἶπεν αὐτοῖς· Οὐ βλέπετε πάντα ταῦτα; ἀμὲν  
said to them; Not see you all those; indeed  
λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ  
I say to you, not not should be left here a stone upon  
λίθον, ὃς οὐ καταλυθήσεται.  
a stone, which not shall be thrown down.

<sup>3</sup> Καθήμενος δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν  
Sitting and of him upon the mountain of the

to the BLOOD of † Zecha-  
riah, † Son of Barachiah,  
whom you will murder  
between the SANCTUARY  
and the ALTAR.

<sup>36</sup> Indeed, I say to you,  
That all these things will  
come upon this GENE-  
RATION.

<sup>37</sup> † O Jerusalem, Jeru-  
salem! DESTROYING the  
PROPHETS, and stoning  
THOSE SENT to thee;  
how often have I desired  
to assemble thy CHILD-  
REN, as a Bird collects  
her YOUNG under her  
WINGS! but you would  
not.

<sup>38</sup> Behold, your HABI-  
TATION is left to you;

<sup>39</sup> for I tell you, You  
shall not see me from this  
time, till you shall say,  
† 'Blessed be HE who  
'comes in the Name of  
'Jehovah.'

CHAPTER XXIV.

<sup>1</sup> † And JESUS being  
come out was going from  
the TEMPLE; and his  
DISCIPLES came to show  
him the BUILDINGS of  
the TEMPLE.

<sup>2</sup> And \* HE answering,  
said to them, "Do you  
not see all these things?  
I assure you, † There shall  
not be left here a Stone  
upon a Stone; all will be  
overthrown."

<sup>3</sup> And as he was sitting  
on the MOUNT of OLIVES,

\* VATICAN MANUSCRIPT.—38. a desert—omit.

2. HE answering, said.

† 35. There are a variety of opinions among critics, as to who is here meant. Some think it is the Zechariah, son of Jehoiadah, mentioned in 2 Chron. xxiv. 20, 21; but this leaves the Jews innocent of the blood shed during nearly nine centuries of the most scandalous years of their history. Others think reference is here made to "Zechariah, the son of Berechiah and the grandson of Iddo," Zech. i. 1; of whose murder mention is made in the *Targum*, or Chaldee paraphrase of Jonathan Ben-Uziel, (said to be a cotemporary of Jesus Christ.) In reply to this complaint of Jeremiah, (Lam. ii. 20,) "Shall the priest and the prophet be slain in the sanctuary of the Lord?" he says, "Was it well in you to slay a prophet as you did Zechariah, the son of Biddo, in the House of the Lord's sanctuary, because he endeavored to withdraw you from your evil ways?" This Zechariah lived some 320 years after the one previously mentioned, yet a period of over 500 years of Jewish history is left out. Were not the Jews more responsible for innocent blood shed during the last preceding five centuries of their history, than they could be for blood shed before the deluge? Others are of opinion that Jesus spoke this prophetically of that Zechariah who was massacred "in the middle of the holy place," three years before the final destruction of Jerusalem. Of him, Josephus says, he was a just man. Thus Abel was the first, and this Zechariah, the last just person, whose blood being spilt upon the land, should be required of that generation. This view agrees with the context, and recorded facts; and in agreement with the same, *ephoneusate*, a word in the first aorist tense, has been thrown into the future, instead of the past.

† 35. 2 Chron. xxiv. 20, 21.  
\* 1. Mark xiii. 1; Luke xxi. 5.

† 37. Luke xiii. 34.  
† 2. Luke xix. 44.

† 39. Psa. cxviii. 2; Matt. xxi. 9

ελαιων, προσηλθον αυτω οι μαθηται κατ' ιδιαν,  
olive trees, came to him the disciples privately,  
λεγοντες· Ειπε ημιν, ποτε ταυτα εσται; και  
saying; Tell to us, when these (things) shall be? and  
τι το σημειον της σης παρουσιας και της  
what the sign of the thy presence and of the  
συντελειας του αιωνος; 4 Και αποκριθεις ο  
end of the age? And answering the  
Ιησους επεν αυτοις· Βλεπετε, μη τις υμας  
Jesus said to them; Take heed, not any one you  
πλανησῃ. 5 Πολλοι γαρ ελευσονται επι τῷ  
may deceive. Many for shall come in the  
ονοματι μου, λεγοντες· Εγω εμι ὁ Χριστος·  
name of me, saying; I am the Anointed;  
και πολλους πλανησουσι. 6 Μελλησετε δε  
and many they shall deceive. You shall be about and  
ακουειν πολεμους, και ακοας πολεμων· δρατε,  
to hear wars, and reports of wars; see,  
μη θροεισθε· δει γαρ \* [παντα] γενεσθαι·  
not you be disturbed; it behooves for [all] to take place;  
αλλ' ουπω εστι το τελος. 7 Εγερθησεται γαρ  
but not yet is the end. Shall be raised up for  
εθνος επι εθνος, και βασιλεια επι βασιλειαν· και  
nation against nation, and kingdom against kingdom;  
εσονται λιμοι, \* [και λοιμοι,] και σεισμοι κατα  
there shall be famines, [and plagues,] and earthquakes in  
τοπους. 8 Παντα δε ταυτα αρχη ωδινων.  
places. All but these a beginning of sorrows.  
9 Τότε παραδωσουσιν υμας εις θλιψιν, και αποκ-  
Then they shall deliver up you to affliction, and shall  
τενουσιν υμας· και εσεσθε μισουμενοι υπο  
kill you; and you shall be being hated by  
παντων των εθνων δια το ονομα μου  
all of the nations on account of the name of me.  
10 Και τότε σκανδαλισθησονται πολλοι· και  
And then shall be caused to stumble many; and  
αλληλους παραδωσουσι, και μισησουσιν αλλη-  
each other shall deliver up, and shall hate each  
λους. 11 Και πολλοι ψευδοπροφηται εγερθη-  
oth. And many false-prophets shall be  
σανται, και πλανησουσι πολλους· 12 και δια  
raised up, and shall deceive many; and because of  
το πληθυνθην την ανομιαν, ψυγησεται η  
th; to be increas the lawlessness, shall be cooled the  
αγαπη των πολλων. 13 Ο δε υπομεινας εις  
love of the many. He but holding out to  
τελος, εὖτος σωθησεται. 14 Και κηρυχθησεται  
end, the same shall be saved. And shall be published  
τουτο το ευαγγελιον της βασιλειας εν ὅλῃ τῇ  
this the glad tidings of the kingdom in whole the  
οικουμενῇ, εις μαρτυριον πασι τοις εθνεσι· και  
habitable, for a testimony to all the nations; and  
τοτε ἥξει το τελος. 15 Όταν οὖν ἴδητε το  
then shall come the end. When therefore you may see the  
βδελυγμα της ερημωσης, το ρηθεν  
abomination of the desolation, the word having been spoken

the DISCIPLES came to him privately, saying, "Tell us, when these things will be?" and "What will be the SIGN of THY presence, and of the CONSUMMATION of the AGE?"

4 And JESUS replying to them, said, † "Beware, that no one deceive you;

5 for many will assume my NAME, saying, 'I am the MESSIAH,' and will deceive many.

6 And you will soon hear of Conflicts, and Reports of Battles; but take care that you be not alarmed; for these things must occur; but the END is not yet.

7 For Nation will rise against Nation, and Kingdom against Kingdom; and there will be in various places, Famines and Earthquakes.

8 Yet these are only a Beginning of Sorrows.

9 † Then they will deliver you up to affliction, and will destroy you; and you will be detested by All the NATIONS, on account of my NAME.

10 And then † Many will be ensnared, and will betray their associates, and abhor them.

11 And † Many False Prophets will arise, and will deceive Many;

12 and because VICE will abound, the LOVE of the MANY will cool.

13 † But HE who PATIENTLY ENDURES to the End, will be saved.

14 And These † GLAD TIDINGS of the KINGDOM will be published in the Whole HABITABLE, for a testimony to all the NATIONS; and then will the END come.

15 When, therefore, you shall see, stationed on holy Ground, THAT DESTRUCTIVE † ABOMINA-

\* VATICAN MANUSCRIPT.—6. all—omit. 7. and plagues—omit.

† 4. Eph. v. 6; 1 John iv. 1. † 9. Mark xiii. 9; Luke xxi. 33; John xv. 20. † 10. Tim. i. 16. † 11. Acts xx. 29; 2 Pet. ii. 1. † 13. Matt. x. 22. † 14. Matt. iv. 23; Rom. x. 18; ix. 33; Col. i. 6 23. † 15. Dan. ix. 27; xii. 11.

δια Δανιηλ του προφητου, ἐστὼς ἐν τοπῇ  
through Daniel the prophet, having stood in place  
ἁγίῳ (ὁ ἀναγινώσκων νοεῖτω) 16 τότε οἱ ἐν  
holy: (he reading let him think:) then they in  
τῇ Ἰουδαίᾳ, φευγετωσαν ἐπὶ τὰ ὄρη· 17 ὁ  
the Judea, let them flee to the mountains: he  
ἐπὶ τοῦ δαματος, μὴ καταβαινέτω, ἀραι τὰ ἐκ  
upon the roof, not let him go down, to take the out of  
τῆς οἰκίας αὐτοῦ· 18 καὶ ὁ ἐν τῷ ἀγρῷ, μὴ  
the house of him; and he in the field, not  
ἐπιστρεψάτω ὀπίσω, ἵνα ταῖς ἱματίαις αὐτοῦ.  
let him turn back, to take the mantle of him.  
19 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς  
Woe and to the in womb having and to the  
θηλαζούσαις ἐν ἐκεῖναις ταῖς ἡμέραις. 20 Προσ-  
giving suck in those the days. Pray  
εὐχεσθε δὲ, ἵνα μὴ γενῆται ἡ φυγὴ ὑμῶν  
you and, that not may be the flight of you  
χειμῶνος, μηδὲ σαββατῶ. 21 Ἔσται γὰρ τότε  
of winter, nor in sabbath. Shall be for then  
θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρχῆς  
affliction great, such as not has been from a beginning  
κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γενῆται. 22 Καὶ  
of world till the now, nor not not may be. And  
ἐὰν μὴ ἐκολοβωθῶσιν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν  
except were shortened the days those, not should  
ἐσώθῃ πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς  
not saved all flesh; on account of but the chosen  
κολοβωθῶσονται αἱ ἡμέραι ἐκεῖναι. 23 Τότε εἰ  
shall be shortened the days those. Then if  
τις ὑμῖν εἴπῃ· Ἴδου, ὧδε ὁ χριστός, ἢ ὧδε· μὴ  
any to you should say; Lo, here the anointed, or here; not  
πιστεύσητε. 24 Ἐγερθησονται γὰρ ψευδοχριστοὶ  
believe you. Shall be raised for false anointed ones  
καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα μεγάλα  
and false prophets, and shall give signs great  
καὶ τεράτα, ὥστε πλανῆσαι, εἰ δυνατόν καὶ  
and wonders, so as to deceive, if possible even  
τοὺς ἐκλεκτοὺς. 25 Ἴδου, προεῖρηκα ὑμῖν. 26 Ἐὰν  
the chosen. Lo, I have foretold to you. If  
οὖν εἰπῶσιν ὑμῖν· Ἴδου, ἐν τῇ ἐρημῷ ἐστὶ· μὴ  
then they should say to you; Lo, in the desert he is; not  
ἐξέλθῃτε· Ἴδου, ἐν τοῖς ταμείοις· μὴ πιστεύ-  
you should go out; Lo, in the retired places. not you should  
σετε. 27 Ὡς περ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ  
believe. As for the lightning comes out from  
ἀνατολῶν, καὶ φαίνεται ἕως δυσμῶν, οὕτως  
east, and shines to west, so

TION, which is SPOKEN  
of through Daniel the  
PROPHET," (READER at-  
tend!)

16 † "Then let THOSE  
in JUDEA escape to the  
MOUNTAINS;

17 let not HIM who is  
on the ROOF descend to  
take the things from his  
HOUSE;

18 and let not HIM who  
is in the FIELD, return to  
take his MANTLE.

19 † But alas for the  
PREGNANT and the NURS-  
ING WOMEN in THOSE  
DAYS!

20 Pray, therefore, that  
your FLIGHT be not in  
the Winter, nor on a Sab-  
bath;

21 for † then there will  
be great Distress, such as  
never happened from the  
beginning of the world till  
NOW, NO, nor ever will be.

22 † And unless those  
DAYS were cut short, NO  
One could survive; but  
on account of the CHO-  
SEN, those DAYS will be  
limited.

23 † If any one should  
say to you then, 'Behold!  
here is the MESSIAH,' or  
'there;' believe it not;

24 because False Mes-  
siah's and False Prophets  
will arise, who will pro-  
pose great Signs and  
Prodigies; so as to de-  
lude, if possible, even the  
CHOSEN.

25 Remember, I have  
forewarned you.

26 If, therefore, they  
say to you, 'Behold, he is  
in the DESERT!' go not  
forth; or, 'Behold, he is  
in SECRET APARTMENTS!'  
believe it not.

27 † For as the LIGHT-  
NING emerges from the  
East, and shines to the

† 16. Not only the temple, and the mountain on which it stood, but the whole city of Jeru-  
salem, and several furlongs of land round about it, were accounted holy. † 16. Jose-  
phus and Eusebius inform us that when the Romans under Cestius Gallus made their first  
advance towards Jerusalem, they suddenly withdrew again, in a most unexpected and in-  
deed impolitic manner; at which Josephus testifies his surprise, since the city might then  
have been easily taken. By this means they gave as it were a signal to the Christians to  
retire; which, in regard to this admonition, they did, some to Pella, and others to Mount  
Libanus, and thereby preserved their lives.—Doddridge.

† 19. Luke xxiii. 29. † 21. Dan. ix. 26. † 22. Isa. lxvi. 8, 9. † 23. Mark  
xiii. 21; Luke xvii. 23; xxi. 3. 137. Luke xvii. 24.



εσται και η παρουσια του υιου του ανθρωπου.  
shall be also the presence of the son of the man.

23 Οπου \* [γάρ] εαν η το πτωμα, εκει συναχ-

Where [for] ever may be the carcass, there will be gathered the eagles. Immediately but after the affliction

των ημερων εκεινων, ο ηλιος σκροτισθησεται,

of the days those, the sun shall be darkened,

και η σεληνη ου δωσει το φεγγος αυτης, και

and the moon not shall give the light of her, and

ει αστερες πεσουνται απο του ουρανου, και αι

the stars shall fall from the heaven, and the

δυναμεις των ουρανων σαλευθησονται. 30 Και

powers of the heavens shall be shaken. And

τοτε φανησεται το σημειον του υιου του

then shall appear the sign of the son of the

ανθρωπου εν τω ουρανω και τοτε καψονται

man in the heaven: and then shall lament:

πασαι αι φυλαι της γης, και οψονται τον υιον

all the tribes of the earth, and they shall see the son

του ανθρωπου ερχομενον επι των νεφελων του

of the man coming upon the clouds of the

ουρανου, μετα δυναμews και δοξης πολλης.

heaven, with power and glory much;

31 και αποσπελει τους αγγελους αυτου μετα

and he will send the messengers of him with

σαλπιγγος φωνης μεγαλης και επισυναξουσι

of trumpet a voice great; and they shall gather

τους εκλεκτους αυτου εκ των τεσσαρων ανεμων,

the chosen (ones) of him from the four winds,

απ' ακρων ουρανων εως ακρων αυτων. 32 Απο

from extremities of heavens to extremities of them. From

δε της συκης μαθετε την παραβολην. 33 Οταν

but the fig-tree learn you the parable; when

ηδη ο κλαδος αυτης γενηται απαλος, και τα

already the branch of her may be tender, and the

φυλλα εκφυη, γνωσκετε, οτι εγγυς το

leaves may put forth, you know, that near the

θερος. 33 Ουτω και υμεις, οταν ιδητε παντα

summer; So also you, when you may see all

ταυτα, γνωσκετε, οτι εγγυς εστιν επι θυραις.

these, know you, that near it is at doors.

34 Αμην λεγω υμιν, ου μη παρελθη η γενεα

Indeed I say to you, not not may pass away the generation

αυτη, εως αν παντα ταυτα γενηται. 35 Ο

this, till all these may be done. The

ουρανος και η γη παρελευσεται. οί δε λογοι

heaven and the earth shall pass away; the but words

μου ου μη παρελθωσι.

of me not not may pass away.

35 Περι δε της ημερας εκεινης και ωρας ουδεις

About and the day that and hour no one

οιδεν, ουδε οι αγγελοι των ουρανων, ει μη ο

knows, nor the messengers of the heavens, except the

πατηρ μονος. 37 Ωσπερ δε αι ημεραι του Νωε,

father alone. As and the days of N.,

West; so will be the PRESENCE of the SON of MAN.

28 Wherever the DEAD CARCASS may be, there the EAGLES will be collected.

29 And speedily after the AFFLICTION of those DAYS, † the SUN will be obscured, and the MOON will withhold her LIGHT, and the STARS will fall from HEAVEN, and the POWERS of the HEAVENS will be shaken.

30 And the SIGN of the SON of MAN will then appear in \* Heaven; † and then All the TRIBES of the LAND will lament; and they will see the SON of MAN coming on the CLOUDS of HEAVEN, with great Majesty and Power.

31 † And he will send his MESSENGERS with a loud-sounding Trumpet, and they will assemble his CHOSEN from the FOUR Winds,—from one Extremity of Heaven to the other.

32 Now learn a PARABLE from the FIG-TREE. When its BRANCH is yet tender, and puts forth leaves, you know that SUMMER is near.

33 Thus also, when you shall see All these things, know, That † he is nigh at the Doors.

34 Indeed, I say to you, \* That this † GENERATION will not pass away, till All these things be accomplished.

35 The HEAVEN and the EARTH will fail; but my WORDS cannot fail.

36 † But no one knows concerning that DAY and \* Hour; no, not the ANGELS of the HEAVENS, \* nor the SON, but the FATHER only.

37 \* For as the DAYS

\* VATICAN MANUSCRIPT.—28 for—omit. 30. Heaven. 34. That this. 34. Hour. 36. nor the SON, but the FATHER only. 37. For as.

† 28. Dest. xviii. 42. † 29. Mark xiii. 24; Luke xxi. 25; Acts ii. 20. † 30. Rev. i. 7. † 31. Matt. xiii. 41; 1 Cor. xv. 52; 1 Thess. iv. 16. † 33. James v. 9. † 34. Matt. xxiii. 36; Mark xiii. 30; Luke xxi. 32. † 36. Acts i. 7.

οὕτως ἐσται \*<sup>[καὶ]</sup> ἡ παρουσία τοῦ υἱοῦ τοῦ  
even so will be <sup>[also]</sup> the presence of the son of the  
ανθρώπου. 38 Ὅσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις  
man, As for they were in the days  
ταῖς πρὸ τοῦ κατακλυσμοῦ πρῶγοντες καὶ  
the before the flood eating and  
πίνοντες, γαμουντες καὶ ἐκγαμιζόντες, ἀχρι  
drinking, marrying and giving in marriage, till  
ἧς ἡμέρας εἰσηλθε Νωε εἰς τὴν κιβωτον,  
of which day entered Noe into the ark,  
39 καὶ οὐκ ἐγνώσαν, ἕως ἤλθεν ὁ κατακλυσμος  
and not they knew, till came the flood  
καὶ ἤρρεν ἅπαντας· οὕτως ἐσται \*<sup>[καὶ]</sup> ἡ  
and took away all; even so will be <sup>[also]</sup> the  
παρουσία τοῦ υἱοῦ τοῦ ανθρώπου. 40 Τότε δύο  
presence of the son of the man, Then two  
ἐσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαμβάνεται,  
shall be in the field: the one is taken away,  
καὶ ὁ εἰς ἀφίεται. 41 Δύο ἀλθουσιν ἐν τῷ  
and the one is left. Two grinding in the  
μύλωνι· μία παραλαμβάνεται, καὶ μία ἀφίεται.  
mill; one is taken away, and one is left.  
42 Γρηγορεῖτε οὖν, ὅτι οὐκ οἰδατε, ποῖα ὥρα  
Watch you therefore, because not you know, in what hour  
ὁ κύριος ὑμῶν ἐρχεται. 43 Ἐκεῖνο δὲ γινώσκετε,  
the Lord of you comes. This but know you,  
ὅτι εἰ ᾗδει ὁ οἰκοδεσποτὴς, ποῖα φυλακὴ ὁ  
that if had known the householder, in what watch the  
κλεπτὴς ἐρχεται, ἐγρηγόρησεν αὐτῷ, καὶ οὐκ  
thief comes, he would have watched, and not  
αὐτῷ εἰσέει διουρυγῆναι τὴν οἰκίαν αὐτοῦ.  
he would have allowed to be dug-through the house of him.  
44 Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοὶ· ὅτι,  
On account of this also you be ready; because,  
ἢ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου  
in which hour not you think, the son of the man  
ἐρχεται.  
comes.

45 Τίς ἀρα ἐστὶν ὁ πιστὸς δούλος καὶ φρονιμὸς,  
Who: then is the faithful slave and prudent,  
ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς οἰκίας  
whom placed he lord of him over of the domes-  
πείας αὐτοῦ, τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν  
ties of him, of the to give to them the food in  
καιρῷ; 46 Μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν  
season? Blessed the slave that, whom coming  
ὁ κύριος αὐτοῦ εὗρησκει ποιοῦντα οὕτως. 47 Ἀμὴν  
the lord of him shall find doing so. Indeed  
λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπαρχουσιν αὐτοῦ  
I say to you, that over all the possessions of him  
καταστήσεται αὐτὸν. 48 Ἐὰν δὲ εἴπῃ ὁ κακὸς  
he will place him. If but should say the bad  
δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ  
slave that in the heart of him; Delays the  
κύριος μου \*<sup>[ἐλθεῖν]</sup> 49 καὶ ἀρξήται τυπτεῖν τοὺς  
lord of me [to come;] and should begin to strike the

of NOAH, thus will be the  
PRESENCE of the SON of  
MAN.

38 † For as in those  
DAYS, THOSE before the  
DELUGE, they were eating  
and drinking, marrying,  
and pledging in marriage,  
till the Day that Noah  
entered the ARK,

39 and understood not,  
till the DELUGE came,  
and swept them all away;  
thus will be the PRE-  
SENCE of the SON of MAN.

40 † Two women shall then  
be in the FIELD; \* one  
will be taken, and the  
\* other left.

41 Two women shall  
be grinding at the MILL;  
one will be taken, and the  
other left.

42 † Watch, therefore,  
Because, you do not know  
at what \* Day your MAS-  
TER will come.

43 But you know this,  
that if the HOUSEHOLDER  
knew at What Hour of  
the night † the THIEF  
would come, he would  
watch, and not suffer him  
to break into his HOUSE.

44 Therefore, be you  
also prepared; Because  
the SON of MAN will come  
at an Hour, when you do  
not expect him.

45 † Who then is the  
FAITHFUL and prudent  
Servant, whom his MAS-  
TER has placed over his  
HOUSEHOLD, to GIVE  
them FOOD in due Sea-  
son?

46 Happy that SER-  
VANT, whom his MASTER,  
on coming, shall find thus  
employed!

47 † Indeed, I say to  
you, That he will appoint  
him over All his POSSES-  
SIONS.

48 But if that Servant  
should WICKEDLY say in  
his HEART, 'My MASTER  
delays;'

49 and should begin to

\* VATICAN MANUSCRIPT.—37. also—omit. 39. also—omit. 40. one. 40. other  
42. Day. 48. to come—omit.

† 38. Gen. vi. 3—5; vii. 1; Luke xvii. 26; 1 Pet. iii. 20. † 42. Matt. xxv. 13; Mark xiii.  
33; Luke xxi. 36. † 43. Luke xii. 39; 1 Thess. v. 2. † 44. Matt. xxv. 13; Mark xiii. 36; Rev. iii. 3; xvi. 15.  
‡ 47. Matt. xxv. 21, 23. Luke xxi. 28.

Αἱ δὲ μωραὶ ταῖς φρονιμοῖς εἶπον· Δότε ἡμῖν  
 The but foolish to the prudent said; Give to us  
 ἐκ τοῦ ελαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν  
 out of the oil; O you, because the lamps of us  
 σβεννύνται. 9 Ἀπεκρίθησαν \* [δε] αἱ φρονιμοί,  
 are extinguished. Answered [but] the prudent,  
 λεγούσαι· Μηποτε οὐκ ἀρκεσθῇ ὑμῖν καὶ ὑμῖν·  
 say'ng. Lest not it might suffice to us and to you;  
 πορευέσθε μαλλον πρὸς τοὺς πωλουντας, καὶ  
 go you rather to the selling, and  
 ἀγορασάτε ἑαυταῖς. 10 Απερχομένων δὲ αὐτῶν  
 buy to yourselves. Going away and of them  
 ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοιμοί  
 to buy, came the bridegroom; and the prepared ones  
 εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους· καὶ ἐκ-  
 entered with him into the nuptial-feasts; and was  
 λειώθη ἡ θύρα. 11 Ὑστερον δὲ ἐρχονται καὶ  
 closed the door. Afterwards and came also  
 αἱ λοιπαὶ παρθένοι, λεγούσαι· Κύριε, κύριε,  
 the remaining virgins, saying, O lord, O lord,  
 ἀνοίξον ἡμῖν. 12 Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀμην  
 open to us. No but answering said; Indeed  
 λεγὼ ὑμῖν, οὐκ οἶδά ὑμᾶς. 14 Γρηγορεῖτε οὖν,  
 say to you, not know you. Watch you therefore,  
 ὅτι οὐκ οἴδατε τὴν ἡμέραν, οὐδὲ τὴν ὥραν.  
 because not you know the day, nor the hour.  
 13 Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς  
 like for a man going abroad called the  
 ἑαυτοῦ δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπαρ-  
 own slaves, and delivered to them the goods  
 χοντα αὐτοῦ· 15 καὶ ὅς μιν ἔδωκε πέντε  
 of him. and to him indeed he gave five  
 τάλαντα, ὅς δὲ δύο, ὅς δὲ ἓν· ἕκαστῳ  
 talents, to him and two, to him and one; to each  
 κατὰ τὴν ἰδίαν δυνάμιν· καὶ ἀπεδημήσεν  
 according to the own power; and went abroad  
 εὐθεὺς. 16 Πορευθεὶς \* [δε] ὁ τα πέντε  
 immediately. Going [and] he the five  
 τάλαντα λαβὼν, εἰργασάτο ἐν αὐτοῖς, καὶ  
 talents having received, traded with them, and  
 ἐποίησεν ἄλλα πέντε \* [τάλαντα.] 17 Ὡσαν-  
 made other five [talents.] Like  
 τως \* [καὶ ὁ] τα δύο, ἐκερδήσε καὶ αὐτὸς ἄλλα  
 wise [also he] the two, gained also he other  
 δύο. 18 Ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὠρυξά-  
 two. He but the one having received having retired digged  
 \* [ἐν] τῇ γῇ, καὶ ἀπεκρύψε το ἀργύριον τοῦ  
 [in] the earth, and hid the silver of the  
 κυρίου αὐτοῦ. 19 Μετὰ δὲ χρόνον πολὺν ἐρχεται  
 lord of him. After but time much comes  
 ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναιρεῖ  
 the lord of the slaves those, and adjusts  
 μετ' αὐτῶν λόγον. 20 Καὶ προσελθὼν ὁ τα  
 with them an account. And coming he the

8 And the FOOLISH said to the PRUDENT, 'Give us of your OIL; for our LAMPS are going out.'

9 But the PRUDENT replied, saying, 'Lest there be not enough for us and you, go rather to THOSE who SELL, and buy for yourselves!'

10 And while they were going away to buy, the BRIDEGROOM came; and THEY, who were PREPARED, entered with him to the NUP-TIAL-FEASTS; † and the DOOR was shut.

11 Afterwards came also the OTHER Virgins, saying, † 'Master, Master, open it for us!'

12 But HE answering, said, 'Indeed, I say to you, I recognize you not.'

13 † Watch, therefore, because you know neither the DAY nor the HOUR.

14 † Again, [it is] like a Man, who, intending to travel, called his OWN Servants, and delivered to them his GOODS.

15 And to ONE he gave Five † Talents, to ANOTHER two, and to ANOTHER one; † to each according to his RESPECTIVE Capacity; and immediately departed.

16 He who had RECEIVED the FIVE Talents, went and traded with them, and \* gained Other five.

17 And in like manner HE who had received the TWO, gained Other two.

18 But HE who had received the ONE, went and digged the EARTH, and hid his MASTER'S MONEY.

19 After a long Time the MASTER of those SERVANTS returned, and reckoned with them.

20 Then HE, who had

\* VATICAN MANUSCRIPT.—O. but—omit. 16. And—omit. 16. gained Other five. 16. Talents—omit. 17. he also—omit. 18. in—omit.

† 15. A talent is estimated by different writers to be in value somewhere between 700 and 2,250 dollars, or £140 and £560.

† 10. Luke xiii. 25. † 12. Matt. vii. 20, 22. † 13. Matt. xxiv. 42, 44; Mark xiii. 33, 35. † 14. Luke xix. 12. † 15. Rom. xii. 6; 1 Cor. xii. 7, 11, 29; Eph. iv. 11.

συνδουλος, εσθιη δε και πινη μετα των μεθουν-  
fellow-slaves, may eat and also may drink with those getting  
των· <sup>50</sup> ἥξει δ κυριος του δουλου εκεινου εν  
drunk; shall come the lord of the slave that in  
ἡμερα, ἣ ου προσδοκα, και εν ὥρα, ἣ ου  
a day, in which not he expects, and in an hour, in which not  
γινωσκει· <sup>51</sup> και διχοτομησει αυτον, και το  
he knows; and shall cut asunder him, and the  
μερος αυτου μετα των ὑποκριτων θησει· εκει  
part of him with the hypocrites will place; there  
εσται δ κλαυθμος και δ βρυγμος των οδοντων.  
will be the weeping and the gnashing of the teeth

ΚΕΦ. κε'. 25.

<sup>1</sup> Τότε ὁμοιωθησεται ἡ βασιλεια των ουρανων  
Then will be compared the kingdom of the heavens  
δεκα παρθενοις, αιτινες, λαβουσαι τας λαμπαδας  
ten virgins, who, having taken the lamps  
αυτων, εξηλθον εις απαντησιν του νυμφιου.  
of them, went out to a meeting of the bridegroom.  
<sup>2</sup> Πεντε δε ησαν εξ αυτων φρονιμοι, και πεντε  
Five and were of them prudent, and five  
μωραι. <sup>3</sup> Αιτινες μωραι, λαβουσαι τας λαμπαδας  
foolish. Who foolish, having taken the lamps  
αυτων, ουκ ελαβον μεθ' εαυτων ελαιον. <sup>4</sup> Αι  
of them, not took with themselves oil. The  
δε φρονιμοι ελαβον ελαιον εν τοις αγγειοις  
but prudent took oil in the vessels  
\*[αυτων] μετα των λαμπαδων αυτων. <sup>5</sup> Χρανι-  
[of them] with the lamps of them. Delay-  
ζοντος δε του νυμφιου, ενυσταξαν πασαι, και  
ing and the bridegroom, nodded all, and  
εκαθευδον. <sup>6</sup> Μεσης δε νυκτος κραυγη γεγονεν·  
did sleep. Of middle and night a cry was raised;  
Ιδου, ο νυμφιος \* [ερχεται]· εξερχεσθε εις απαν-  
Lo, the bridegroom [comes]; go out to a meet-  
τησιν αυτου. <sup>7</sup> Τότε ηγερθησαν πασαι αι παρθενοι  
ing of him. Then arose all the virgins  
εκειναι, και εκοσμησαν τας λαμπαδας αυτων.  
those, and put in order the lamps of them.

beat his FELLOW-SER-  
VANTS, and should eat  
and drink with the IN-  
TEMPERATE;

<sup>50</sup> the MASTER of that  
SERVANT will come in a  
Day when he does not  
expect him, and at an  
Hour of which he is not  
aware,

<sup>51</sup> and will cut him off,  
and will appoint his POR-  
TION with the HYPO-  
CRITES; † there will be  
the WEEPING and the  
GNASHING OF TEETH.

CHAPTER XXV.

<sup>1</sup> The KINGDOM of the  
HEAVENS, at that time,  
may be compared to Ten  
† Virgins, who, having  
taken their LAMPS, went  
out † to meet † the BRIDE-  
GROOM.

<sup>2</sup> Now five of them  
were \* foolish, and five  
were prudent.

<sup>3</sup> \* For the FOOLISH  
took their LAMPS, but  
carried no Oil with them.

<sup>4</sup> The PRUDENT, how-  
ever, besides \* their own  
LAMPS, took Oil in the  
VESSELS.

<sup>5</sup> While the BRIDE-  
GROOM delayed, † they  
all became drowsy, and  
fell asleep.

<sup>6</sup> And at Midnight a  
Cry was raised, 'Behold,  
the BRIDEGROOM; go out  
and \* meet him!'

<sup>7</sup> Then All those  
GINS arose, † and  
their LAMPS in order.

\* VATICAN MANUSCRIPT.—2. foolish, and five were prudent.  
4. their own. 6. comes—omit. 6. to the Meeting.

3. For the FOOLISH.

† 1. Virgin signifies a chaste or pure person, and is applied to both sexes in the sacred writings. See Rev. xiv. 4. It has been thought best to retain the word here. † 1. An eye-witness of a Hindoo marriage, gives the following striking illustration of this custom:—“The bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced in the very words of Scripture, ‘Behold, the bridegroom cometh; go ye out to meet him.’ All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride; at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoys. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord’s beautiful parable as at this moment—‘And the door was shut.’”

† 51. Matt. viii. 12; xiii. 42; xxv. 30.  
† 3. 1 Thess. v. 6. † 7. Luke xii. 35.

† 6. Matt. v. 26, 30; Rev. xix. 7; xxi. 2. 2

πεντε ταλанта λαβων, προσηνεγκεν αλλα  
five talents having received, brought other  
πεντε ταλанта, λεγων· Κυριε, πεντε ταλанта  
five talents, saying; O lord, five talents  
μοι παρεδωκας· ιδε, αλλα πεντε ταλанта  
to me thou deliveredst; see, other five talents  
εκερδησα \* [επ' αυτοις.] <sup>21</sup> Εφη αυτω ο κυριος  
I gained [upon them.] Said to him the lord  
αυτου· Ευ, δουλε αγαθε και πιστε· επι ολιγα  
of him; Well, O slave good and faithful; over a few (things)  
ης πιστος, επι πολλων σε καταστησω·  
thou wast faithful, over many thee I will place:  
εισελθε εις την χαραν του κυριου σου.  
enter into the joy of the lord of thee.  
<sup>22</sup> Προσελθων δε και ο τα δυο ταλанта \* [λα-  
Coming and also he the two talents [having  
βων,] ειπε· κυριε, δυο ταλанта μοι παρεδωκας·  
received,] said: O lord, two talents to me thou deliveredst.  
ιδε, αλλα δυο ταλанта εκερδησα \* [επ' αυτοις.]  
lo, other two talents I gained [upon them:]  
<sup>23</sup> Εφη αυτω ο κυριος αυτου· Ευ, δουλε αγαθε  
Said to him the lord of him: Well, O slave good  
και πιστε· επι ολιγα ης πιστος, επι  
and faithful; over a few (things) thou wast faithful, over  
πολλων σε καταστησω· εισελθε εις την χαραν  
many thee I will place; enter into the joy  
του κυριου σου. <sup>24</sup> Προσελθων δε και ο το εν  
of the lord of thee. Coming and also he the one  
ταλαντον ειληφως, ειπε· κυριε, εγνων σε, οτι  
talent having taken, said; O lord, I knew thee, that  
σκληρος ει ανθρωπος, θεριζων οπου ουκ εσπει-  
hard thou art a man, reaping where not thou sow-  
ρας, και συναγων οθεν ου διεσκορπισας· <sup>25</sup> και  
edst, and gathering whence not thou scatteredst; and  
φοβηθεις, απελθων εκρυψα το ταλαντον σου εν  
being afraid, going away I hid the talent of thee in  
τη γη· ιδε, εχεις το σου. <sup>26</sup> Αποκριθεις δε  
the earth; lo, thou hast the thine. Answering and  
ο κυριος αυτου ειπεν αυτω· Πονηρε δουλε και  
tho lord of him said to him: O wicked slave and  
ρηνηρε, ηδεις, οτι θεριζω οπου ουκ εσπειρα,  
lothful, didst thou know, that I reap where not I sowed,  
και συναγω οθεν ου διεσκορπισα; <sup>27</sup> Εδει ουν  
and gather whence not I scattered? It behoved then  
σε βαλειν το αργυριον μου τοις τραπεζιταις·  
thee to cast the silver of me to the bankers:  
και ελθων εγω εκομισαμην αν το εμον συν  
and coming I might have received tho mine with  
τοκφ. <sup>28</sup> Αρατε ουν απ' ρυτου το ταλαντον,  
interest. Take you therefore from him the talent,  
και δοτε τφ εχοντι τα δεκα ταλанта. <sup>29</sup> Τφ  
and give to him having the ten talents. To the

RECEIVED the FIVE Tal-  
ents, came and presented  
Five Talents more, say-  
ing, 'Sir, thou gavest over  
to me Five Talents; see,  
I have gained Five other  
Talents.'

<sup>21</sup> His MASTER said to  
him, 'Well done, good and  
faithful Servant! thou  
hast been faithful in a  
Few things, ‡ I will ap-  
point thee over Many;  
partake of thy MASTER'S  
JOY.'

<sup>22</sup> HE also who had  
the two Talents, coming,  
said, 'Sir, thou gavest  
over to me Two Talents;  
see, I have gained Two  
Other Talents.'

<sup>23</sup> His MASTER said to  
him, 'Well done, good and  
faithful Servant! thou  
hast been faithful in a  
Few things, I will ap-  
point thee over Many;  
partake of thy MASTER'S  
JOY.'

<sup>24</sup> Then HE who had  
RECEIVED the SINGLE  
Talent, approaching, said,  
'Sir, I knew thee that  
thou art a Severe Man,  
reaping where thou hast  
not sown, and gathering  
where thou hast not scat-  
tered;

<sup>25</sup> and being afraid, I  
went and hid thy TALENT  
in the EARTH; see, thou  
hast THINE OWN.'

<sup>26</sup> His MASTER answer-  
ing, said to him, 'Wicked  
and indolent Servant,  
didst thou know That I  
reap where I have not  
sown, and gather where I  
have not scattered?

<sup>27</sup> Thou oughtest then  
to have given my MONEY  
to the BANKERS, that at  
my return, I might have  
received mine OWN with  
Interest.

<sup>28</sup> Take from him,  
therefore, the TALENT,  
and give it to HIM who  
has the TEN Talents;

<sup>29</sup> ‡ for to EVERY ONE

\* VATICAN MANUSCRIPT.—20. upon them—omit.  
22. upon them—omit.

‡ 21. Matt. xxiv. 47; Luke xii. 44; xix. 17; xxii. 29, 30.  
iv. 25; Luke viii. 19; xix. 23.

22. having received—omit.

‡ 20. Matt. xiii. 12; Mark

γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσεύ-  
for having all shall be given, and he shall  
 θήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει,  
abound: from but the not having, even what he has,  
 ἀρθησεται ἀπ' αὐτοῦ. <sup>30</sup> Καὶ τὸν ἀχρεῖον  
shall be taken away from him. And the useless  
 δούλον ἐκβαλετε εἰς τὸ σκοτὸς τοῦ ἐξωτερικοῦ·  
slave cast you into the darkness the outer:  
 ἐκεῖ ἐστὶν ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν  
there shall be the weeping and the gnashing of the  
 ὀδοντῶν.  
teeth.

<sup>31</sup> Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ  
When and may come the son of the man in the  
 δόξῃ αὐτοῦ, καὶ πάντες οἱ ἀγγελοὶ μετ' αὐτοῦ,  
glory of him, and all the messengers with him,  
 τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, <sup>32</sup> καὶ  
then shall he sit on a throne of glory of him, and  
 συναχθήσεται ἐμπροσθεν αὐτοῦ πάντα τὰ ἔθνη·  
will be gathered in presence of him all the nations;  
 καὶ ἀφορίει αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ  
and he will separate them from each other, as the  
 ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐριφῶν·  
shepherd separates the sheep from the goats;  
<sup>33</sup> καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ,  
and he will place the indeed sheep by right of him,  
 τὰ δὲ ἐριφία ἐξ ἐκωνύμων. <sup>34</sup> Τότε εἰρήσει ὁ  
he and goats by left. Then will say the

βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε οἱ  
king to the by right of him; Come the

εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε  
having been blessed of the father of me, inherit

τὴν ἡτοίμασμεν ὑμῖν βασιλείαν ἀπὸ κατα-  
the having been prepared to you kingdom from founda-

βολῆς κόσμου. <sup>35</sup> Ἐπεινασα γὰρ, καὶ ἐδοκατε  
dation of world. I hungered for, and you gave

μοὶ φαγεῖν· ἐδίψησα, καὶ ἐποτίσατε με·  
to me to eat; I thirsted, and you gave drink to me;

ξένος ἦμην, καὶ συνήγαγετέ με· <sup>36</sup> γυμνός,  
a stranger I was, and you entertained me; naked,

καὶ περιεβαλετέ με· ἡσθενησα, καὶ ἐπεσκεψάσθε  
and you clothed me; I was sick, and you visited

με· ἐν φυλακῇ ἦμην, καὶ ἦλθετέ πρὸς με.  
me: in prison I was, and you came to me.

<sup>37</sup> Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λεγόν-  
Then shall answer to him the just ones, saying;

τες· Κύριε, ποτε σε εἶδομεν πεινῶντα, καὶ  
O lord, when thee we saw hungering, and

ἐθρεψάμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν; <sup>38</sup> Ποτε  
nourished? or thirsting, and we gave drink? When

δε σε εἶδομεν ξένον, καὶ συνήγαγομεν; ἢ  
and thee we saw a stranger, and we entertained? or

γυμνόν, καὶ περιεβαλομεν; <sup>39</sup> Ποτε δε σε  
naked, and we clothed? When and thee

εἶδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἦλθομεν πρὸς  
we saw sick, or in prison, and we came to

who HAS, more shall  
 be given, and he shall  
 abound; but from HIM  
 who HAS not, even that  
 which he has shall be  
 taken away.

<sup>30</sup> And thrust the UN-  
 PROFITABLE Servant into  
 the OUTER DARKNESS;  
 there shall be the WEEP-  
 ING and the GNASHING  
 OF TEETH.

<sup>31</sup> Now when the SON  
 of MAN shall come in his  
 GLORY, and All the AN-  
 GELS with him, then will  
 he sit upon his Glorious  
 Throne;

<sup>32</sup> And All the NA-  
 TIONS will be assembled  
 before him; and he will  
 separate them from each  
 other, as a SHEPHERD  
 separates the SHEEP from  
 the GOATS;

<sup>33</sup> and he will place the  
 SHEEP at his Right hand,  
 but the GOATS at his Left.

<sup>34</sup> Then will the KING  
 say to THOSE at his Right  
 hand, 'Come, you BLES-  
 SED ones of my FATHER,  
 inherit the KINGDOM  
 prepared for you from  
 the Formation of the  
 World;

<sup>35</sup> for I was hungry,  
 and you gave me food; I  
 was thirsty, and you gave  
 me drink; I was a Stran-  
 ger, and you entertained  
 me;

<sup>36</sup> I was naked, and  
 you clothed me; I was  
 sick, and you assisted  
 me; I was in Prison, and  
 you visited me.'

<sup>37</sup> The RIGHTEOUS will  
 then reply, saying, 'Lord,  
 when did we see thee  
 hungry, and feed thee?  
 or thirsty, and give thee  
 drink?

<sup>38</sup> And when did we  
 see thee a Stranger, and  
 entertain thee? or naked,  
 and clothe thee?

<sup>39</sup> And when did we  
 see thee sick, or in Prison,  
 and came to thee?

† 31. Zech. xiv. 5; Matt. xvi. 27; xix. 28; Mark vii. 38; 1 Thess. iv. 16; 2 Thess. i. 7; Jude 14; Rev. i. 7. † 32. Rom. xiv. 10; 2 Cor. v. 10; Rev. xx. 12. † 34. Matt. xx. 28; Mark x. 40; 1 Cor. ii. 9; Heb. xi. 16.

δε; <sup>40</sup> Και αποκριθεις ο βασιλευς ερει αυτοις·  
thee? And answering the king will say to them;  
Αμην λεγω υμιν, εφ' οσον εποιησατε ενι  
Indeed I say to you, in whatever you did to one  
τουτων των αδελφων μου των ελαχιστων, εμοι  
of these of the brothers of me of the least, to me  
εποιησατε.  
you did.

<sup>41</sup> Τότε ερει και τοις εξ ευωνυμων· Πορευεσθε  
Then he will say also to the of left; Go  
απ' εμου οι καταραμενοι εις το πυρ το αιωνιον,  
from me the having been cursed into the fire the age-lasting,  
το ητοιμασμενον τω διαβολω και τοις αγγελοις  
that having been prepared to the accuser and to the messengers  
αυτου. <sup>42</sup> Επεινασα γαρ, και ουκ εδωκατε μοι  
of him. I hungered for, and not you gave to me  
φαγειν· εδιψησα, και ουκ εποτισατε με·  
to eat; I thirsted, and not you gave drink to me;  
<sup>43</sup> ξενος ημην, και ου συνηγαγετε με· γυμνος, και  
stranger I was, and not you entertained me; naked, and  
ου περιεβαλετε με· ασθενης, και εν φυλακη,  
not you clothed me; sick, and in prison,  
και ουκ επεσκεψασθε με. <sup>44</sup> Τότε αποκριθησιν·  
and not you visited me. Then will answer  
ται και αυτοι, λεγοντες· Κυριε, ποτε σε  
and they, saying; O lord, when thee

ειδομεν πεινωντα, η διψωντα, η ξενον, η  
we saw hungering, or thirsting, or a stranger, or  
γυμνον, η ασθενη, η εν φυλακη, και ου διη-  
naked, or sick, or in prison, and not we  
κονησαμεν σοι; <sup>45</sup> Τότε αποκριθησεται αυτοις,  
served thee; Then he will answer them,  
λεγων· Αμην λεγω υμιν, εφ' οσον ουκ εποιη-  
saying: Indeed I say to you, in as much not you  
σατε ενι τουτων των ελαχιστων, ουδε εμοι  
did to one of these of the least, neither to me  
εποιησατε. <sup>46</sup> Και απελευσονται ουτοι εις  
you did. And shall go away these into  
κολασιν αιωνιον· οι δε δικαιοι εις ζωην  
a cutting-off age-lasting: the and just ones into life  
αιωνιον.  
age-lasting.

ΚΕΦ. κς'. 26.

<sup>1</sup> Και εγενετο, οτε ετελεσεν ο Ιησους παντας  
And it happened, when had finished the Jesus all  
τους λογους τουτους, ειπε τοις μαθηταις αυτου·  
the words these, he said to the disciples of him:  
<sup>2</sup> Οιδατε, οτι μετα δυο ημερας το πασχα γινεται·  
You know, that after two days the passover comes on:  
και ο υιος του ανθρωπου παραδιδοται εις το  
and the son of the man is delivered into the

† 46. That is, in the fire mentioned in verse 41. The Common Version, and many modern ones, render *kolasin aionion*, everlasting punishment, conveying the idea, as generally interpreted, of *basinos*, torment. *Kolasin* in its various forms only occurs in three other places in the New Testament,—Acts iv. 21; 2 Peter ii. 9; 1 John iv. 18. It is derived from *kolasoo*, which signifies, 1. *To cut off*; as lopping off branches of trees, to prune. 2. *To restrain*, to repress. The Greeks write,—“The charioteer (*kalazei*) restrains his fiery steeds.” 3. *To chastise*, to punish. To cut off an individual from life, or society, or even to restrain, is esteemed as punishment;—hence has arisen this third metaphorical use of the word. The primary signification has been adopted, because it agrees better with the second member of the sentence, thus preserving the force and beauty of the antithesis. The righteous go to life; the wicked to the cutting off from life, or death. See 2 Thess. i. 9.

† 40. Mark ix. 41.  
v. 20; Rom. ix. 7, 8.

† 41. Matt. vii. 23; Luke xlii. 27.  
† 1. Mark xiv. 1; Luke xxii. 1; John xlii. 1.

40 And the KING answering, will say to them.  
† ‘Indeed, I say to you, That since you have done it to one of These the LEAST of my BRETHREN, you have done it to me.’

41 He will then also say to THOSE at his Left hand, † ‘Depart from me, you CURSED ones, into THAT AIONIAN FIRE, which is PREPARED for the ADVERSARY, and his MESSENGERS;

42 for I was hungry, but you gave me no food; I was thirsty, but you gave me no drink;

43 I was a Stranger, but you did not entertain me; naked, but you did not clothe me; sick, and in Prison, but you did not relieve me.’

44 Then will THEY also answer, saying, ‘Lord, when did we see thee hungering, or thirsting, or a Stranger, or naked, or sick, or in Prison, and did not assist thee?’

45 Then he will reply to them, saying, ‘Indeed, I say to you, That since you did it not to one of the LEAST of These, you did it not to me.’

46 † And these shall go forth to the aionian † cutting-off; but the RIGHTEOUS to aionian Life.”

CHAPTER XXVI.

1 † And it happened, when JESUS had finished this DISCOURSE, he said to his DISCIPLES,

2 “You know That Two Days hence comes the PASSOVER; then the SON of MAN will be delivered up to be CRUCIFIED.”

† 46. Dan. xii. 2; John

σταυρωθῆναι. <sup>3</sup> Τότε συνηχθησαν οἱ ἀρχιερεῖς,   
 to be crucified. Then were assembled the high-priests,   
 καὶ οἱ γραμματεῖς, καὶ οἱ πρεσβύτεροι τοῦ λαοῦ,   
 and the scribes, and the elders of the people,   
 εἰς τὴν αὐλὴν τοῦ ἀρχιερεως, τοῦ λεγομένου   
 into the court of the high-priest, that being called   
 Καϊαφᾶς. <sup>4</sup> καὶ συνεβουλευσαντο, ἵνα τὸν   
 Caiaphas: and they consulted, that the   
 Ἰησοῦν δόλῳ κρατησῶσι καὶ ἀποκτείνωσιν.   
 Jesus with deceit they might seize and might kill.   
 <sup>5</sup> Ἐλεγον δὲ· Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θορυβὸς   
 They said but; Not in the feast, that not a tumult   
 γένηται ἐν τῷ λαῷ.   
 there should be among the people.

<sup>6</sup> Τοῦ δὲ Ἰησοῦ γενομένου ἐν βηθανίᾳ, ἐν οἰκίᾳ   
 The and Jesus having arrived in Bethany, in a house   
 Σιμωνος τοῦ λεπροῦ, <sup>7</sup> προσήλθεν αὐτῷ γυνή,   
 of Simon the leper, came to him a woman,   
 ἀλαβαστρον μυροῦ ἔχουσα βαρυτίμου, καὶ   
 an alabaster box of balsam having great value, and   
 κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακείμενου.   
 she poured upon the head of him being reclined.   
 Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, ἠγανακτήσαν,   
 and the disciples of him, were displeased,   
 λέγοντες· Εἰς τί ἡ ἀπώλεια αὕτη; <sup>9</sup> Ἦδυν-   
 saying; On account of what the loss this? She was   
 νάτο γὰρ τοῦτο πρᾶθῆναι πολλοῦ, καὶ δοθῆναι   
 able for this to have sold of much, and to have given   
 πτωχοῖς. <sup>10</sup> Γινους δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς·   
 to poor. Knowing and the Jesus said to them;   
 Τί κοποῦς παρεχετε τῇ γυναικὶ; ἔργον γὰρ   
 Why troubles present you to the woman? a work for   
 καλὸν εἰργασάτο εἰς ἐμέ. <sup>11</sup> Παντοτε γὰρ τοὺς   
 good she has wrought for me. Always for the   
 πτωχοὺς ἔχετε μεθ' ἑαυτῶν· ἐμε δὲ οὐ παντοτε   
 poor you have with yourselves: me but not always   
 ἔχετε. <sup>12</sup> Βαλουσα γὰρ αὕτη τὸ μυρόν· τοῦτο   
 you have. Having cast for she the balsam this   
 ἐπὶ τοῦ σώματος μου, πρὸς τὸ ἐνταφιασθαι με   
 upon the body of me, to the to prepare for burial me   
 ἐποίησεν. <sup>13</sup> Ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κη-   
 she did. Indeed I say to you, wherever may be   
 ρυθθῇ τὸ εὐαγγέλιον τοῦτο, ἐν ὅλῳ τῷ κόσμῳ,   
 published the glad tidings this, in whole the world,   
 λαληθήσεται καὶ ὁ ἐποίησεν αὕτη, εἰς μνημο-   
 shall be spoken also what did she, for a memo-   
 ριον αὐτῆς.   
 rial of her.

<sup>14</sup> Τότε πορευθεὶς εἰς τῶν δώδεκα ὁ λεγόμενος   
 Then going one of the twelve he being named   
 Ἰουδᾶς Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, <sup>15</sup> εἶπε·   
 Judas Iscariot, to the high-priests, said;   
 Τί θέλετε μοι δοῦναι, καὶ γὰρ ὑμῖν παραδώσω   
 What are you willing to me to give, and I to you will deliver up   
 αὐτόν; Οἱ δὲ ἐστῆσαν αὐτῷ τριακοντα ἀρ-   
 him? They and paid to him thirty pieces

<sup>3</sup> † About this time, the   
 HIGH-PRIESTS, and the   
 SCRIBES, and the ELDERS   
 of the PEOPLE, were con-   
 vened in the PALACE   
 of THAT HIGH-PRIEST,   
 NAMED Caiaphas,

<sup>4</sup> where they consulted   
 how they might seize JE-   
 SUS by Stratagem and   
 destroy him.

<sup>5</sup> But they said, "Not   
 during the FEAST, lest   
 there should be a Tumult   
 among the PEOPLE."

<sup>6</sup> † Now while JESUS   
 was at Bethany, in the   
 House of Simon the   
 LEPER,

<sup>7</sup> a Woman came to   
 him, having an Alabaster   
 box of Balsam, very val-   
 uable, which she poured   
 on his HEAD while re-   
 clining at table.

<sup>8</sup> † And \* the DISCI-   
 PLES seeing it, were dis-   
 pleased, saying, "Why   
 this EXTRAVAGANCE?"

<sup>9</sup> For This might have   
 been sold at a great price,   
 and given to the POOR."

<sup>10</sup> Jesus knowing it,   
 said to them, "Why do   
 you trouble the WOMAN?   
 She has rendered me a   
 kind Office.

<sup>11</sup> For you have the   
 POOR always among you;   
 but Me you have not   
 always.

<sup>12</sup> For in pouring this   
 BALSAM ON MY BODY, she   
 did it to EMBALM me.

<sup>13</sup> Indeed, I say to   
 you, Wherever these   
 GLAD TIDINGS may be   
 proclaimed in the whole   
 WORLD, what she has   
 done will also be spoken   
 of to her Remembrance."

<sup>14</sup> † Then THAT one of   
 the TWELVE, NAMED Ju-   
 das Iscariot, proceeding   
 to the HIGH-PRIESTS,

<sup>15</sup> said, "What are you   
 willing to give me, and I   
 will deliver him up to   
 you?" And THEY paid   
 him Thirty Shekels.

\* VATICAN MANUSCRIPT.—5. the DISCIPLES.

† 3. John xi. 47; Acts iv. 25. † 6. Mark xiv. 3; John xi. 1, 2; xii. 1-3. † 8. John   
 iii. 4 † 14. Mark xiv. 10; Luke xxii. 3; John xiii. 3, 30.



γυρια. <sup>16</sup> Και απο τοτε εζητει ευκαιριαν, ινα  
of silver. And from then he did seek opportunity, that  
αυτον παραδω. him he might deliver up.

<sup>17</sup> Τη δε πρωτη των αζυμων προσηλθον  
The and first of the feasts of unleavened bread came  
οι μαθηται τω Ιησου, λεγοντες \* [αυτω.] Που  
the disciples to the Jesus, saying [to him:] Where  
θελεις ετοιμασωμεν σοι φαγειν το πασχα; <sup>18</sup> Ο  
wilt thou we make ready to thee to eat the passover? He  
δε ειπεν. Ύπαγητε εις την πολιν προς τον  
and said; Go you into the city to the  
δεινα, και ειπατε αυτω. Ο διδασκαλος λεγει  
certain one, and say to him; The teacher says;  
Ο καιρος μου εγγυς εστι. προς σε ποιω το  
The season of me nigh is; to thee I will make the  
πασχα μετα των μαθητων μου. <sup>19</sup> Και εποιησαν  
passover with the disciples of me. And did  
οι μαθηται ως συνεταξεν αυτοις ο Ιησους και  
the disciples as commanded to them the Jesus; and  
ητοιμασαν το πασχα. they prepared the passover.

<sup>20</sup> Οψιας δε γενομενης ανεκειτο μετα των  
Of evening and being come he reclined with the  
δωδεκα. <sup>21</sup> Και εσθιοντων αυτων, ειπεν. Αμην  
twelve. And of eating of them, he said; Indeed  
λεγω υμιν, οτι εις εξ υμων παραδωσει με. <sup>22</sup> Και  
I say to you, that one of you will deliver up me. And  
λειτουργουσι μοι, ηρξαντο λεγειν αυτω  
being grieved exceedingly, they began to say to him  
εκαστος \* [αυτων.] Μητι εγω ειμι, κυριε;  
each one [of them:] Not I am, O lord?  
<sup>23</sup> Ο δε αποκριθεις ειπεν. Ο εμβαψας μετ'  
He but answering said; He dipping with  
μου εν τω τρυβλιω την χειρα, ουτος με παρα-  
me in the bowl the hand, this me will de-  
δωσει. <sup>24</sup> Ο μεν υιος του ανθρωπου υπαγει,  
liver up. The indeed son of the man goes,  
καθως γεγραπται περι αυτου. ουαι δε τω  
as it has been written about him; woe but to the  
ανθρωπω εκεινω, δι' ου ο υιος του ανθρωπου  
man that, through whom the son of the man  
παραδιδεται. καλον ην αυτω, ει ουκ εγεννηθη  
is delivered up; good it was to him, if not was born  
ο ανθρωπος εκεινος. <sup>25</sup> Αποκριθεις δε Ιουδας,  
the man that. Answering and Judas,  
ο παραδιδους αυτον, ειπε. Μητι εγω ειμι,  
he delivering up him, said; Not I am,  
ραββι; Λεγει αυτω. Συ ειπας.  
rabbi? He says to him: Thou hast said.

<sup>26</sup> Εσθιοντων δε αυτων, λαβων ο Ιησους τον  
Eating and of them, having taken the Jesus the

<sup>16</sup> And from that time  
he sought a fit Occasion  
to deliver him up.

<sup>17</sup> † Now on the FIRST  
day of the † UNLEAVENED  
BREAD, the DISCIPLES  
came to JESUS, saying,  
"Where dost thou wish  
that we prepare for thee  
the PASCHAL SUPPER?"

<sup>18</sup> HE answered, "Go  
into the CITY to a CER-  
TAIN person, and say to  
him, The TEACHER says,  
'My TIME is near; I will  
celebrate the PASSOVER  
at thy house, with my  
DISCIPLES.'"

<sup>19</sup> And the DISCIPLES  
did as JESUS had ordered  
them; and they prepared  
the PASSOVER.

<sup>20</sup> † Now Evening be-  
ing come, he reclined at  
table with the TWELVE;

<sup>21</sup> and as they were  
eating, he said, "Indeed,  
I tell you, That one of  
you will deliver me up."

<sup>22</sup> And being extremely  
sorrowful, they began,  
each one, to ask him,  
"Master, is it I?"

<sup>23</sup> And HE answering,  
said, † "He who has been  
DIPPING his HAND with  
mine in the DISH, this  
one will deliver me up.

<sup>24</sup> The SON of MAN  
indeed goes away [to  
death], † as it has been  
written concerning him;  
but alas for that MAN  
through whom the SON  
of MAN is delivered up!  
† Good were it for that  
MAN if he were not  
born."

<sup>25</sup> Then THAT Judas  
who delivered him up,  
inquired, "Rabbi, is it  
I?" He says to him,  
"Thou hast said."

<sup>26</sup> † And as they were  
eating, JESUS taking \* a

\* VATICAN MANUSCRIPT.—17. to him—omit.

22. of them—omit.

26. a Loaf

† 17. The Passover feast began yearly on the fourteenth day of the first moon in the Jew-  
ish month Nisan, and it lasted only one day; but it was immediately followed by the days of  
unleavened bread, which were seven. See Josephus, Ant. iii. 10, 5. So that the whole lasted  
eight days, and all the eight days are sometimes called, "the feast of the passover," and  
sometimes "the feast (or days) of unleavened bread." See Luke xxii. 1, 7.

† 17. Exod. xii. 6, 18; Mark xiv. 12; Luke xxii. 7. † 20. Mark xiv. 17—21; Luke  
xxii. 14; John xiii. 21. † 23. Psa. xli. 9; Luke xxii. 21; John xiii. 18. † 24. Psa.  
xlii; Isa. liii; Dan. ix. 26; Mark ix. 12; Luke xxiv. 25, 26, 46; Acts xvii. 3; xxvi. 22, 23.  
Mor. xv. 3. † 24. John xvii. 12. † 26. Mark xiv. 22; Luke xxii. 19.

ἄρτον, καὶ εὐλογησας, ἐκλάσε, καὶ ἐδίδου τοῖς  
loaf, and having blessed, broke, and did give to the  
μαθηταῖς, καὶ εἶπε· Λαβετε, φαγετε· τούτο  
disciples, and said: Take you, eat you: this  
ἐστὶ τὸ σῶμα μου. 27 Καὶ λαβὼν τὸ ποτήριον,  
is the body of me. And having taken the cup,  
καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων· Πιετε  
and having given thanks, he gave to them, saying: Drink you  
ἐξ αὐτοῦ πάντες· 28 τούτο γὰρ ἐστὶ τὸ αἷμα  
out of it all; this for is the blood  
μου, τοῦ τῆς καινῆς διαθήκης, τοῦ περὶ πολλῶν  
of me, that of the new covenant, that about many  
ἐκχυννομένου εἰς ἀφεσὶν ἁμαρτιῶν. 29 Λέγω δὲ  
being shed for forgiveness of sins; I say but  
ὑμῖν, ὅτι οὐ μὴ πῖω ἀπ' ἄρτι ἐκ τούτου τοῦ  
to you, that not will drink from now of this the  
γεννηματος τῆς ἁμπέλου, ἕως τῆς ἡμέρας  
product of the vine, till the day  
ἐκείνης, ὅταν αὐτὸ πῖω μεθ' ὑμῶν καίνου ἐν τῇ  
that, when it I drink with you new in the  
βασιλείᾳ τοῦ πατρὸς μου. 30 Καὶ ὑμνήσαντες,  
kingdom of the father of me. And having sung a hymn,  
ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.  
they departed to the mountain of the olive-trees.

31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Πάντες ὑμεῖς  
Then he says to them the Jesus; All you  
σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ·  
will be stumbled at me in the night this;  
γεγραπταὶ γάρ· “Πάταξω τὸν ποιμένα, καὶ  
it is written for: “I will smite the shepherd, and  
διασκορπισθήσεται τὰ πρόβατα τῆς ποιμνῆς.”  
will be scattered the sheep of the fold.”

32 Μετὰ δὲ τὸ ἐγερθῆναι με, προᾶξω ὑμᾶς εἰς  
After but tho to be raised me, I will go before you to  
τὴν Γαλιλαίαν. 33 Ἀποκριθεὶς δὲ ὁ Πέτρος  
the Galilee. Answering and the Peter

εἶπεν αὐτῷ· Εἰ πάντες σκανδαλισθήσονται ἐν  
said to him: If all shall be stumbled at  
σοι, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. 34 Εἶπεν  
thee, I never will be stumbled. Said  
αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ  
to him the Jesus: Indeed I say to thee, that in this  
τῇ νυκτὶ, πρὶν ἀλεκτορᾶ φωνῆσαι, τρίς ἀπαρνή-  
the night, before cock to have crowed, thrice thou wilt  
σὺ με. 35 Λέγει αὐτῷ ὁ Πέτρος· Καὶ δεῦ  
deny me. Says to him the Peter: And if it may behove

με σὺν σοὶ ἀποθάνειν, οὐ μὴ σε ἀπαρνήσομαι.  
me with thee to die, not not thee I will deny.

Ὅμοιως καὶ πάντες οἱ μαθηταὶ εἶπον. 36 Τότε  
In like manner also all the disciples said. Then

Loaf, and giving praise, he broke, and gave it to the DISCIPLES, and said, “Take, eat; † this is my BODY.”

27 Then taking \* a Cup, and giving thanks, he gave it to them, saying, † “Drink all of you out of it.

28 for \* this is my BLOOD of the COVENANT, THAT which is POURED OUT † for Many, for Forgiveness of Sins.

29 † But I tell you, That I will not henceforth drink of this PRODUCT of the VINE, till that DAY when I drink it now with you in my FATHER'S KINGDOM.

30 And having sung, they departed to the MOUNT of OLIVES.

31 Then JESUS says to them, “You will All stumble ON my account, this NIGHT; for it is written, † “I will smite the SHEPHERD, and the SHEEP of the FLOCK will ‘be dispersed.’

32 But after I am RAISED, † I will precede you to GALILEE.”

33 And Peter answering, said to him, “If all should stumble with respect to thee, I never will be made to stumble.”

34 JESUS said to him, † “Indeed, I say to thee, That This NIGHT, before † the Cock crow, thou wilt thrice disown me.”

35 PETER says to him, “Though doomed to die with thee, I will not disown Thee.” And All the DISCIPLES said the same.

\* VATICAN MANUSCRIPT.—27. a Cup. which is POURED OUT.

28. this is my BLOOD of the COVENANT, THAT

† 34. That is, “before a watch trumpet will sound,” etc. It is well known that no cocks were allowed to remain in Jerusalem during the passover feast. The Romans, who had a strong guard in the castle of Antonia, which overlooked the temple, divided the night into four watches, beginning at six, nine, twelve, and three. Mark xiii. 35, alludes to this division of time. The two last watches were both called cock-crowings. The Romans relieved guard at each watch by sound of trumpet: the trumpet of the third watch was called the first, and that of the fourth the second cock. And when it was said the cock crew, the meaning is, that the trumpet of the third watch sounded, which always happened at midnight.

† 20. 1 Cor. x. 16. † 27. Mark xiv. 23. † 28. Exod. xxiv. 8; Lev. xvii. 17; Matt. xi. 28; Heb. ix. 22. † 29. Mark xiv. 25; Luke xxii. 18. † 31. Matt. xi. 6; Mark xiv. 27; John xvi. 32. † 31. Zech. xiii. 7. † 32. Matt. xxviii. 7, 10; Mark i. 25; Luke x. 22. 34. Mark xiv. 30; Luke xxii. 34; John xiii. 38.

έρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγο-  
comes with them the Jesus into a place being  
μενον Γεθσημανη, καὶ λέγει τοῖς μαθηταῖς·  
called Gethsemane, and he says to the disciples:  
Καθίσατε αὐτοῦ, ἕως οὗ ἀπελθὼν προσευξάμαι  
Sit you here, while going away I shall pray  
ἐκεῖ. 37 Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς  
there. And having taken the Peter and the  
δύο υἱοὺς Ζεβεδαίου, ᾤρξατο λυπεῖσθαι καὶ ἀδη-  
two sons of Zebedee, he began to be sorrowful and to be  
μονεῖν. 38 Τότε λέγει αὐτοῖς· Περὶλυπος  
in anguish. Then he says to them; Extremely sorrowful  
ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὥστε  
is the soul of me to death; remain you here  
καὶ γρηγορεῖτε μετ' ἐμοῦ. 39 Καὶ προελθὼν  
and watch you with me. And going forward  
λίγον, ἐπέσεν ἐπὶ τὸ πρόσωπον αὐτοῦ, προσευ-  
a little, he fell on face of him, pray-  
χόμενος, καὶ λέγων· Πατέρα μου, εἰ δυνατόν  
ing, and saying; O father of me, if possible  
ἐστί, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο·  
it is, let pass from me the cup this;  
πλὴν οὐχ ὡς ἐγὼ θελω, ἀλλ' ὡς σύ. 40 Καὶ  
but not as I will, but as thou. And  
έρχεται πρὸς τοὺς μαθητάς, καὶ εὕρισκε αὐτοὺς  
he comes to the disciples, and finds them  
καθευδόντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ  
sleeping, and he says to the Peter; So not  
ίσχυσατε μίαν ὥραν γρηγορησαί μετ' ἐμοῦ;  
could you one hour to watch with me?  
41 Γρηγορεῖτε καὶ προσευχεσθε, ἵνα μὴ εἰσελ-  
Watch you and pray you, that not you may  
θῇτε εἰς πειρασμόν· τὸ μὲν πνεῦμα προθυμον,  
enter into temptation; the indeed spirit ready,  
ἡ δὲ σαρὶς ἀσθενής.  
the but flesh weak.  
42 Πάλιν, ἐκ δευτέρου ἀπελθὼν, προσηύξατο,  
Again, a second time going away, he prayed,  
\* [λέγων·] Πατέρα μου, εἰ οὐ δύναται τοῦτο  
[saying;] O father of me, if not it is possible this  
\* [τὸ ποτήριον] παρελθεῖν \* [ἀπ' ἐμοῦ,] εἰ μὴ  
[the cup] to pass [from me,] except  
αὐτοῦ πῖν, γεννηθῇ τὸ θέλημα σου. 43 Καὶ  
it I drink, he done the will of thee. And  
ἐλθὼν εὕρισκε αὐτοὺς πάλιν καθευδόντας·  
coming he finds them again sleeping;  
(ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι·)  
(were for of them the eyes weighed down;)  
44 καὶ ἀφίει αὐτοὺς, ἀπελθὼν πάλιν, προσηύξατο  
and leaving them, going away again, he prayed  
ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπὼν. 45 Τότε  
a third time, the same word speaking; Then  
έρχεται πρὸς τοὺς μαθητάς αὐτοῦ, καὶ λέγει  
he comes to the disciples of him, and says  
αὐτοῖς· Καθεύδετε τὸ λοιπὸν καὶ ἀναπαυσθε;  
to them; Sleep you the remainder and rest you!  
ἴδου, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου  
lo, has come nigh the hour, and the son of the man

36 † Then comes Jesus with them into a Place called Gethsemane, and says to his DISCIPLES, "Remain here, while I go there and pray."

37 And taking with him PETER, and the † two Sons of Zebedee, he began to be filled with sorrow and anguish.

38 Then he says to them, † "My SOUL is surrounded with a deadly anguish; stay here, and watch with me."

39 And going forward a little, he fell on his Face, † supplicating and saying, "O my Father, if it be possible, † let this CUP be removed from me! yet not as I will, but as thou wilt."

40 And he returns to the DISCIPLES, and finds them sleeping, and says to PETER, "It is so, then, that you could not keep awake with me a Single Hour?"

41 † Watch and pray, that you enter not into Trial; the SPIRIT indeed is willing, but the FLESH is weak."

42 A second time retiring, he supplicated, "O my Father, if it cannot be that This be removed; if I must drink it,—thy WILL be done."

43 And returning, he finds them still sleeping; (for Their EYES were overpowered.)

44 Again, leaving them, he went and prayed a third time, using \* again the SAME Words.

45 He then comes to \* the DISCIPLES, and says to them, "Do you Sleep NOW, and take your rest? \* for behold, the HOUR is arrived, and the SON of

\* VATICAN MANUSCRIPT.—42. saying—omit. 43. CUP—omit. 44. from me—omit. 44. again the SAME Words. 45. the DISCIPLES. 45. for behold.

† 36. Mark xiv. 32—35; Luke xxii. 39; John xviii. 1. † 37. Matt. iv. 21. † 38. John xii. 27. † 39. Mark xiv. 36; Luke xxii. 42; Heb. v. 7. † 39. John v. 80; vi. 88; Phil. ii. c. † 41. Mark xiii. 33; iv. 38; Luke xxii. 40, 46; Eph. vi. 18.

παράδοται εἰς χεῖρας ἁμαρτωλῶν. <sup>46</sup> Ἐγείρεσθε, ἀγώμεν· ἰδοὺ, ἤγγικεν ὁ παραδίδους με.  
is delivered up into hands of sinners. Arise, let us go; lo, has come nigh he delivering up me.

<sup>47</sup> Καὶ ἐτι αὐτοῦ λαλουντος, ἰδοὺ, Ἰουδᾶς, εἰς τῶν δώδεκα, ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξυλῶν, ἀπὸ τῶν ἐρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. <sup>48</sup> Ὁ δὲ παραδίδους αὐτοῦ, ἔδωκεν αὐτοῖς σημεῖον, λέγων· Ὁν ἀν φιλήσω, αὗτος ἐστὶ κρατήσατε αὐτόν. <sup>49</sup> Καὶ εὐθεὺς προσελθὼν πρὸς Ἰησοῦ, εἶπε· Χαίρε ῥαββί· καὶ κατεφίλησεν αὐτόν. <sup>50</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἐταίρε, ἐφ' ὃ παρεῖ; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκρατήσαν αὐτόν. <sup>51</sup> Καὶ ἰδοὺ, εἰς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μαχαίραν αὐτοῦ· καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως, ἀφείλεν αὐτοῦ τὸ ὠτίον. <sup>52</sup> Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀποστρέψον σου τὴν μαχαίραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μαχαίραν, ἐν μαχαίρᾳ ἀπολούνται.

<sup>53</sup> Ἡ δόξεις, ὅτι οὐ δύναμαι \* [ἀρτί] παρακαλεσάμενος τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; <sup>54</sup> Πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι ὅτι δὲ γενεσθαι.  
Or thinkest thou, that not I am able [now] to entreat the father of me, and will furnish to me more than twelve legions of messengers? How then should be fulfilled the writings, that thus it must be done.

<sup>55</sup> Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· Ὡς ἐπὶ ληστὴν ἐξηλθετε μετὰ μαχαίρων καὶ ξυλῶν, συλλαβεῖν με· καθ' ἡμέραν \* [πρὸς ὑμᾶς] ἐκαθεζομένην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατε με· <sup>56</sup> Τοῦτο δὲ ὅλον γεγόνεν, ἵνα  
In that the hour said the Jesus to the crowds: As upon a robber came you out with swords and clubs, to take me: every day [with you] I did sit teaching in the temple, and not you seized me. This but all has been done, that

MAN is delivered into the Hands of Sinners.

<sup>46</sup> Arise, let us go; behold! HE, who BETRAYS me, has come."

<sup>47</sup> Now † while Jesus was speaking, behold, Judas, one of the TWELVE, came, accompanied with a great Crowd, armed with Swords and Clubs, from the HIGH-PRIESTS and Elders of the PEOPLE.

<sup>48</sup> And HE, who DELIVERED him up, had given them a Sign, saying, "He it is, whom I may kiss; hold him fast."

<sup>49</sup> And immediately approaching Jesus, he said, "Hail, Rabbi!" and repeatedly kissed him.

<sup>50</sup> But JESUS said to him, "Companion, for what purpose art thou present?" Then coming, they laid HANDS on JESUS, and secured him.

<sup>51</sup> And behold, † one of THOSE who were \* with him, laying his HAND on his SWORD, drew it, and striking the SERVANT of the HIGH-PRIEST, cut off HIS EAR.

<sup>52</sup> Then Jesus says to him, "Return Thy sword to its PLACE; † for ALL WHO have RECOURSE to the Sword, shall perish by the Sword.

<sup>53</sup> Or, dost thou think That I cannot entreat my FATHER, and he will send to my relief more than Twelve Legions of Angels?

<sup>54</sup> But, in that case, how could the SCRIPTURES be verified, † That thus it must be?"

<sup>55</sup> JESUS at the same TIME said to the CROWDS, "As in pursuit of a Robber, have you come with Swords and Clubs to take me? I sat teaching in the TEMPLE every day, and you did not arrest me.

<sup>56</sup> All this, however, has been done, that the

\* VATICAN MANUSCRIPT.—51. with him.

53. now—omit.

† 47. Mark xiv. 43; Luke xii. 47; John xviii. 3; Acts i. 10: 48. Gen. ix. 6; Rev. xiii. 10.

† 54. Isa. liii. 6; Luke xiv. 25, 44, 46.

† 51. John xviii. 10.

πληρωθωσιν αἱ γραφαὶ τῶν προφητῶν. Τότε  
might be fulfilled the writings of the prophets. Then  
οἱ μαθηταὶ πάντες, ἀφέντες αὐτόν, ἐφυγον.  
the disciples all, leaving him, they fled,  
57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν, ἀπήγαγον  
They and seeing the Jesus, they led  
πρὸς Καϊάφαν τὸν ἀρχιερεᾶ, ὅπου οἱ γραμματεῖς  
to Caiaphas the high-priest, where the scribes  
καὶ οἱ πρεσβύτεροι συνήχθησαν. 58 Ὁ δὲ  
and the elders were assembled. The but  
Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακροθεν, ἕως τῆς  
Peter followed him at a distance, to the  
αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἐσῶν, ἐκάθητο  
palace of the high-priest; and having gone in, sat  
μετὰ τῶν ὑπηρέτων, ἰδεῖν τὸ τέλος.  
with the attendants, to see the end.  
59 Οἱ δὲ ἀρχιερεῖς \* [καὶ οἱ πρεσβύτεροι] καὶ  
The and high-priests [and the elders] and  
τὸ συνέδριον ὅλον ἐζητοῦν ψευδομαρτυρίαν κατὰ  
the high-council whole sought false testimony against  
τοῦ Ἰησοῦ, ὅπως αὐτόν θανατώσωσι. 60 Καὶ  
the Jesus, so that him they might deliver to death. And  
οὐχ εὗρον, πολλῶν ψευδομαρτυρῶν προσελ-  
not they found, many false-witnesses having  
θοντων. Ὑστερον δὲ προσελθόντες δύο \* [ψευ-  
came. Afterwards but coming two [false-  
δομαρτυρεῖς,] 61 εἶπον· Οὗτος ἐφῆ· Δύναμαι  
witnesses,] said; This affirmed; I am able  
καταλῦσαι τὸν ναὸν τοῦ θεοῦ, καὶ διὰ τριῶν  
to destroy the temple of the God, and in three  
ἡμερῶν οἰκοδομῆσαι αὐτόν. 62 Καὶ ἀναστὰς ὁ  
days to build it. And rising up the  
ἀρχιερεὺς εἶπεν αὐτῷ· Οὐδὲν ἀποκριθῆναι· τί  
high-priest said to him; Nothing answerest thou? what  
οὗτοι σου καταμαρτυροῦσιν; 63 Ὁ δὲ Ἰησοῦς  
these o. thee testify against? The but Jesus  
ἐσιώπη. Καὶ \* [ἀποκριθεὶς] ὁ ἀρχιερεὺς εἶπεν  
was silent. And [answering] the high-priest said  
αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος,  
I adjure thee by the God of the living,  
ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ  
thou, thou tell, if thou art the Anointed, the son of the  
θεοῦ. 64 Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας.  
God. Says to him the Jesus; Thou hast said.  
Πλὴν λέγω ὑμῖν, ἀπ' ἀρτί οἴσεσθε τὸν υἱὸν τοῦ  
Besides I say to you, from now you shall see the son of the  
ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως,  
man sitting at right of the power,  
καὶ ἐρχομένον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.  
and coming upon the clouds of the heaven.  
65 Τότε ὁ ἀρχιερεὺς διερρήξε τὰ ἱμάτια αὐτοῦ,  
Then the high-priest rent the clothes of him,

WRITINGS of the PRO-  
PHETS might be verified." Then all \* his DISCIPLES  
deserting him, fled.

57 † AND THOSE WHO AP-  
PREHENDED JESUS, con-  
ducted him to Caiaphas  
the HIGH-PRIEST, where  
the SCRIBES and ELDERS  
were assembled.

58 But PETER followed  
him at a distance, to  
the PALACE of the HIGH-  
PRIEST; and having en-  
tered, sat with the AT-  
TENDANTS to see the  
RESULT.

59 Now the HIGH-  
PRIESTS and the whole  
SANHEDRIM sought false  
testimony against JESUS,  
so that they might deliver  
him to death;

60 and they did not find  
it, though † Many False-  
witnesses came. But at  
last, Two approaching,

61 said, "This man de-  
clared, † I can destroy the  
TEMPLE of GOD, and in  
Three Days rebuild it."

62 And the HIGH-PRIEST  
answering, said to him,  
"Answerest thou anything  
to what these testify  
against thee?"

63 † But JESUS was si-  
lent. And the HIGH-  
PRIEST said to him, † "I  
adjure thee by the LIVING  
GOD, that thou inform us,  
whether thou art the MES-  
SIAH, the SON of GOD."

64 JESUS says to him.  
"Thou hast said; more-  
over I declare to you,  
† Hereafter you shall see  
the SON of MAN sitting on  
the Right hand of POWER,  
and coming on the CLOUDS  
of HEAVEN."

65 Then the HIGH-  
PRIEST rent his CLOTHES,

\* VATICAN MANUSCRIPT.—56. his DISCIPLES deserting. 59. and the elders—omit;  
so Lachmann and Tischendorf. 60. false-witnesses—omit. 63. answering—omit.

† 63. A solemn adjuration, which a Jew was bound to answer. Lev. v. 1. After such an  
adjuration by a magistrate or superior, the answer returned was an answer upon oath; a  
false answer was perjury, and even the silence of the person adjured was not deemed inno-  
cent. Hence it was that the high-priest had recourse to this measure upon our Lord's dis-  
daining to answer the unfounded accusations which were brought against him, from the  
conviction that his judges were predetermined, and that every thing he could say would  
be of no avail.

† 57. Mark xiv. 53; Luke xii. 54; John xviii. 13, 16, 24. † 60. Mark xiv. 56—7.  
; 61. Matt. xxvii. 40; John ii. 19—22. † 63. Isa. liii. 7. Matt. xxvii. 12, 14. † 64. Dan.  
vii. 13; Matt. xvi. 27; xxiv. 30; xxv. 31; Luke xxi. 27; John i. 51; 1 Thess. iv. 16; Rev. i.

λεγων· ὅτι ἐβλασφημησε· τί ἐτι χρειαυ  
saying; That he blasphemeth; what further need  
εχομεν μαρτυρων; ἰδε, νυν ηκουσατε την  
have we of witnesses? see, now you heard the  
βλασφημιαν αὐτου. 66· Τί ὑμιν δοκεῖ; οἱ δὲ  
blasphemy of him. What to you thinks? they and  
ἀποκριθεντες εἰπον· Ἐνοχος θανατου ἐστι.  
answering said; Liable to death he is.  
67· Τότε ἐνεπτυσαν εἰς τὸ προσωπον αὐτου, καὶ  
Then they spat into the face of him, and  
ἐκολαφισαν αὐτον· οἱ δὲ ἐρραπισαν,  
beat with the fist him; they and struck with palms of their hands,  
68· λεγοντες· Προφητευσαν ἡμιν, χριστε, τίς  
saying; Prophecy to us, O anointed, who  
ἐστιν ὁ παisas σε;  
is he striking thee?

69· Ὁ δὲ Πητρος ἐξω ἐκαθητο ἐν τῇ αὐλῃ.  
The and Peter without sat in the court-yard.  
Καὶ προσηλθεν αὐτῷ μίᾳ παιδίσκῃ, λεγουσα·  
And came to him one maid-servant, saying;  
Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. 70· Ὁ  
Also thou wast with Jesus of the Galilee. He  
δὲ ἡρνήσατο ἐμπροσθεν αὐτῶν πάντων, λεγων·  
but denied in presence of them all, saying;  
Οὐκ οἶδα, τί λεγεις. 71· Ἐξελθοντα δὲ αὐτον εἰς  
Not I know, what thou sayest. Going out and he into  
τὸν πυλωνα, εἶδεν αὐτον ἄλλῃ, καὶ λέγει τοῖς  
the portico, saw him another, and says to those  
ἐκεῖ· Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.  
there; Also this was with Jesus of the Nazareth.  
Καὶ πάλιν ἡρνήσατο μεθ' ὅρκου· ὅτι οὐκ οἶδα  
And again he denied with an oath; That not I know  
τὸν ἄνθρωπον. 72· Μετὰ μικρὸν δὲ προσελθόντες  
the man. After a little and approaching  
οἱ ἐστῶτες, εἰπον τῷ Πέτρῳ· Ἀληθὴς καὶ  
those having stood by, said to the Peter: Certainly also  
σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλία σου δηλοῦν σε  
thou of them art: even for the speech of thee manifest thee  
ποιεῖ. 74· Τότε ἤρξατο καταθεματίζειν, καὶ  
makes. Then he began to curse, and  
ομνυεῖν· ὅτι οὐκ οἶδα τὸν ἄνθρωπον. Καὶ  
to swear. That not I know the man. And  
εὐθὺς ἀλεκτῶρ ἐφώνησε. 75· Καὶ ἐμνησθῇ ὁ  
instantly a cock crew. And remembered the  
Πέτρος τὸν ῥηματος τοῦ Ἰησοῦ, εἰρηκοτος  
Peter of the word of the Jesus, declaring  
\* [αὐτῷ]· ὅτι πρὶν ἀλεκτορα φωνῆσαι, τρίς  
[to him:] That before a cock crows, thrice  
ἀπαρνήσῃ με. Καὶ ἐξελθὼν ἐξω, ἐκλαυσεν  
thou wilt deny me. And going out, he wept  
πικρῶς.  
bitterly.

saying, "He has spoken blasphemy; what further Need have we of Witnesses? behold, now you have heard \*the BLASPHEMY.

66 † What is your opinion?" And THEY answering, said, "He deserves to Die."

67 † Then they spat in his FACE, and beat him with their fists; and some struck him on the cheek with the open hand,

68 saying, † "Divine to us, O Messiah, Who is HE STRIKING thee?"

69 † Now PETER sat without in the COURT-YARD; and a Maid-servant came to him, saying, "Thou also wast with JESUS the GALILEAN."

70 But HE denied it before them all, saying, "I know not what thou sayest."

71 And passing out into the PORTICO, another saw him, and says to THEM, "This person was also there with Jesus the NAZARITE."

72 And again he denied with an Oath, "I know not the MAN."

73 And after a while, THOSE who stood by, approaching, said to PETER, "Certainly, thou also art one of them; for even thy DIALECT makes Thee known."

74 Then he began to curse and to swear, "I know not the MAN." And instantly a Cock crew.

75 And Peter recollected the DECLARATION of JESUS, † "That before a Cock crows, thou wilt thrice disown me." And going out, he wept bitterly.

\* VATICAN MANUSCRIPT.—65. the BLASPHEMY.

75. to him—omit.

† 68. In this insulting taunt there seems to be an indirect sneer at the popular belief in our Lord's Messiahship; which is rendered still more apparent by the sarcastic use of the word *propheteuein*. This word is sometimes used generally in relation to things unknown, so as to correspond with the English *guess*. It should be remembered that Christ was now blindfolded, as appears from Mark xiv. 65; Luke xxii. 64.—*Kutnoel*. † 74. See Note on verse 34.

† 68. Mark xiv. 64. † 69. Isa. l. 6; liii. 3; Luke xxii. 63, 64. † 69. Mark xiv. 66; Luke xxii. 55; John xviii. 23—25. † 75. See verse 34; Mark xiv. 36; Luke xxii. 61, 62; John xiii. 28.

ΚΕΦ. κζ'. 27.

<sup>1</sup> Πρωιας δε γενομένης, συμβουλιον ελαβον  
Morning and having come, a council held  
παντες οἱ αρχιερεις και οἱ πρεσβυτεροι του  
all the high-priests and the elders of the  
λαου κατα του Ιησου, ὥστε θανατωσαι αυτον.  
people against the Jesus, so as to deliver to death him.  
<sup>2</sup> Και δησαντες αυτον, απηγαγον, και παρεδωκαν  
And binding him, they led, and delivered up  
αυτον \* [Ποντιω] Πιλατω τω ἡγεμονι.  
him [to Pontius] Pilate the governor.  
<sup>3</sup> Τοτε ιδων Ιουδας, ὁ παραδιδους αυτον, ὅτι  
Then seeing Judas, that betraying him, that  
κατεκριθη, μεταμεληθεις απεστρεψε τα τρια-  
he was condemned, repenting he returned the thirty  
κοντα αργυρια τοις αρχιερευσι και τοις πρεσβυ-  
pieces of silver to the high-priests and to the elders,  
τεροις, <sup>4</sup> λεγων. Ἡμαρτον, παραδους αιμα  
saying; I sinned, having delivered up blood  
αθων. Οἱ δε ειπον· Τι προς ἡμας; Σὺ οφει.  
innocent. They but said; What to us? Thou wilt see.  
<sup>1</sup> Και ριψας τα αργυρια εν τῷ ναῷ, ανεχωρησε·  
And hurling the pieces of silver in the temple, he withdrew;  
και απελθων απηγξατο. <sup>6</sup> Οἱ δε αρχιερεις,  
and having gone forth strangled himself. The and high-priests,  
λαβοντες τα αργυρια, ειπον· Ουκ εἴστι βαλειν  
taking the pieces of silver, said; Not it is lawful to put  
αυτα εις τον κορβαναν, επει τιμη αιματος εστι.  
them into the treasury, since price of blood it is.  
<sup>7</sup> Συμβουλιον δε λαβοντες, ηγορασαν εξ αυτων  
Counsel and taking, they bought with them  
τον αγρον του κεραμεως, εις ταφην τοις ξηνοις.  
the field of the potter, to bury the strangers.  
<sup>8</sup> Διο εκκληθη ὁ αγρος εκεινος, αγρος αιματος,  
Therefore is called the field that, a field of blood,  
ἕως της σημερον. <sup>9</sup> Τοτε επληρωθη το ρηθεν  
to the day. Then was fulfilled the word spoken

CHAPTER XXVII.

1 † Now, at the Dawn of day, All the HIGH-PRIESTS and the ELDERS of the PEOPLE, held a Council against JESUS, in order to deliver him to death.  
2 And binding him, they led and delivered him up to Pilate, the GOVERNOR.  
3 † Then THAT Judas who DELIVERED him up, perceiving That he was condemned, repented; and returned the THIRTY SHEKELS to the HIGH-PRIESTS and the ELDERS,  
4 saying, "I have sinned in betraying innocent Blood." But THEY said, "What is that to us? Thou wilt see to that."  
5 And hurling the SHEKELS in the TEMPLE, he withdrew, † and having gone away, strangled himself.  
6 And the HIGH-PRIESTS taking the MONEY, said, "It is not lawful to put it into the † CORBANAN, seeing it is the Price of Blood."  
7 And taking Counsel they bought with it the † POTTER'S FIELD, as a burial-place for † STRANGERS.  
8 Therefore that FIELD is called, † The field of Blood, even to THIS-DAY.  
9 Then was verified the

\* VATICAN MANUSCRIPT.—2. Pontius—omit.

† 6. The sacred treasury for the gifts which had been vowed to the temple. It was so named from Corban, a gift. See Mark vii. 11. It was a large chest with a hole in the lid, and it stood in the court of the altar, on the right side as you face the house of the Lord. See 2 Kings xii. 9. This chest was out of the reach of those who brought their money to it. They delivered their money to the priest, who placed it in the chest. Hence Judas, when his money was refused, had to throw it on to the ground. The Corbanan, or chest in the court of the altar, must be distinguished from the *gazophylakion*, the treasury, mentioned in Mark xii. 41, and John viii. 20. This was a name given to the court of the women, because therein were placed chests for voluntary gifts to the temple. They were there placed because the crowd was greatest in that court; and it was into these chests that a Jew could drop a gift so privately that his left hand should not know what his right did.—S. Sharpe.  
† 7. It was just without the wall of Jerusalem, south of mount Zion, and was originally called the potter's field, because it furnished a sort of clay suitable for potter's ware. Acladama, as late as the seventeenth century, was used as a burying-place by the Armenian Christians in Jerusalem. But according to Robinson, it has long been abandoned for sepulchral purposes. It is not fenced in, and the charnel house, now a ruin, is all that remains to point out the site.  
† 8. The article is significant in the original, though our language will not bear it. For it shows that strangers in general, people of a different country and religion, are not meant; but strange Jews only; Jews who were not natives of Jerusalem, but might come there to worship at the temple, or on other business. Where such specification is intended, the article is omitted: Eph. ii. 12; Heb. xi. 13.—Wakefield.

† 1. Mark xv. 1; Luke xxii. 66; John xvi. 28.  
† 3. Acts i. 19.

† 3. Mark xvi. 14, 15.

† 5

δ.α Ἱερεμίου του προφητου, λεγοντος· “Και  
through Jeremiah the prophet, saying; “And  
ελαβον τα τριακοντα αργυρια, την τιμην του  
I took the thirty pieces of silver, the price of the  
τετιμημενου, ον ετιμησαντο απο υιων Ισραηλ,  
having been valued, whom they valued from sons of Israel,  
10 και εδωκαν αυτα εις τον αγρον του κεραμεως·  
and gave them for the field of the potter;  
καθα συνεταξε μοι κυριος.”  
even as directed me a lord.”

11 Ο δε Ιησους εστη εμπροσθεν του ηγεμονος·  
The and Jesus stood in presence of the governor;  
και επηρωτησεν αυτον ο ηγεμων, λεγων· Συ  
and asked him the governor, saying; Thou  
ει δ βασιλευς των Ιουδαιων; Ο δε Ιησους  
art the king of the Jews? The and Jesus  
εφη αυτω· Συ λεγεις. 12 Και εν τω κατηγο-  
said to him; Thou sayest. And in the to be ac-  
ρεισθαι αυτον υπο των αρχιερεων και των  
cused him by the high-priests and the  
πρεσβυτερων, ουδεν απεκρινατο. 13 Τότε λεγει  
elders, nothing he answered. Then says  
αυτω ο Πιλατος· Ουκ ακουεις, ποσα σου  
to him the Pilate; Not thou hearest, how many things of thee  
καταμαρτυρουσι; 14 Και ουκ απεκριθη αυτω  
they bear witness against? And not he answered him  
προς ουδε εν ρημα· ωστε θαυμαζειν τον ηγε-  
to not even one word; so as to astonish the gov-  
μονα λιαν.  
ernor greatly.

15 Κατα δε εορτην ειωθει ο ηγεμων απο-  
At and a feast was accustomed the governor to  
λυειν ενα τω οχλω δεσμιον, ον ηθελον.  
release one to the crowd prisoner, whom they wished.  
16 Ειχον δε τότε δεσμιον επισημον, λεγομενον  
They had and then a prisoner noted, being called  
Βαραββαν. 17 Συνηγμενων ουν αυτων, ειπεν  
Barabbas. Having being assembled then of them, said  
αυτοις ο Πιλατος· Τινα θελετε απολυσω υμιν;  
to them the Pilate; Which wish you I release to you?

WORD SPOKEN through  
† Jeremiah the PROPHET,  
saying, † “And I took  
“the THIRTY Shekels, (the  
“price at which they val-  
“ued the PRECIOUS ONE,)  
“from the Sons of Israel,  
10 “and gave them  
“for the POTTER’S FIELD,  
“even as the Lord directed  
“me.”

11 And JESUS stood be-  
fore the GOVERNOR; and  
HE asked him, saying,  
† “Art thou the KING of  
the JEWS?” And JESUS  
replied, “Thou sayest.”

12 But he made no re-  
ply to the accusations of  
the HIGH-PRIESTS and the  
ELDERS.

13 Then PILATE says to  
him, “Dost thou not hear  
how many things they  
testify against thee?”

14 And he gave him  
no answer, not even one  
Word; so that the GOV-  
ERNOR was greatly sur-  
prised.

15 † And at each Feast  
the GOVERNOR was ac-  
customed to release to  
the CROWD one Prisoner,  
whom they wished.

16 And they had then  
a well-known Prisoner,  
named † Barabbas.

17 Therefore, being as-  
sembled, PILATE said to  
them, “Which do you  
wish that I release to you?”

† 9. This quotation from the prophet has greatly puzzled the critics. The passage is not found in Jeremiah; and only something very like it in Zechariah. Several solutions of the difficulty have been offered. 1. A corruption of the names arising from MS. abbreviations; e. g., some copyist mistaking *Zou*, Zechariah, for *Iou*, Jeremiah. 2. That Matthew simply wrote, *through the prophet*, omitting, as he often did, the name of the prophet. The ancient Syrian and Persian versions omit the name, and some Greek MSS., but a large majority of MSS. insert it. 3. Mede and Kidder suppose that Jeremiah in the first instance wrote the chapter from which these words are taken, as well as the two former, and that the Evangelist was influenced by this opinion. 4. Whitby says, “We know, from *Jerome*, that there was still extant in his time, an apocryphal book of the prophet Jeremiah, in which was found every letter of the words quoted by Matthew.” Dr. Gausson, remarks on this:—“We know also that the Second Book of Maccabees (ii. 1—9) relates many of the actions and words of Jeremiah, which are taken from another book than that of his canonical prophecies. Why, then, might not the words quoted by the evangelist have been pronounced really by Jeremiah, and have remained in the memory of the Church to the days of Zechariah, who might then have again given them a place theopneustically in holy Scripture, (as is the case with the unwritten words of Enoch, quoted in the Epistle of Jude, (verses 14 and 15,) or the unwritten words of Jesus Christ, quoted by St. Paul in the Book of Acts? (xx. 35.) What confirms this supposition is, that part only of the words quoted by St. Matthew are found in Zechariah. Besides, it is known that this prophet was fond of recalling the words of Jeremiah. (See Zech. i. 4, and Jer. xviii. 11; Zech. iii. 8, and Jer. xxiii. 5.)” † 16. Some very ancient authorities cited by Origen, read “Jesus, the son of Abbas;” which Michaelis says is undoubtedly the original reading. The word “Jesus” was omitted in later copies, in honor to the name.

† 9. Zech. xi. 12, 13.

† 11. Mark xv. 2; Luke xxiii. 8; John xviii. 23.

† 15

Mark xv. 6 Luke xxiii. 17; John xviii. 39.



Βαραββαν, ἢ Ἰησοῦν, τὸν λεγόμενον Χριστὸν;  
Barabbas? or Jesus, the being called Christ?

18 Ἦιδει γὰρ, ὅτι δια φθονὸν παρέδωκαν αὐτόν.  
He knew for, that through envy they had delivered up him.

19 Καθήμενον δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπεσ-  
Being seated and of him upon the tribunal, sent  
τειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα·  
to him the wife of him, saying;

Μὴδεν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ  
Nothing to thee and to the just one that; many things for  
επαθὸν σήμερον κατ' ὄναρ δι' αὐτόν. 20 Οἱ  
I suffered this day in a dream because of him. The

δε ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἐπεισαν τοὺς  
but high-priests and the elders persuaded the  
οχλοῦς, ἵνα αἰτησῶνται τὸν Βαραββαν, τὸν δὲ  
crowds, that they should ask the Barabbas, the and  
Ἰησοῦν ἀπολεσῶσιν. 21 Ἀποκριθεὶς δὲ ὁ ἡγεμὼν  
Jesus they might destroy. Answering and the governor

εἶπεν αὐτοῖς· Τίνα θελετε ἀπο τῶν δύο ἀπολῶσω  
said to them; Which wish you of the two I shall release  
ὑμῖν; Οἱ δὲ εἶπον· Βαραββαν. 22 Λέγει αὐ-  
to you? They and said; Barabbas. He says to

τοῖς ὁ Πίλατος· Τί οὖν ποιήσω Ἰησοῦν, τὸν  
them the Pilate; What then shall I do Jesus, the  
λεγόμενον Χριστὸν; Λέγουσιν \* [αὐτῷ] πάντες·  
being called Christ? They say [to him] all;

Σταυρωθῆτω. 23 Ὁ δὲ ἡγεμὼν ἐφῆ· Τί γὰρ  
Let him be crucified. The and governor said; What for  
κακὸν ἐποίησεν; Οἱ δὲ περισσῶς ἐκραζόν,  
evil has he done? They but vehemently cried,  
λέγοντες, Σταυρωθῆτω.

saying; Let him be crucified.  
24 Ἰδὼν δὲ ὁ Πίλατος ὅτι οὐδὲν ὠφελεῖ,  
Seeing and the Pilate that nothing profits,

ἀλλὰ μᾶλλον θόρυβος γινέται, λαβὼν ὕδωρ,  
but rather a tumult is made, taking water,

ἀπενίψατο τὰς χεῖρας ἀπεναντί τοῦ οἴχλου,  
he washed the hands before the crowd,

λέγων· Ἀθῶος εἰμι ἀπο τοῦ αἵματος \* [τοῦ  
saying; Innocent I am from the blood [of the  
δικαίου] τούτου· ὑμεῖς ὀψεσθε. 25 Καὶ ἀποκρι-  
just] of this; you shall see. And answer-

θεὶς πᾶς ὁ λαὸς εἶπε· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς,  
ing all the people said; The blood of him upon us,  
καὶ ἐπὶ τὰ τέκνα ἡμῶν. 26 Τότε ἀπελῦσεν  
and upon the children of us. Then he released

αὐτοῖς τὸν Βαραββαν, τὸν δὲ Ἰησοῦν φραγελ-  
to them the Barabbas, the and Jesus having  
λῶσας παρέδωκεν, ἵνα σταυρωθῇ.

scourged he delivered up, that he might be crucified.

27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλα-  
Then the soldiers of the governor taking

Barabbas? or THAT Jesus who is named Christ?"

18 For he knew THAT they had delivered him up through Envy.

19 And while he was sitting on the TRIBUNAL, his WIFE sent to him, say- ing, "Have nothing to do with that JUST person; for I have suffered much † this-day, in a Dream, be- cause of him."

20 † But the HIGH- PRIESTS and the ELDERS persuaded the CROWDS to ask for BARABBAS, and to destroy JESUS.

21 And the GOVERNOR answering, said to them, "Which of the two do you wish me to release to you?" And they said, \* "BARABBAS."

22 PILATE says to them, "What then shall I do to THAT Jesus, who is named Christ?" They all say, "Let him be crucified."

23 And \* HE said, (No;) "for what Evil has he done?" But THEY vehe- mently cried, saying, "Let him be crucified."

24 And Pilate, perceiv- ing that he had no influ- ence, but rather a Tumult was made, † taking Water, he washed his hands be- fore the CROWD, saying, "I am innocent of \* this BLOOD; see you to it."

25 And ALL the PEOPLE answering, said, † "His BLOOD rest on us, and on our CHILDREN."

26 He then released to them BARABBAS; and having scourged JESUS, he delivered him up to be crucified.

27 Then the SOLDIERS of the GOVERNOR having

\* VATICAN MANUSCRIPT.—21. BARABBAS.  
24. JUST—omit. 24. this BLOOD; see.

22. to him—omit.

23. HE said.

† 19. It is to be observed, that by *this day* is meant *this night*. This may seem a strange interpretation, till it is considered, that *the day*, according to the reckoning in Judea, began on the evening before Pilate's wife sent this message to her husband; and that therefore *the night* in which she had her dream, was a constituent part of what she meant by *this day*. This is agreeable to what we read in Gen. i. 5; "the evening and the morning were the first day."—Bishop Pearce.

† 20. Mark xv. 11; Luke xxiii. 18; John xviii. 40; Acts iii. 14.  
† 25. Deut. xix. 10; Acts v. 28.

† 24. Deut. xxi. 6

ΒΟΝΤΕΣ ΤΟΝ ΙΗΣΟΥΝ ΕΙΣ ΤΟ ΠΡΑΙΩΡΙΟΝ, ΣΥΝΗΓΑ-  
the Jesus into the judgment hall, they gathered  
 ΓΟΝ ΕΠ' ΑΥΤΟΝ ὉΛΗΝ ΤΗΝ ΣΠΕΙΡΑΝ. <sup>28</sup> ΚΑΙ ΕΚΔΥ-  
together to him whole the company. And having  
 ΣΑΝΤΕΣ ΑΥΤΟΝ, ΠΕΡΙΕΘΗΚΑΝ ΑΥΤῷ ΧΛΑΜΥΔΑ ΚΟΚΚΙ-  
stripped him, they put on to him a soldier's cloak scar-  
 ΝΗΝ. <sup>29</sup> ΚΑΙ ΠΛΕΞΑΝΤΕΣ ΣΤΕΦΑΝΟΝ ΕΞ ΑΚΑΝΘΩΝ,  
let. And braiding a crown of thorns,  
 ΕΠΕΘΗΚΑΝ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ, ΚΑΙ ΚΑΛΑΜΟΝ  
placed upon the head of him, and a reed  
 ΕΠΙ ΤΗΝ ΔΕΞΙΑΝ ΑΥΤΟΥ· ΚΑΙ ΓΟΝΥΠΕΤΗΣΑΝΤΕΣ  
on the right of him; and bending the knee  
 ΕΜΠΡΟΣΘΕΝ ΑΥΤΟΥ, ΕΝΕΠΑΙΣΟΝ ΑΥΤῷ, ΛΕΓΟΝΤΕΣ·  
in presence of him, mocked him, saying;  
 ΧΑΙΡΕ, Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. <sup>30</sup> ΚΑΙ ΕΜΠΤΥ-  
Hail, the king of the Jews. And spit-  
 ΣΑΝΤΕΣ ΕΙΣ ΑΥΤΟΝ, ΕΛΑΒΟΝ ΤΟΝ ΚΑΛΑΜΟΝ, ΚΑΙ  
ting on him, they took the reed, and  
 ΕΤΥΠΤΟΝ ΕΙΣ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ. <sup>31</sup> ΚΑΙ ὅΤΕ  
struck on the head of him. And when  
 ΕΝΕΠΑΙΞΑΝ ΑΥΤῷ, ΕΞΕΔΥΣΑΝ ΑΥΤΟΝ ΤΗΝ ΧΛΑΜΥΔΑ,  
they had mocked him, they took off him the soldier's cloak,  
 ΚΑΙ ΕΝΕΔΥΣΑΝ ΑΥΤΟΝ ΤΑ ἸΜΑΤΙΑ ΑΥΤΟΥ· ΚΑΙ ΑΠΗ-  
and put on him the garments of him; and led  
 ΓΑΓΟΝ ΑΥΤΟΝ ΕΙΣ ΤΟ ΣΤΑΥΡΩΣΑΙ. <sup>32</sup> ΕΞΕΡΧΟΜΕΝΟΙ  
away him into the to be crucified. Going out  
 ΔΕ, ΕΥΡΟΝ ΑΝΘΡΩΠΟΝ ΚΥΡΗΝΑΙΟΝ, ΟΝΟΜΑΤΙ ΣΙΜΩΝΑ·  
and, they met a man a Cyrenian, by name Simon;  
 ΤΟΥΤΟΝ ΗΓΓΑΡΕΥΣΑΝ, ἵνα ἄρῃ ΤΟΝ ΣΤΑΥΡΟΝ  
him they compelled, that he might carry the cross  
 ΑΥΤΟΥ. <sup>33</sup> ΚΑΙ ΕΛΘΟΝΤΕΣ ΕΙΣ ΤΟΠΟΝ ΛΕΓΟΜΕΝΟΝ  
of him. And coming into a place being called  
 ΓΟΛΓΟΘΑ, ὃ ΕΣΤΙ ΛΕΓΟΜΕΝΟΝ ΚΡΑΝΙΟΥ ΤΟΠΟΣ,  
Golgotha, which is being called of a skull a place,  
<sup>34</sup> ΕΔΩΚΑΝ ΑΥΤῷ ΠΙΝΕΙΝ ΟἶΔΟΣ ΜΕΤΑ ΧΟΛΗΣ ΜΕΜΙΓ-  
they gave to him to drink vinegar with gall having been  
 ΜΕΝΟΝ· ΚΑΙ ΓΕΥΣΑΜΕΝΟΣ, ΟΥΚ ΗΘΕΛΕ ΠΙΝΕΙΝ.  
mixed; and having tasted, not he would drink.  
<sup>35</sup> ΣΤΑΥΡΩΣΑΝΤΕΣ ΔΕ ΑΥΤΟΝ, ΔΙΕΜΕΡΙΣΑΝΤΟ ΤΑ  
Crucifying and him, they divided the  
 ἸΜΑΤΙΑ ΑΥΤΟΥ, ΒΑΛΛΟΝΤΕΣ ΚΛΗΡΟΝ. <sup>36</sup> ΚΑΙ ΚΑΘΗ-  
garments of him, casting a lot. And being  
 ΜΕΝΟΙ ΕΤΗΡΟΥΝ ΑΥΤΟΝ ΕΚΕΙ. <sup>37</sup> ΚΑΙ ΕΠΕΘΗΚΑΝ  
seated they watched him there. And they placed

led Jesus into the † PRÆ-  
 TORIUM, gathered together  
 against him the Whole  
 COMPANY.

28 And \* clothing him,  
 † they put on him a sol-  
 dier's † scarlet Cloak.

29 † And wreathing a  
 Crown of Acanthus, they  
 placed it on his HEAD, and  
 put a Reed in his RIGHT  
 hand; and kneeling before  
 him, they mocked him,  
 saying, "Hail, \* King of  
 the JEWS!"

30 † And spitting on him,  
 they took the REED, and  
 struck him on the HEAD.

31 And when they had  
 insulted him, they divest-  
 ed him of the SOLDIER'S  
 CLOAK, and clothed him  
 with his own RAIMENT,  
 and led him away to be  
 CRUCIFIED.

32 † And going out, they  
 met a Cyrenian, named  
 Simon; him they compel-  
 led to carry his CROSS.

33 And having arrived  
 at a Place called Golgo-  
 tha, which is called, a  
 Place of a Skull,

34 † they gave him  
 \* Wine to drink, mixed  
 with Gall; which, hav-  
 ing tasted, he would not  
 drink.

35 † And after nailing  
 him to the cross, they  
 distributed his GARMENTS  
 by Lot. †

36 And sitting down,  
 they watched him there.

37 And over his HEAD

\* VATICAN MANUSCRIPT.—28. clothing him, they put on him.  
 34. Wine.

29. King of the

† 27. The palace of the Roman governor was so called. But here the court-yard in front  
 of the Prætorium seems meant. The Roman Prætorium had been Herod's palace. It stood  
 to the west of the temple. The road from the Prætorium entered the temple by a bridge over  
 the valley at the south-west corner.

† 28. The color distinguished it as suitable for a  
 man of high rank in the army; but in shape the *clamys* was the same for the emperor and  
 for the common soldier. This was put on him to ridicule his pretensions to the title of a  
 king.

† 29. It does not appear, that this crown was intended to torture his head, but  
 rather to mock his claim to royalty. Dr. Clarke says, "Mark, chap. xv. 17; and John, chap.  
 xix. 5, term it *stephanon akanthinon*, which may very well be translated an *acanthine crown*,  
 or wreath formed out of the branches of the herb *acanthus*, or *bear's foot*. This, however, is  
 a prickly plant, though nothing like thorns, in the common meaning of that word."

† 35. The clause found in the Common Version, "that it might be fulfilled which was spoken  
 by the prophet, 'They parted my garments among them, and upon my vesture did they cast  
 lots,'" is found in comparatively few MSS., and has no place in the ancient versions.

† 27. Mark xv. 16; John xix. 2.

† 28. Luke xxiii. 11.

† 29. Psa. lxi. 19

† 30. Isa. l. 6.

† 32. Mark xv. 21; Luke xxiii. 26.

† 34. Psa. lxi. 21.

† 35

Psa. xxii. 18; John xix. 23.

επάνω της κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ  
above the head of him the accusation of him  
γεγραμμένην· "Οὗτος ἐστὶν Ἰησοῦς ὁ βασιλεὺς  
having been written; "This is Jesus the king  
τῶν Ἰουδαίων."  
of the Jews."

38 Τότε σταυρουνταὶ σὺν αὐτῷ δύο λησταί·  
Then were crucified with him two robbers;  
εἰς ἐκ δεξιῶν, καὶ εἰς ἐξ ἐκωνυμῶν. 39 Οἱ  
one by right, and one by left. Those

δε παραπορευόμενοι ἐβλάσφημον αὐτὸν,  
and passing along reviled him,  
κινούντες τὰς κεφαλὰς αὐτῶν, 40 καὶ λεγόν-  
shaking the heads of them, and say-  
τες· "Ὁ καταλὺν τὸν ναόν, καὶ ἐν τρισὶν  
ing; He overthrowing the temple, and in three

ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν· εἰ υἱὸς  
days building, save thyself; if a son  
εἰ τοῦ θεοῦ, καταβῆθι ἀπὸ τοῦ σταυροῦ.  
thou art of the God, come down from the cross.

41 Ὅμοιος δὲ καὶ οἱ ἀρχιερεῖς, ἐμπαιζόντες μετὰ  
Likewise and also the high-priests, mocking with  
τῶν γραμματέων καὶ πρεσβυτέρων, ἐλέγον·  
the scribes and elders, said;

42 Ἄλλους ἠσώσεν, ἑαυτὸν οὐ δύναται σῶσαι· εἰ  
Others he saved, himself not is able to save. If  
βασιλεὺς Ἰσραὴλ ἐστὶ, καταβὰτω νῦν ἀπὸ τοῦ  
a king of Israel he is, let him come down now from the

σταυροῦ, καὶ πιστευσόμεν αὐτῷ. 43 Πεποιθεὶν  
cross, and we will give credit to him. He trusted  
ἐν τῷ θεῷ· ῥυσσάσθω νῦν αὐτὸν, εἰ θελεῖ  
in the God; let him rescue now him, if he wishes

αὐτὸν· εἶπε γὰρ· Ὅτι θεοῦ εἰμι υἱός. 44 Τὸ  
him; he said for; That of God I am a son. That  
δ' αὐτοῦ καὶ οἱ λησταί, οἱ συσταυρωθέντες  
through it also the robbers, those being crucified

αὐτῷ, ὠνειδίζον αὐτὸν.  
with him, reproached him.

45 Ἀπὸ δὲ ἑκτῆς ὥρας σκοτὸς ἐγένετο ἐπὶ  
From now sixth hour darkness was on  
πᾶσαν τὴν γῆν, ἕως ὥρας ἐννατῆς. 46 Περὶ δὲ  
all the land, till hour ninth. About and

τὴν ἐννατὴν ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ  
the ninth hour cried out the Jesus with a voice  
μεγάλῃ, λέγων· Ἡλί, ἡλί· λὰμα σαβαχθανί;  
great, saying; Eli, Eli; lama sabachthani?

τοῦτ' ἐστὶ· Ὁ θεὸς μου, Ὁ θεὸς μου· ἵνατί με ἐγκατε-  
that is; O God of me, O God of me: why me hast thou  
λίπες. 47 Τινες δὲ τῶν ἐκεῖ ἐστῶτων, ἀκού-  
forsaken? Some and of those there standing, having

σαντες, ἐλέγον· Ὅτι Ἠλίαν φωνεῖ οὗτος. 48 Καὶ  
heard, said: For Elias he cries this, And  
εὐθεὺς δρᾶμων εἰς ἐξ αὐτῶν, καὶ λαβὼν  
immediately running one of them, and taking

σπογγόν, πλησας τε οἶνου, καὶ περιθεὶς  
a sponge, filling and of vinegar, and attaching

† they placed his ACCUSA-  
TION in writing, "This is  
Jesus, the KING of the  
Jews."

38 † At the same time,  
Two Robbers were cruci-  
fied with him, one at his  
Right hand, and the other  
at his Left.

39 † Now those passing  
by, reviled him, shaking  
their heads,

40 and saying, "DES-  
TROYER of the TEMPLE!  
and Builder of it in Three  
Days, save thyself. If thou  
art a Son of \* God come  
down from the cross."

41 In like manner also,  
the HIGH-PRIESTS with  
the SCRIBES and Elders,  
deriding, said,

42 "He saved Others;  
Himself he cannot save.  
\* Is he the King of Is-  
rael? let him now descend  
from the cross, and we  
will believe \* on him.

43 He confided in God;  
let him rescue now, if he  
delights in him; for he  
said, 'I am God's Son.'

44 THOSE ROBBERS also,  
who were CRUCIFIED with  
him, reproached him.

45 † Now from the Sixth  
Hour there was † Darkness  
on ALL the LAND till the  
ninth Hour.

46 And about the NINTH  
Hour, Jesus exclaimed,  
with a loud Voice, saying,  
"Eli, Eli, lama sabach-  
thani?" that is, "My God!  
my God! why hast thou  
forsaken me?"

47 And some of THOSE  
STANDING there, hearing  
him, said, "He calls for  
Elijah."

48 † And immediately  
one of them ran, and tak-  
ing a Sponge filled it with  
Vinegar, and putting it

\* VATICAN MANUSCRIPT.—40. God.

42. Is he the King of Israel?

42. on him.

† 45. The darkness which occurred at this time was noticed as a prodigy by the heathens themselves. Tertullian appeals in Apol. c. 21, to the record of it in the Roman archives. It is highly improbable that it extended any further than the land of Judea.

† 37. Mark xv. 28; Luke xxi. 38; John xix. 19.  
xxii. 7; etc. 25.

† 45. Mark xv. 33; Luke xxi. 44.

† 38. Isa. liii. 12.

† 39. Psa.

† 43. Psa. lxi. 21.

καλαμῷ, ἐποτίξεν αὐτόν. 49 Οἱ δὲ λοιποὶ  
to a reed, gave to drink him. The but others  
εἶπον· Ἀφες· ἰδῶμεν, εἰ ἐρχεται Ἠλίας,  
said; Leave alone; we may see, if comes Elias,  
σώσων αὐτόν. 50 Ὁ δὲ Ἰησοῦς, πάλιν κραξας  
will be saving him. The then Jesus, again crying  
φωνῇ μεγάλῃ, ἀφῆκε τὸ πνεῦμα.  
with a voice great, resigned the breath.

51 Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη  
And lo, the curtain of the temple was rent  
εἰς δύο, ἀπὸ ἀνωθεν ἕως κατῶ· καὶ ἡ γῆ ἐσ-  
into two, from above to below; and the earth was  
είσθη, καὶ αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ  
shaken, and the rocks were rent, and the  
μνημεῖα ἀνεψύχθησαν· καὶ πολλὰ σώματα τῶν  
tombs were opened; and many bodies of the  
κεκοιμημένων ἁγίων ἠγέρθη, 53 καὶ ἐξελθόντες  
having been asleep holy ones were raised, and coming forth  
ἐκ τῶν μνημείων, μετὰ τὴν ἐγερσιν αὐτοῦ  
from the tombs, after the resurrection of him  
εἰσηλθόντες εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν  
went into the holy city, and appeared  
πολλοῖς.  
to many.

54 Ὁ δὲ ἐκατοντάρχος καὶ οἱ μετ' αὐτοῦ  
The and centurion and those with him  
τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν  
watching the Jesus, seeing the earthquake  
καὶ τὰ γινόμενα, ἐφοβήθησαν σφοδρᾶ,  
and the things being done, they were afraid much,  
λεγοντες· Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.  
saying; Truly of God a son was this.

55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακ-  
Were and there women many from a dis-  
ροθεν θεωροῦσαι· αἰτίνες ἠκολούθησαν τῷ Ἰησοῦ  
tance beholding; who followed the Jesus  
ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ· 56 ἐν  
from the Galilee, ministering to him; among  
αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ  
whom was Mary the Magdalene, and Mary the of the  
Ἰακώβου καὶ Ἰωσὴ μῆτηρ, καὶ ἡ μῆτηρ τῶν  
James and Joseph mother, and the mother of the  
υἱῶν Ζεβεδαίου.  
sons of Zebedee.

57 Ὁψίας δὲ γινόμενης, ἦλθεν ἄνθρωπος  
Evening and being come, came a man  
πλούσιος ἀπὸ Ἀριμαθαίας, τὸν ὄνομα Ἰωσήφ, ὃς  
rich from Arimathea, by name Joseph, who

on a Reed, gave him to drink.

49 But OTHERS said, "Let him alone; let us see whether Elijah will come to save \*him."

50 ‡ Then JESUS crying out again with a loud Voice, expired.

51 ‡ And, behold, † the VEIL of the TEMPLE was rent in Two from top to bottom; and the EARTH trembled, and the ROCKS were rent;

52 and the TOMBS were opened; and MANY BODIES of the SLEEPING SAINTS were raised;

53 and coming forth from the TOMBS, after his RESURRECTION went into the HOLY City, and appeared to MANY.

54 ‡ Now the CENTURION and THOSE with him WATCHING JESUS, seeing the EARTHQUAKE, and the EVENTS occurring, were greatly afraid, saying, "This was certainly a Son of God."

55 And many Women were there, † beholding at a distance; these had followed JESUS from GALILEE, ministering to him;

56 among them were Mary of MAGDALA, and Mary the MOTHER of JAMES and Joses, and the MOTHER of the sons of Zebedee.

57 And Evening being come, a rich Man came from Arimathea, named

\* VATICAN MANUSCRIPT.—49. him. And another took a spear, and pierced his side, and there came out Blood and Water.

† 51. In Solomon's Temple the sanctuary was divided from the holy of holies by a wall, beyond which the veil fell; but in Herod's Temple, as Maimonides relates, a second veil, at the distance of a cubit from the first, supplied the place of the wall. That it was the interior veil, belonging to the holy of holies, which was rent at the crucifixion is clearly intimated in Heb. ix. 8; x. 10, as well as by the term which the Evangelist has employed to designate it.

‡ 55. So Mark and Luke; nor are they inconsistent with John xix. 25, where our Lord's mother and the other two women are said to have stood beside the cross. They kept at a distance for a while; and afterwards as the darkness came over, gathered courage, and came so near that Jesus had an opportunity to speak to them before he expired.—Macknight.

‡ 50. Mark xv. 37; Luke xxiii. 47.

‡ 51. Exod. xxvi. 31; 2 Chron. iii. 14.

‡ 54.

Mark xv. 42; Luke xxiii. 50; John xix. 38.

και αυτος εμαθητευσε τω Ιησου. <sup>58</sup> Ουτος  
also himself was discipled to the Jesus. He  
προσελθων τω Πιλατω ητησατο το σωμα του  
coming to the Pilate requested the body of the  
Ιησου. Τότε ο Πιλατος εκελευσεν αποδοθηναι  
Jesus. Then the Pilate ordered to be given  
το σωμα. <sup>59</sup> Και λαβων το σωμα ο Ιωσηφ,  
the body. And taking the body the Joseph,  
ενετυλιξεν αυτο σινδονι καθαρη. <sup>60</sup> και εθηκεν  
wrapped it fine linen cloth clean: and laid  
αυτο εν τω καινω αυτου μνημειω, ο ελατομη-  
it in the new of himself tomb, which he had  
σεν εν τη πετρα. και προσκυλισας λιθον μεγα-  
hewn in the rock; and having rolled a stone great  
τη θυρα του μνημειου, απηλθεν. <sup>61</sup> Ην δε  
of the door of the tomb, he went away. Was and  
εκει Μαρια η Μαγδαληνη, και η αλλη Μαρια,  
there Mary the Magdalene, and the other Mary,  
καθημεναι απεναντι του ταφου.  
sitting over against the sepulchre.

<sup>62</sup> Τη δε επαυριον, ητις εστι μετα την παρα-  
The now next day, which is after the prepa-  
σκευνη, συνηχθησαν οι αρχιερεις και οι Φαρι-  
ration, were assembled the high-priests and the Phari-  
σαιοι προς Πιλατον, <sup>63</sup> λεγοντες. Κυριε,  
sees to Pilate, saying; O sir,  
εμνησθημεν, οτι εκεινος ο πλανος ειπεν ετι  
we remember, that that the deceiver said while  
ζων. Μετα τρεις ημερας εγειρομαι. <sup>64</sup> Κε-  
living; After three days I will arise. Do  
λευσον ουν ασφαλισθηναι τον ταφον εως  
thou command therefore to be made fast the tomb till  
της τριτης ημερας, μεποτε ελθοντες οι μαθη-  
the third day, lest coming the disci-  
ται αυτου, κλειψωσιν αυτον, και ειπωσι τω  
ples of him, might steal him, and might say to the  
λαω. Ηγερθη απο των νεκρων. και εσται  
people; He has been raised from the dead; and will be  
η εσχατη πλανη χειρων της πρωτης. <sup>65</sup> Εφη  
the last fraud worse of the first. Said  
αυτοις ο Πιλατος. Εχετε κουστωδιαν. υπαγετε,  
to them the Pilate; You have a guard; go you,  
ασφαλισασθε, ως οιδατε. <sup>66</sup> Οι δε πορευθεντες  
make fast, as you know. They and going  
ησφαλισαντο τον ταφον, σφραγισαντες τον  
made fast the tomb, having sealed the  
λιθον, μετα της κουστωδιας.  
stone, with the guard.

† Joseph, who also himself was discipled to JESUS.

<sup>58</sup> He going to PILATE requested the BODY of JESUS. Then PILATE ordered \* it to be given.

<sup>59</sup> And JOSEPH, taking the BODY, wrapped it in pure, fine Linen,

<sup>60</sup> † and laid it in his own NEW Tomb, which he had excavated in the rock; and having rolled a great Stone to the door of the TOMB, he departed.

<sup>61</sup> And MARY of MAGDALA was there, and the OTHER Mary, sitting opposite the TOMB.

<sup>62</sup> Now on the MORROW, which is after † the PREPARATION, the HIGH-PRIESTS and PHARISEES convened before Pilate,

<sup>63</sup> saying, "Sir, we recollect that that impostor said, while living, † 'After Three Days I will arise.'

<sup>64</sup> Command, therefore, the TOMB be made secure till the THIRD Day, lest \* the DISCIPLES come and steal him, and say to the PEOPLE, 'He is raised from the dead;' and so the LAST Error would be worse than the FIRST."

<sup>65</sup> PILATE said to them, † "You have a Guard; go, make it as secure as you know how."

<sup>66</sup> And departing, THEY secured the TOMB with the GUARD, † having sealed the STONE.

\* VATICAN MANUSCRIPT.—58. It to be given.

64. the DISCIPLES.

† 62. *Paraskeues* denoted the day preceding any sabbath or festival, as being that on which the preparation for its celebration was to be made. † 65. The Jews had a Roman guard appointed them for the security of the temple. It was usually stationed in the castle of Antonio, but removed during festivals to the outer court of the temple, to quell any tumult that might arise in the city. Pilate gave them leave to employ this guard for their present purpose. † 66. A mode of security in use from the earliest times, and which supplied the place of locks. See Dan. vi. 17. It was usual to affix the seal to the extremities of a cord or leathern band, passing over the stone. But how futile were the machinations of his enemies in order to prove him to be an impostor! Let it be remembered that the tomb was new, and excavated out of the rock—was contiguous to Jerusalem—a great stone was placed at the entrance, and was sealed to prevent deception—and a guard to protect the body. All these facts are strong presumptive proofs of the reality of the resurrection.

† 57. Mark xv. 42; Luke xxiii. 50; John xix. 38. † 60. Isa. liii. 9. † 63. Matt xvi. 21; xvii. 23; xx. 19; xxvi. 61; Mark viii. 31; x. 34; Luke ix. 22; xviii. 33; xxiv. 6, 7; John ii. 19. † 66. Dan. vi. 17.

ΚΕΦ. κη'. 28.

1 **Ο**ψε δε σαββατων, τη εριφωσκουση εις  
After now sabbath, to the dawning into  
μην σαββατων, ηλθε Μαρια η Μαγδαληνη,  
first of week, came Mary the Magdalene,  
και η αλλη Μαρια, θεωρησαι τον ταφον. 2 **Κ**αι  
and the other Mary, to see the tomb. And  
ιδου, σεισμος εγενετο μεγας· αγγελος γαρ  
lo, a shaking occurred great; a messenger for  
κυριου, καταβας εξ ουρανου, προσελθων απεκυ-  
of a lord, descending from heaven, approaching rolled  
λισε τον λιθον \* [απο της θυρας,] και εκαθητο  
away the stone [from the door,] and sat  
επάνω αυτου. 3 **Η**ν δε η ιδεα αυτου ως αστρα-  
upon it. Was and the aspect of him like light-  
πη, και το ενδυμα αυτου λευκον ως ει χιων.  
ning, and the garments of him white as snow.  
4 **Α**πο δε του φοβου αυτου εσεισθησαν οι  
From and the fear of him shook the  
τηρουντες, και εγενοντο ως ει νεκροι. 5 **Α**ποκ-  
keepers, and became as dead (men.) An-  
ριθεις δε ο αγγελος ειπεταις γυναιξη· **Μ**η  
swearing and the messenger said to the women; Not  
φοβεισθε υμεις· οίδα γαρ, οτι **Ι**ησουν τον  
be afraid you; I know for, that Jesus that  
εσταυρωμενον ζητειτε. 6 **Ο**υκ εστιν ωδε.  
having been crucified you seek. Not he is here;  
ηγερθη γαρ, καθως ειπε. **Δ**ευτε, ιδετε  
he has been raised for, even as he said. Come, see  
τον τοπον, οπου εκειτο ο κυριος. 7 **Κ**αι ταχυ  
the place, where lay the Lord. And quickly  
πορευθεισαι ειπατε τοις μαθηταις αυτου, οτι  
going tell the disciples of him, that  
ηγερθη απο των νεκρων· και ιδου, προαγει  
he has been raised from the dead; and lo, he goes before  
υμας εις την Γαλιλαιαν· εκει αυτον οψεσθε·  
you into the Galilee; there him you will see;  
ιδου, ειπον υμιν.  
lo, I told you.  
8 **Κ**αι εξελθουσαι ταχυ απο του μνημειου  
And coming out quickly from the tomb  
μετα φοβου και χαρας μεγαλης, εδραμον απαγ-  
with fear and joy great, they ran to in-  
γειλαι τοις μαθηταις αυτου. 9 \* [Ως δε επορ-  
form the disciples of him. [As and they  
εγοντο απαγγειλαι τοις μαθηταις αυτου,] και  
went to inform the disciples of him,] and  
ιδου, ο **Ι**ησους απηνητησεν αυταις, λεγων·  
lo, the Jesus met them, saying;  
**Χ**αιρετε. **Α**ι δε προσελθουσαι εκρατησαν αυτου  
Hail you. They and having approached laid hold of him  
τους ποδας, και προσεκυνησαν αυτω. 10 **Τ**οτε  
the feet, and prostrated to him. Then  
λεγει αυταις ο **Ι**ησους· **Μ**η φοβεισθε· υπαγετε,  
says to them the Jesus; Not be afraid; go you,  
απαγγειλατε τοις αδελφοις μου, ινα απελθωσιν  
inform to the brethren of me, so that they may go  
εις την Γαλιλαιαν, κακει με οφονται.  
into the Galilee, and there me they shall see.

CHAPTER XXVIII.

1 † Now after the Sab-  
bath, as it was DAWNING  
to the first day of the  
Week, Mary of MAGDALA,  
and the OTHER Mary,  
went to see the TOMB.

2 And, behold, a great  
Shaking occurred; for an  
Angel of the Lord descend-  
ing from Heaven, came  
and rolled back the STONE;  
and sat upon it.

3 † And his APPEAR-  
ANCE was like Lightning,  
and his VESTMENTS white  
as Snow;

4 and from FEAR of him  
the GUARDS trembled, and  
became as Dead men.

5 And the ANGEL an-  
swering, said to the wo-  
MEN, "Be not you afraid;  
for I know That you seek  
THAT Jesus who was CRU-  
CIFIED.

6 He is not here; for he  
has been raised, even as  
he said. Come, see the  
PLACE where \* he lay.

7 And immediately go  
and tell his DISCIPLES  
That he has been raised  
from the DEAD; and, be-  
hold, † he precedes you to  
GALILEE; there you will  
see Him; behold, I have  
told you."

8 And coming out im-  
mediately from the TOMB,  
with Fear and great Joy,  
they ran to tell his DIS-  
CIPLES.

9 † And, behold, Jesus  
met them, saying, "Re-  
joice!" And THEY having  
approached, clasped his  
FEET, and prostrated to  
him.

10 Then Jesus says to  
them, "Be not afraid; go  
† inform my brethren, so  
that they may go to GALI-  
LEE, and there they will  
see Me."

\* VATICAN MANUSCRIPT.—2. from the door—omit.  
9. as they were going to tell his disciples—omit: so Lachmann and Tischendorf.

† 1. Mark xvi. 1; Luke xxiv. 1; John xx. 1. † 3. Dan x. 6. † 7. Matt. xxvi. 32.  
Mark xvi. 7. † 9. Mark xvi. 9; John xx. 14. † 10. John xx. 17; Rom. viii. 20.

11 Πορευομενων δε αυτων, ιδου, τινες της  
Going away and of them, lo, some of the  
κουστωδιας, ελθοντες εις την πολιν, απηγγειλαν  
keepers, coming into the city, told  
τοις αρχιερευσιν απαντα τα γενομενα. 12 Και  
to the high priests all the (things) having been done. And  
συναχθεντες μετα των πρεσβυτερων, συμβου-  
being assembled with the elders, counsel  
λιον τε λαβοντες, αργυρια ικανα εδωκαν τοις  
and taking, pieces of silver sufficient they gave to the  
στρατιωταις, λεγοντες. 13 Ειπατε, 'Οτι οι  
soldiers, saying; Say you, That the  
μαθηται αυτου, νυκτος ελθοντες, εκλεψαν  
disciples of him by night coming, stole  
αυτον, ημων κοιμωμενων. 14 Και εαν ακουσθη  
him, of us being asleep. And if should be reported  
τουτο επι του ηγεμονος, ημεις πεισομεν αυτον,  
this to the governor, we will persuade him,  
και υμας αμεριμνους ποιησομεν. 15 Οι δε λαβ-  
and you free from care we will make. They and having  
οντες τα αργυρια, επιησαν ως εδιδαχθησαν.  
received the pieces of silver, did as they were taught.  
Και διεφημισθη ο λογος ουτος παρα Ιουδαιοις  
And is spread abroad the word this among Jews  
μεχρι της σημερον.  
till the day.

16 Οι δε ενδεκα μαθηται επορευθησαν εις την  
The and eleven disciples went to the  
Γαλιλαιαν, εις το ορος, ου εταξατο αυτοις ο  
Galilee; to the mountain, where had appointed them the  
Ιησους. 17 Και ιδοντες αυτον, προσεκυνησαν  
Jesus. And seeing him, they prostrated  
αυτω. οι δε εδιστασαν. 18 Και προσελθων ο  
to him: they but doubted. And approaching the  
Ιησους, ελαλεσεν αυτοις, λεγων. Εδοθη μοι  
Jesus, spoke to them, saying; Has been given to me  
πασα εξουσια εν ουρανω και επι γης. 19 Πορευ-  
all authority in heaven and on earth. Going  
θεντες μαθητευσατε παντα τα εθνη, βαπτιζον-  
forth disciple you all the nations, immers-  
τες αυτους εις το ονομα του πατρος και του  
ing them into the name of the father and of the  
υιου και του αγιου πνευματος. 20 διχασκοντες  
son and of the holy spirit; teaching  
αυτους τηρειν παντα, οσα ενετειλαμην υμιν.  
them to observe all, whatever I have charged you.  
Και ιδου, εγω μεθ' υμων ειμι πασας τας ημερας,  
And lo. I with you am all the days,  
εως της συντελειας του αιωνος.  
till the end of the age.

11 And as they were going away, some of the GUARD, entering the CITY, told to the HIGH-PRIESTS All the THINGS which had HAPPENED.

12 And being assembled with the ELDERS, and taking Counsel, they gave a good many Shekels to the SOLDIERS,

13 saying, "Say you, 'that His DISCIPLES came by Night, and stole him, while we slept;'"

14 and if this should be reported to the GOVERNOR, we will persuade him, and make you safe."

15 And they having received the SHEKELS, did as they were instructed; and this SAYING is currently reported among the Jews to \*THIS day.

16 And the ELEVEN Disciples went to GALILEE, to the MOUNTAIN where Jesus had ordered them.

17 And seeing him, they (indeed) prostrated to him; but some doubted.

18 And Jesus approaching, spoke to them, saying, † "All Authority has been imparted to me, in Heaven and on Earth.

19 † Go, disciple All the NATIONS, immersing them into the NAME of the FATHER, and of the SON, and of the HOLY Spirit;

20 † teaching them to observe all things which I have enjoined upon you; and, behold; I am with you all the DAYS, till the CONSUMMATION of the AGE."

\* ACCORDING TO MATTHEW

\* VATICAN MANUSCRIPT.—15. THIS Day.

Subscription—ACCORDING TO MATTHEW.

† 13. Matt. xi. 27; John iii. 35; v. 23; xiii. 3; xvii. 2; Rom. xiv. 9; 1 Cor. xv. 27; Eph. i. 10, 21; Phil. ii. 9-10; 1 Pet. iii. 22. † 13. Mark xvi. 15; Luke xxvi. 47; Rom. x. 18; Col. i. 23. † 20. Acts ii. 42.

\*[ΕΤΑΙΓΕΛΙΣΜ] ΚΑΤΑ ΜΑΡΚΟΝ.

[GLAD TIDINGS] BY MARK.

\*ACCORDING TO MARK.

ΚΕΦ. α'. 1.

<sup>1</sup> Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ  
A beginning of the glad tidings of Jesus Christ, a son  
τοῦ θεοῦ. <sup>2</sup> Ὡς γέγραπται ἐν Ἠσαΐα τῷ προ-  
of the God. As it is written in Esaias the pro-  
φήτῃ· “Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἀγγέλου  
phet; “Lo, I send the messenger  
μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν  
of me before face of thee, who will prepare the  
ὁδὸν σου. <sup>3</sup> Φωνὴ βοῶντος ἐν τῇ ἐρημῷ· “Ἐτοι-  
way of thee. A voice crying out in the desert; Make  
μασατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς  
you ready the way of a lord, straight make you the  
τριβὰς αὐτοῦ.” <sup>4</sup> Ἐγένετο Ἰωάννης βαπτίζων  
beaten ways of him;” Was John dipping  
ἐν τῇ ἐρημῷ, καὶ κηρύσσων βάπτισμα μετα-  
in the desert, and publishing a dipping of refor-  
νοίας εἰς ἀφεσιν ἁμαρτιῶν. <sup>5</sup> Καὶ ἐξεπορεύετο  
mation into forgiveness of sins. And went out  
πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱερο-  
to him all the Judea country, and the Jeru-  
σολυμίται πάντες· καὶ ἐβαπτίζοντο ἐν τῷ  
salem all; and were dipped in the  
Ἰορδάνῃ ποταμῷ ὑπ’ αὐτοῦ, ἐξομολογούμενοι  
Jordan river by him, confessing  
τὰς ἁμαρτίας αὐτῶν. <sup>6</sup> Ἦν δὲ Ἰωάννης ἐνδεδυ-  
the sins of them. Was now John having been  
μένος τριχὰς καμηλοῦ, καὶ ζωνὴν δερματίνην  
clothed hairs of a camel, and a belt made of skin  
περικύβηντος αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ  
around the loins of him, and eating locusts and  
μέλι ἀγρίου. Καὶ ἐκήρυσσε λέγων· Ἐρχεται  
honey wild. And he cried out saying; Comes  
ἡ ἰσχυροτέρα μου ὀπίσω \* [μου,] οὐδ’ οὐκ  
the mightier of me after [me,] of whom not  
εἰμι ἱκανὸς κυψάσθαι τὸν ἵμαντα τῶν  
I am worthy bowed down to loose the string of the  
ὑποδημάτων αὐτοῦ. <sup>8</sup> Ἐγὼ \* [μεν] ἐβαπτισα  
sandals of him. I [indeed] dipped  
ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν  
you in water; he but will dip you in  
πνεύματι ἁγίῳ.  
spirit holy.

<sup>9</sup> \* [Καὶ] ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις,  
[And] it came to pass in those the days,  
ἦλθεν Ἰησοῦς ἀπὸ Ναζαρεθ τῆς Γαλιλαίας, καὶ  
came Jesus from Nazareth of the Galilee, and

CHAPTER I.

<sup>1</sup> The Beginning of the  
GLAD TIDINGS of Jesus  
Christ, the Son of \* God;

<sup>2</sup> as it is written \*† in  
the PROPHETS, † “Behold,  
“\* I send my MESSENGER  
“before thy Face, who will  
“prepare thy WAY.

<sup>3</sup> † “A Voice proclaim-  
“ing in the DESERT, ‘Pre-  
“pare the WAY for the  
“Lord, make the HIGH-  
“WAYS straight for him.”

<sup>4</sup> † John was immersing  
in the DESERT, and pub-  
lishing an Immersion of  
Reformation for Forgive-  
ness of Sins.

<sup>5</sup> † And resorted to him  
All the COUNTRY of JU-  
DEA, and all THOSE of  
Jerusalem, and were im-  
mersed by him in the  
RIVER JORDAN, confessing  
their SINS.

<sup>6</sup> † Now John was cloth-  
ed in Camel’s Hair, with  
a Leathern Girdle encir-  
cling his WAIST; and  
eating Locusts and Wild  
Honey.

<sup>7</sup> And he proclaimed,  
saying, † “The POWERFUL  
ONE comes after me; for  
whom I am not worthy  
to stoop down and untie  
the STRINGS of his SAN-  
DALS.

<sup>8</sup> † I immerse you in  
Water, but he will im-  
merse you in holy Spirit.”

<sup>9</sup> † And it occurred, in  
Those DAYS, that Jesus  
came from Nazareth of  
GALILEE, and was im-

\* VATICAN MANUSCRIPT.—Title—ACCORDING TO MARK. 1. God. 2. ISAIAH  
the PROPHET. 2. I send. 7. me—omit. 8. indeed—omit. 9. And—omit.

† 2. As the common reading has an immense majority in its favor, and some noted ver-  
sions; as the quotation is from two different prophecies, Mal. iii. 1, and Isa. xl. 2, 3, of which  
the nearest is not from Isaiah, but from Malachi; and as the Jews often say, “As it is writ-  
ten in the Prophets,” yet it is never said in the N. T. written in a prophet, but by him; there  
seems to be no just ground for departing from the received text.—Campbell, Whitby, Lightfoot.

† 2. Mal. iii. 1; Matt. xi. 10; Luke vii. 27. † 3. Isa. xl. 3; Matt. iii. 3; Luke iii. 4;  
John i. 23. † 4. Matt. iii. 1; Luke iii. 3; John iii. 23. † 5. Matt. iii. 5. † 6.  
Matt. iii. 4. † 7. Matt. iii. 11; John i. 27; Acts xiii. 25. † 8. Acts i. 6; ii. 2-4;  
xi. 16; xix. 4; 1 Cor. xii. 13. † 9. Matt. iii. 13; Luke iii. 21.



εβαπτισθη ὑπο Ἰωαννου εἰς τὸν Ἰορδανην. <sup>10</sup> Καὶ  
was dipped by John into the Jordan. And  
εὐθεὺς ἀναβαίνων ἀπο τοῦ ὕδατος, εἶδε σχιζο-  
immediately ascending from the water, he saw rend-  
μενους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα, ὡς  
ing the heavens, and the spirit, as  
περίστεραν, καταβαίνον ἐπ' αὐτόν. <sup>11</sup> Καὶ  
a dove, descending upon him. And  
φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· "Σὺ εἶ ὁ  
a voice came out of the heavens; "Thou art the  
υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδοκῆσα."

<sup>12</sup> Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς  
And immediately the spirit him casts into  
τὴν ἐρημὸν. <sup>13</sup> Καὶ ἦν ἐν τῇ ἐρημῷ ἡμέρας  
the desert. And he was in the desert days  
τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ σατανα,  
forty, being tempted by the adversary,  
καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ ἀγγελοὶ διη-  
and was with the wild beasts; and the messengers min-  
κονοῦν αὐτῷ.

<sup>14</sup> Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην,  
After now the to be delivered up the John,  
ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων  
came the Jesus into the Galilee, preaching  
τὸ εὐαγγέλιον \* [τῆς βασιλείας] τοῦ θεοῦ,  
the glad tidings [of the kingdom] of the God,

<sup>15</sup> καὶ λεγὼν· Ὅτι πεπληρωται ὁ καιρὸς, καὶ  
and saying; That has been fulfilled the season, and  
ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε, καὶ  
has come nigh the majesty of the God; reform you, and  
πίστευτε ἐν τῷ εὐαγγελίῳ. <sup>16</sup> Περιπατῶν δὲ  
believe you in the good message. Walking and

παρα τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμωνα  
by the sea of the Galilee, he saw Simon  
καὶ Ἀνδρεάν τὸν ἀδελφὸν αὐτοῦ, ἀμφιβαλλόντας  
and Andrew the brother of him, casting  
ἀμφιβληστρον ἐν τῇ θαλάσσῃ· ἦσαν γὰρ  
a fishing net in the sea; they were for

ἄλιεις. <sup>17</sup> Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Δεῦτε  
fishers. and said to them the Jesus; Come  
ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενεσθαι ἄλιεις  
after me, and I will make you to be fishers  
ἀνθρώπων. <sup>18</sup> Καὶ εὐθεὺς ἀφέντες τὰ δίκτυα  
of men. And immediately leaving the nets

αὐτῶν, ἠκολούθησαν αὐτῷ. <sup>19</sup> Καὶ προβάς  
of them, they followed him. And going  
\* [ἐκεῖθεν] ὀλίγον, εἶδεν Ἰακώβον τὸν τοῦ  
[thence] a little, he saw James the of the  
Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,  
Zebedee, and John the brother of him,  
καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ  
and themselves in the ship were mending the  
δίκτυα· <sup>20</sup> καὶ εὐθεὺς ἐκάλεσεν αὐτοὺς. Καὶ  
nets; and immediately he called them. And

mersed by John in the  
JORDAN.

<sup>10</sup> † And ascending from  
the WATER, instantly he  
saw the HEAVENS open-  
ing, and the SPIRIT, like  
a Dove descending upon  
him.

<sup>11</sup> And a Voice came  
from the HEAVENS, say-  
ing, † "Thou art my SON,  
the BELOVED; in thee I  
delight."

<sup>12</sup> † And immediately  
the SPIRIT sent Him forth  
into the DESERT.

<sup>13</sup> And he was in the  
DESERT forty Days, being  
tempted by the ADVER-  
SARY; and was among  
the WILD BEASTS; and  
the ANGELS served him.

<sup>14</sup> † Now after JOHN  
was imprisoned, JESUS  
came into GALILEE, pub-  
lishing the GLAD TIDINGS  
of GOD,

<sup>15</sup> and saying, † "The  
TIME has been accom-  
plished, and GOD'S ROYAL  
MAJESTY has approached;  
† Reform, and believe in  
the GOOD MESSAGE."

<sup>16</sup> † \* And as he was  
passing along by the LAKE  
of GALILEE, he saw Si-  
mon, and Andrew \* the  
BROTHER of Simon, cast-  
ing a Drag into the  
LAKE; for they were Fish-  
ermen.

<sup>17</sup> And JESUS said to  
them, "Come, follow me,  
and I will make you Fish-  
ers of Men.

<sup>18</sup> And instantly † leav-  
ing \* the NETS, they fol-  
lowed him.

<sup>19</sup> † And going forward  
a little, he saw THAT  
James who is the son of  
ZEBEDEE, and John his  
BROTHER; they also were  
in the BOAT repairing the  
NETS;

<sup>20</sup> and he immediately

\* VATICAN MANUSCRIPT.—11. thee I delight.

And as he was passing along by.

NETS.

19. thence—omit.

14. of the kingdom—omit.

18. the brother of Simon, casting.

16.

18. the

† 10. Matt. iii. 16; John i. 32.

† 14. Matt. iv. 12, 23.

† 16. Matt. iv. 10; Luke v. 4.

† 11. Mark ix. 7.

† 15. Dan. ix. 25; Gal. iv. 4; Eph. i. 10.

† 18. Matt. xix. 27; Luke v. 11.

† 12. Matt. iv. 1; Luke iv. 1.

† 15. Matt. iv. 17.

† 19. Matt. iv. 21.

αφεντες τον πατερα αυτων Ζεβεδαιον εν  
leaving the father of them Zebedee in  
τη πλοιη μετα των μισθωτων, απηλθον  
the ship with the hirelings, they went  
οπισω αυτου.  
after him.

21 Και εισπορευονται εις Καπερναουμ· και  
And they went into Capernaum; and  
ευθεως τοις σαββασιν εισελθων εις την συνα-  
immediately to the sabbath going into the syna-  
γωγην, εδιδασκε. 22 Και εξεπλησσοντο επι  
gogue, he taught. And they were amazed at  
τη διδαχη αυτου· ην γαρ διδασκων αυτους ως  
the teaching of him; he was for teaching them as  
εξουσιαν εχων, και ουχ ως οι γραμματεϊς.  
authority having, and not as the scribes.

23 Και ην εν τη συναγωγη αντων ανθρωπος εν  
And was in the synagogue of them a man in  
πνευματι ακαθαρτω, και ανεκραξε, 24 λεγων·  
spirit unclean, and he cried out, saying,  
\*[Εα,] τι ημιν και σοι, Ιησου Ναζαρηνε,  
[Let alone,] what to us and to thee, Jesus O Nazarene,  
ηλθες απολεσαι ημας; οίδα σε τις ει, ο  
comest thou to destroy us; I know thee who thou art, the  
αγιος του θεου. 25 Και επετιμησεν αυτω ο  
holy of the God. And rebuked him the  
Ιησους, λεγων· Φιμωθητι, κα· εξελθε εξ αυτου.  
Jesus, saying; Be silent, and come out of him.

26 Και σπαραξαν αυτον το πνευμα το ακαθαρτον,  
And convulsing him the spirit the unclean,  
και κραξαν φωνη μεγαλη, εξηλθεν εξ αυτου.  
and crying a voice great, came out of him.

27 Και εθαμβηθησαν παντες, ωστε συζητειν  
And they were astonished all, so as to reason  
προς αυτους, λεγοντες· Τι εστι τουτο, τις η  
among themselves, saying; What is this? what the  
διδαχη η καινη αυτη; οτι κατ' εξουσιαν και  
teaching the new this; that with authority even  
τοις πνευμασι τοις ακαθαρτοις επιτασσει και  
to the spirits to the unclean he enjoins and  
οπακουσιν αυτω. 28 Εξηλθε δε η ακοη  
they hearken to him. Went out and the report  
αυτου ευθυς εις ολην την περιχωρον της  
of him forthwith into whole the country of the  
Γαλιλαιας.  
Galilee.

29 Και ευθεως, εκ της συναγωγης εξελθοντες,  
And instantly, out of the synagogue being come,  
ηλθον εις την οικιαν Σιμωνος και Ανδρεου,  
he went into the house of Simon and Andrew,  
μετα Ιακωβου και Ιωαννου. 30 Η δε πενθερα  
with James and John. The and mother-in-law  
Σιμωνος κατεκειτο πυρεσσουσα· και ευθεως  
of Simon was laid down having a fever; and immediately  
λεγουσιν αυτω περ' αυτης. 31 Και προσελθων  
they spoke to him about her. And coming

called them; and leaving  
their FATHER Zebedee in  
the BOAT with the HIRED  
SERVANTS, they followed  
him.

21 † And they went to  
Capernaum; and on the  
SABBATH, entering the  
SYNAGOGUE, he taught  
the people;

22 † and they were  
struck with awe at his  
mode of INSTRUCTION;  
for he taught them, as  
possessing Authority, and  
not as the SCRIBES.

23 † Now there was in  
their SYNAGOGUE, a Man  
with an impure Spirit;  
and he exclaimed,

24 saying, "What hast  
thou to do with us, Jesus  
Nazarene? Comest thou  
to destroy us? I know  
thee who thou art, the  
HOLY ONE OF GOD."

25 And JESUS rebuked  
it, saying, † "Be silent,  
and come out of him."

26 And the IMPURE  
SPIRIT, † having convulsed  
him, and having cried  
with a loud Voice, came  
out of him.

27 And they were all so  
astonished, as to reason  
\* with themselves, saying,  
"What is this? \* A new  
Doctrine? With Author-  
ity he commands even the  
IMPURE SPIRITS, and they  
obey him."

28 And his FAME soon  
spread abroad \* every-  
where throughout the En-  
tire REGION of GALILEE.

29 † And being come  
out of the SYNAGOGUE,  
he immediately went into  
the HOUSE of Simon and  
Andrew with James and  
John.

30 Now Simon's MOTH-  
ER-IN-LAW lay sick of a  
fever, and forthwith they  
spoke to him about her.

31 And approaching, he

\* VATICAN MANUSCRIPTS.—24. Let alone—omit.  
new Doctrine? With Authority.

27. with themselves.

27. A

28. everywhere throughout.

† 21. Matt. iv. 13; Luke iv. 31.

† 22. Matt. vii. 28.

† 23. Luke iv. 33.

† 24

Matt. viii. 29. † 25. ver. 34; Mark iii. 12.

† 26. Mark ix. 20.

† 29. Matt.

viii. 14; Luke iv. 38.

ἤγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς·  
he raised her, having laid hold of the hand of her;  
καὶ ἀφῆκεν αὐτήν ὁ πυρετός \* [εὐθὺς]· καὶ  
and left her the fever [immediately;] and  
διηκόνει αὐτοῖς.  
ministered to them.

32 Ὁψίας δὲ γενομένης, ὅτε ἐδύ ὁ ἥλιος,  
Evening and being come, when set the sun,  
ἐφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας,  
they brought to him all those sickness having,  
καὶ τοὺς δαιμονιζομένους· 33 καὶ ἡ πόλις  
and those being demonized; 33 and the city  
ὅλη ἐπισυνήγμενη ἦν πρὸς τὴν θύραν. 34 Καὶ  
whole having been assembled was at the door. And  
ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποικίλαις  
he healed many sick having various  
νόσοις· καὶ δαιμονία πολλὰ ἐξεβάλε, καὶ οὐκ  
diseases; and demons many he cast out, and not  
ἠφιε λαλεῖν τὰ δαιμονία, ὅτι ᾔδεισαν αὐτόν.  
allowed to speak the demons, because they knew him.  
35 Καὶ πρῶι, ἐννυχὸν λίαν, ἀναστὰς ἐξῆλθε,  
And early, night much, having arisen he went out,  
\* [καὶ ἀπηλθεν] εἰς ἐρημὸν τόπον, κακεῖ  
[and departed] into a desert place, and there  
προσηύχετο. 36 Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων  
prayed. And eagerly followed him the Simon  
καὶ οἱ μετ' αὐτοῦ. 37 Καὶ εὗροντες αὐτόν,  
and those with him. And having found him,  
λεγουσιν αὐτῷ· Ὅτι πάντες ζητοῦσι σε.  
they say to him; That all seek thee.

38 Καὶ λέγει αὐτοῖς· Ἀγωμεν εἰς τὰς ἐχομέ-  
And he says to them; We must go into the neigh-  
νας κωμοπολεῖς, ἵνα καὶ ἐκεῖ κηρυξῶ· εἰς  
boring towns, that also there I may preach; for  
τοῦτο γὰρ ἐξεληλυθα. 39 Καὶ ἠν κηρύσσων  
this because I have come out. And he was proclaiming  
εἰς τὰς συναγωγὰς αὐτῶν, εἰς ὅλην τὴν Γαλι-  
in the synagogues of them, in whole the Galili-  
λαιαν, καὶ τὰ δαιμονία ἐκβαλλὼν. 40 Καὶ  
lee, and the demons casting out. And  
ἐρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐτόν,  
comes to him a leper, beseeching him,  
\* [καὶ γονυπετῶν αὐτόν, καὶ] λέγων αὐτῷ·  
[and kneeling him, and] saying to him,  
Ὅτι εἰάν θέλῃς, δύνασαι με καθαρίσαι. 41  
That if thou wilt, thou art able me to cleanse. 41  
δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτεινας τὴν χεῖρα,  
and Jesus being moved with pity, stretching out the hand,  
ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ· Θέλω, καθα-  
touched of him, and says to him: I will, be thou  
ρισθητί. 42 Καὶ \* [εἰπόντος αὐτοῦ,] εὐθὺς  
cleansed. And [having said of him,] immediately  
ἀπηλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἀκαθάρτισθ.  
departed from him the leprosy, and he was cleansed.  
43 Καὶ ἐμβριμῆσαμενος αὐτῷ, εὐθὺς ἐξεβάλεν  
And having strictly charged him, immediately he sent forth

took hold of her HAND, raised her up, and the FEVER left her, and she served them.

32 † And Evening being come, when the SUN was set, they brought to him ALL the SICK, and the DEMONIACS;

33 and the whole CITY assembled at the door.

34 And he cured Many sick of Various Disorders, and expelled many Demons; † and permitted not the DEMONS to speak, because they knew \* him to be the Christ.

35 † And having arisen very early in the Morning, he went out into a Desert Place, and there prayed.

36 And \* Simon and THOSE with him eagerly followed him.

37 And having found him, they say to him, "All seek thee."

38 And he says to them, † "We must go \* elsewhere, into the ADJACENT Towns, that I may proclaim there also; for this I have come forth."

39 † And \* he went and proclaimed to them in their SYNAGOGUES throughout All GALILEE, and cast out the DEMONS.

40 † And a Leper comes to him, beseeching him, saying, "If thou wilt, thou canst cleanse Me."

41 And \* he, being moved with pity, extending \* his HAND, touched him, and says to him, "I will; be thou cleansed."

42 And immediately the LEPROSY departed from him, and he was cleansed.

43 And having strictly charged him, he forthwith sent him away,

\* VATICAN MANUSCRIPT.—31. immediately—omit.

35. and departed—omit.

and proclaimed to them in.

being moved.

41. his HAND.

† 32. Matt. viii. 16; Luke iv. 40.

† 35. Luke iv. 42.

† 40. Matt. viii. 2; Luke v. 12.

36. Simon.

40. and kneeling down to him, and—omit.

† 33. Luke iv. 43.

34. him to be the Christ.

38. elsewhere, into.

39. he went

41. he,

† 34. Mark iii. 22; Luke iv. 41; Acts xvi. 17, 18

† 39. Matt. iv. 23; Luke iv. 41.

αὐτον, <sup>44</sup> και λεγει αυτω· 'Ορα, μηδενι μηδεν  
him, and says to him; See, to no one anything  
ειπης· αλλ' ὑπαγε, σεαυτον δειξον τῷ ἱερεί,  
thou tell; but go, thyself show to the priest,  
και προσενεγκε περι του καθαρισμου σου δ  
and offer for the purification of thee what  
προσεταιξε Μωσης, εις μαρτυριον αυτοις. <sup>45</sup> 'Ο  
enjoined Moses, for a witness to them. He  
δε εξελθων ηρξατο κηρυσσειν πολλα και διαφη-  
but going out began to publish many (things) and spread  
μιζειν τον λογον, ὥστε μηκετι αυτον δυνασθαι  
abroad the word, so as no longer him to be able  
φανερως εις πολιν εισελθειν· αλλ' εξω εν  
publicly into a city to enter; but without in  
ερημοις τοποις ην, και ηρχοντο προς αυτον  
desert places he was, and they went to him  
πανταχοθεν.  
from all parts.

ΚΕΦ. β'. 2.

<sup>1</sup> Και παλιν εισηλθεν εις Καπερναουμ δι'  
And again he went into Capernaum after  
ἡμερων· και ηκουσθη, ὅτι εις οικον εστι.  
days; and it was reported, that into a house he is.  
<sup>2</sup> Και \* [ευθεως] συνηχθησαν πολλοι, ὥστε  
And [immediately] were gathered together many, so as  
μηκετι χωρειν μηδε τα προς την θυραν· και  
no longer to contain not even the places near the door; and  
ελαλει αυτοις τον λογον. <sup>3</sup> Και ερχονται προς  
he spake to them the word. And they come to  
αυτον παραλυτικον φεροντες, αιρομενον ὑπο  
him a paralytic bringing, being carried by  
τεσσαρων. <sup>4</sup> Και μη δυναμενοι προσεγγισαι  
four. And not being able to come nigh  
αυτω δια τον οχλον, απεστεγασαν την  
to him through the crowd, they uncovered the  
στεγην, ὅπου ην· και εξορυξαντες χαλωσι  
roof, where he was; and having dug through they let down  
τον κραββατον, εφ' ὃ παραλυτικος κατε-  
the bed, upon which the paralytic was  
κειτο. <sup>5</sup> Ἰδων δε ὁ Ἰησους την πιστιν αυτων,  
laid. Seeing and the Jesus the faith of them,  
λεγει τῷ παραλυτικῷ· Τεκνον, αφενται σου  
says to the paralytic; Son, are forgiven of thee  
αἱ ἁμαρτιαι. <sup>6</sup> Ἦσαν δε τινες των γραμματεων  
the sins. Were but some of the scribes  
εκει καθημενοι και διαλογιζομενοι εν ταις  
there sitting and reasoning in the  
καρδιαις αυτων· <sup>7</sup> Τι οὗτος οὕτω λαλει βλασ-  
hearts of them; Why this thus speaks blas-  
φημιας· τις δυναται αφιεναι ἁμαρτιας, ει μη  
phemy? who is able to forgive sins, if not  
εις ὁ θεος; <sup>8</sup> Και ευθεως επιγινους ὁ Ἰησους  
see the God? And immediately knowing the Jesus

44 and says to him,  
† "See, that thou say no-  
thing to any one; but  
go, show Thyself to the  
PRIEST, and present for  
thy PURIFICATION, those  
things which Moses com-  
manded, † for Notifying  
(the cure) to the people."  
45 † But HE going out,  
began to publicly pro-  
claim and divulge the  
THING, so that he could  
no longer openly enter a  
City, but was without in  
Desert Places; and they  
resorted to him from all  
parts.

CHAPTER II.

1 And after some Days,  
† he again entered Caper-  
naum; and it was re-  
ported That he was in a  
House.  
2 And Many were gath-  
ered together; so that (the  
house) could not contain  
them, nor the PARTS at the  
DOOR; and he spake the  
WORD to them.  
3 And they come \* bring-  
ing to him a Paralytic,  
carried by Four.  
4 And being unable to  
approach him, because of  
the CROWD, they uncov-  
ered the ROOF where he  
was; and having dug  
through, they lowered the  
† COUCH on which the  
PARALYTIC was laid.  
5 Now JESUS perceiv-  
ing their FAITH, says to  
the PARALYTIC, "Son, thy  
SINS are forgiven."  
6 But there were some  
of the SCRIBES sitting,  
and reasoning in their  
HEARTS,  
7 \* "Why thus speaks  
this man? He blasphemes!  
Who can forgive Sins, but  
the One God?"  
8 And JESUS, immedi-

\* VATICAN MANUSCRIPT.—2. immediately—omit.  
this man thus speaks? He blasphemes! Who can.

3. bringing to him. 7. That

† 44. See Notes on Matt. viii. 3, 4. † 4. Eastern beds are light and moveable, con-  
sisting of a mattress and two quilts. Dr. Russell tells us, that their beds consist of a mat-  
trass laid on the floor, and over this a sheet, (in winter a carpet, or some such woollen  
covering,) the other sheet being sewed to the quilt. A divan cushion often serves for  
a pillow.

† 44. Lev. xiv. 3, 4, 10; Matt. viii. 4; Luke v. 14  
ix. 1; Luke v. 18.

† 45. Luke v. 15.

† 1. Matt.

τῷ πνεύματι αὐτοῦ, ὅτι \* [οὕτως] αὐτοὶ διαλο-  
to the spirit of himself, that [them] they rea-  
γίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς· Τί ταῦτα  
reasoned among themselves, said to them; Why these (things)  
διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 9 ὅτι  
reason you in the hearts of you? Which  
ἐστὶν ευκοπώτερον; εἰπεῖν τῷ παραλυτικῷ·  
is easier? to say to the paralytic;  
Ἀφεῶνται σοὶ αἱ ἁμαρτίαι; ἢ εἰπεῖν· Ἐγείρε,  
Are forgiven of thee the sins; or to say; Arise,  
ἄρῃ σου τὸν κραββάτον, καὶ περιπατεῖ;  
take up of thee the bed, and walk?

10 Ἐπεὶ δὲ εἶδητε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ  
That but you may know, that authority has the son of the  
ἀνθρώπου ἐπὶ τῆς γῆς ἀφιεῖν ἁμαρτίας· (λέγει  
man on the earth to forgive sins; [he says  
τῷ παραλυτικῷ]) 11 Σοὶ λέγω· Ἐγείρε, ἄρῃ  
to the paralytic; To thee I say; Arise, take up  
τὸν κραββάτον σου, καὶ ὑπάγε εἰς τὸν οἶκόν  
the bed of thee, and go into the house  
σου. 12 Καὶ ἠγέρθη εὐθεὺς, καὶ ἦρας τὸν  
of thee. And he was raised immediately, and taking up the  
κραββάτον, ἐξηλθεν ἐναντίον πάντων· ὥστε  
bed, went out in presence of all; so as  
ἐξίστασθαι πάντας, καὶ δοξαζεῖν τὸν θεόν,  
to astonish all, and to glorify the God,  
λέγοντας· Ὅτι οὐδεποτε οὕτως εἶδομεν.  
saying; That never thus we saw.

13 Καὶ ἐξῆλθε παλιν παρα τὴν θάλασσαν·  
And he went out again by the sea.  
καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδι-  
and all the crowd came to him, and he  
δάσκει αὐτούς. 14 Καὶ παραγὼν εἶδε Λεβὶ τὸν  
taught them. And passing on he saw Levi the  
τοῦ Ἀλφαίου, καθήμενον ἐπὶ τῷ τελωνίῳ, καὶ  
of the Alphaeus, sitting at the custom house, and  
λέγει αὐτῷ· Ἀκολουθεῖ μοι. Καὶ ἀναστὰς  
says to him; Follow me. And rising up  
ἠκολούθησεν αὐτῷ.  
he followed him.

15 Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν  
And it happened in the to recline at table him in  
τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρ-  
the house of him, and many publicans and sin-  
τῶλοι συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς  
ners reclined with the Jesus and the disciples  
αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν  
of him; they were for many, and they followed  
αὐτῷ. 16 Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι  
him. And the scribes and the Pharisees  
ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελῶν καὶ  
seeing him eating with the publicans and  
ἁμαρτῶν, ἐλέγον τοῖς μαθηταῖς αὐτοῦ· \* [Τί  
sinners, said to the disciples of him; [Why]  
ὁ μετὰ τῶν τελῶν καὶ ἁμαρτῶν ἐσθίει;  
that with the publicans and sinners he eats

are they perceiving in his  
SPIRIT, that they reason-  
ed among themselves, \* he  
says to them, "Why do  
you reason thus in your  
HEARTS?"

9 † Which is easier? to  
say to the PARALYTIC,  
"Thy SINS are forgiven;"  
or to say (with effect),  
"Arise, take Thy COUCH,  
and walk?"

10 But that you may  
know That the SON of  
MAN has Authority on  
EARTH to forgive Sins,"  
(he says to the PARA-  
LYTIC.)

11 "I say to thee, Arise,  
take up thy COUCH, and  
go to thy HOUSE."

12 And he was raised  
immediately, and taking  
up the COUCH, went out  
in presence of all; so that  
they were all amazed, and  
glorified God, saying, "We  
never say anything like  
this!"

13 And he went out  
again by the LAKE; and  
All the CROWD resorted  
to him, and he taught  
them.

14 † And passing along,  
he saw THAT LEVI who is  
the son of ALPHEUS, sit-  
ting at the TAX-OFFICE,  
and says to him, "Follow  
me." And arising, he fol-  
lowed him.

15 † And it occurred,  
while he RECLINED AT  
TABLE in his HOUSE,  
Many Tribute-takers and  
Sinners also reclined with  
JESUS and his DISCIPLES;  
for they were Many, and  
they followed him.

16 And the SCRIBES \* of  
the PHARISEES observing  
him eating with the TRIB-  
UTE-TAKERS and † Sin-  
ners, said to his DISCI-  
PLES, "He eats with  
TRIBUTE-TAKERS and Sin-  
ners!"

\* VATICAN MANUSCRIPT—8, thus—omit.  
PHARISEES saw him eat. 16. Why—omit.

2. he says to them.

16. of 16.

† 16. By *amartoloi*, sinners, the Gentiles or heathen are generally understood in the  
pels, for this was a term the Jews never applied to any of themselves.—Clarke.

† 9. Matt. ix. 8.

† 24. Matt. ix. 9; Luke 5. 27.

† 16. Matt. ix. 10.

\*[και πίνει:] 17 Και ακουσας ο Ιησους λεγει  
[and drinks?] And hearing the Jesus says  
αυτοις· Ου χρεϊαν εχουσιν οι ισχυοντες  
to them; No need have those being well  
ιατρον, αλλ' οι κακως εχοντες. Ουκ ηλθου  
if a physician, but those sick being. Not I came  
καλεσαι δικαιους αλλα αμαρτωλους.  
to call just (ones) but sinners.

18 Και ησαν οι μαθηται Ιωαννου και οι Φαρι-  
And were the disciples of John and the Phari-  
σαιοι νηστευοντες· και ερχονται, και λεγουσιν  
sees fasting; and they come, and they say  
αυτω· Διατι οι μαθηται Ιωαννου και οι των  
to him; Why the disciples of John and those of the  
Φαρισαιων νηστεουσιν, οι δε σοι μαθηται  
Pharisees fast, those but to thee; disciples  
ου νηστεουσιν; 19 Και ειπεν αυτοις ο Ιησους·  
not fast? And said to them the Jesus;

Μη δυναται οι υιοι του νυμφωνος, εν φ' ο  
Not are able the sons of the bride-chamber, in which the  
νυμφιος μετ αυτων εστι, νηστεειν; δσον  
bridegroom with them, is, to fast? so long  
χρονον μετ' εαυτων εχουσι τον νυμφιον, ου  
a time with themselves they have the bridegroom, not  
δυναται νηστεειν. 20 Ελευσονται δε ημεραι,  
are able to fast. Will come but days,

οταν απαρθη απ αυτων ο νυμφιος, και  
when may be taken away from them the bridegroom, and  
τοτε νηστεουσιν εν εκεινη τη ημερα. 21 Ουδεις  
then they will fast in that the day. No one.

επιβλημα ρακους αγναφου επιραπτει επι  
a patch of cloth unfilled sews on  
ιματιω παλαιω· ει δε μη, αιρει το πληρωμα  
of a mantle old; if but not, takes away the patch

αυτου το καινον του παλαιου, και χειρον  
of itself the new of the old, and worse  
σχισμα γινεται. 22 Και ουδεις βαλλει οινον  
a rent becomes. And no one puts wine

νεον εις ασκους παλαιους· ει δε μη, ρησσει ο  
new into bottles old; if but not, bursts the  
οινος ο \* [νεος] τους ασκους, και ο ρινος  
wine the [new] the bottles, and the wine  
εκχειται, και οι ασκοι απολυνται· αλλα οινον  
is spilled, and the bottles are lost; but wine  
νεον εις ασκους καινους βλητεον.  
new into bottles new must be put.

23 Και εγενετο παραπορευεσθαι αυτον εν τοις  
And it came to pass to go him in the  
σαββασι δια των σποριμων, και ηρξαντο οι  
sabbath through the corn-fields, and began the  
μαθηται αυτου οδον ποτειν τιλλοντες τους  
disciples of him a way to make plucking the  
σταχυας. 24 Και οι Φαρισαιοι ελεγον αυτω·  
ears of corn. And the Pharisees said to him;

Ιδε, τι ποιουσιν εν τοις σαββασιν, ο ουκ  
See, why do they in the sabbath, what not

17 And Jesus having heard it, says to them, "THEY being in HEALTH have no Need of a Physician, but THEY who are SICK. I came not to call the Righteous, but Sinners."

18 † Now the DISCIPLES of John and the PHARISEES were fasting; and they come and say to him, "Why do the DISCIPLES of John, \*and the DISCIPLES of the PHARISEES fast, but THINE fast not?"

19 And JESUS replied, "Can the BRIDEMEN fast, while the BRIDEGROOM is with them? During the time they have the BRIDEGROOM with them, they cannot fast."

20 But the Days will come, when the BRIDEGROOM will be taken from them, and then they will fast in That DAY.

21 No one sews a Piece of undressed Cloth on to an old Garment; if so, the NEW PIECE of itself takes away from the OLD, and a worse Rent is made.

22 And no one puts new Wine into † old Skins; if so, the WINE \* will burst the SKINS; and the WINE will be lost, and the SKINS; but new Wine into new Skins.

23 † And it happened, that he \* was passing through the FIELDS OF GRAIN on the SABBATH, and his DISCIPLES began, as they \* made their way, to pluck the HEADS OF GRAIN.

24 And the PHARISEES said to him, "See, why do they on the SABBATH what is not lawful?"

\* VATICAN MANUSCRIPT.—16. and drinks—omit.

PHARISEES fast, but THINE fast not? and the wine will be lost, and the skins; but new Wine into new Skins.

† 22. See Note in Matt. ix. 17.

† 17. Matt. ix. 12, 13; Luke v. 31, 32. Mark xii. 1; Luke vi. 1.

18. and the DISCIPLES of the

22. new—omit.

23. will burst the skins.

24. was

passing through.

23. made their way, to pluck.

† 18. Matt. ix. 14; Luke v. 23

† 17

εξεστι; <sup>25</sup> Και αὐτος ελεγεν αυτοις· Ουδεποτε  
is lawful? And he said to them: Never  
ανεγνωτε, τι εποιησε Δαυιδ, οτε χρειαυ εσχε,  
have you known, what did David, when need he had,  
και επεινασεν, αὐτος και οἱ μετ' αὐτου;  
and was hungry, he and those with him;  
<sup>26</sup> \* [Πως] εισηλθεν εις τον οικον του θεου,  
[How] he went into the house of the God,  
επι Αβιαθαρ του αρχιερεως, και τους αρτους  
to Abiathar of the high-priest, and the loaves  
της προθεσεως εφαγεν, ους ουκ εξεστι φαγειν  
of the presence did eat, which not is lawful to eat  
ει μη τοις ιερευσι, και εδωκε και τοις συν  
if not the priests, and he gave also to those with  
αυτω ουσι; <sup>27</sup> Και ελεγεν αυτοις· Το σαβ-  
him being? And he said to them; The sab-  
βατον δια τον ανθρωπον εγενετο, ουχ' δ  
bath because of the man was made, not the  
ανθρωπος δια το σαββατον. <sup>28</sup> Ωστε κυριος  
man because of the sabbath. So that a lord  
εστιν δ υιος του ανθρωπου και του σαββατου.  
is the son of the man even of the sabbath.

ΚΕΦ. γ'. 3.

<sup>1</sup> Και εισηλθε παλιν εις την συναγωγην·  
And he entered again into the synagogue;  
και ην εκει ανθρωπος εξηραμμενην εχων την  
and was there a man having been withered having the  
χειρα· <sup>2</sup> και παρετηρουν αυτον, ει τοις σαβ-  
hand; and they closely watched him, if to the sab-  
βασι θεραπευσει αυτον, ινα κατηγορησωσιν  
bath he will heal him, that they might accuse  
αυτου. <sup>3</sup> Και λεγει τω ανθρωπω τω εξηραμ-  
him. And he says to the man to that having been  
μενην εχοντι την χειρα· Εγειρε εις το μεσον.  
withered having the hand; Arise in the midst.  
<sup>4</sup> Και λεγει αυτοις· Εξεστι τοις σαββασιν  
And he says to them; Is it lawful to the sabbath  
αγαθοποιησαι η κακοποιησαι; ψυχην σωσαι,  
to do good or to do evil? a life to save,  
η αποκτειναι; Οἱ δε εσιωπων. <sup>5</sup> Και περιβλε-  
or to destroy? They but were silent. And looking  
ψαμενος αυτους μετ' οργης, συλλυπουμενος επι  
round them with anger, being grieved at  
τη παρωσει της καρδιας αυτων, λεγει τω  
the hardness of the hearts of them, he says to the  
ανθρωπω· Εκτεινον την χειρα σου. Και  
man; Stretch out the hand of thee. And  
εξετεινε· και απεκατεσταθη η χειρ αυτου.  
he stretched it out; and was restored the hand of him.  
<sup>6</sup> Και εξελθοντες οἱ Φαρισαιοι, ευθεως μετα των  
And coming out the Pharisees, immediately with the

<sup>25</sup> And \* he said to them, † "Have you never read what David did, when he had Need, and was hungry, he, and THOSE with him?"

<sup>26</sup> How † he went into the TABERNACLE of God, to Abiathar (son) of the HIGH-PRIEST, and ate † the LOAVES of the PRESENCE, † which none but the PRIESTS could lawfully eat; and he gave also to THOSE with him."

<sup>27</sup> He also said to them, "The SABBATH was made for MAN, and not MAN for the SABBATH;"

<sup>28</sup> † s. that the SON of MAN is Lord even of the SABBATH."

CHAPTER III.

<sup>1</sup> † And again he entered into the SYNAGOGUE, where was a Man who had a Withered HAND.

<sup>2</sup> And they watched him closely, (to see) if he would cure him on the SABBATH; that they might accuse him.

<sup>3</sup> And he says to THAT MAN HAVING the With-ered HAND, "Arise in the MIDST."

<sup>4</sup> And he says to them, "Is it lawful to do good on the SABBATH, or to do evil? to save Life, or to destroy?" But THEY were silent.

<sup>5</sup> And surveying them with Indignation, being grieved at the HARDNESS of their HEARTS, he says to the MAN, "Stretch out \* thine HAND." And he stretched it out, and his HAND was restored.

<sup>6</sup> † And the PHARISEES going out, immediately \* held a Council with † the

\* VATICAN MANUSCRIPT.—25. he said.  
6. gave Counsel.

26. How—omit.

5. the HAND.

† 26. David went to the house of Ahimelech at Nob, with whom the tabernacle then was and the ephod, and other holy things. See 1 Sam. xxi. † 26. These loaves were placed on a table on the north side, and at the right hand of him who entered the tabernacle. Exod. xxv. 30; Lev. xxiv. 5, 6, 8. † 6. The Herodians were a political party who began to become eminent in the days of Herod the Great, as favoring his claims, and those of his patrons, the Romans, to the sovereignty of Judea.

† 25 1 Sam. xxi. 6.  
xii. 9; Luke vi. 6.

† 26 Exod. xxix. 32, 33.  
† 6. Matt. xii. 14.

† 28. Matt. xii. 8.

† 1. Matt.

Ἡρώδιανων συμβουλίων ἐποίησαν κατ' αὐτοῦ,  
Herodians a council held against him,  
ὅπως αὐτὸν ἀπολέσωσι.  
how him they might destroy.

† Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ  
And the Jesus with the disciples of him  
ἀνεχώρησεν εἰς τὴν θάλασσαν· καὶ πολλὴ πλῆ-  
withdrew to the sea; and a great multi-  
θος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ· καὶ  
tude from the Galilee followed him; and  
ἀπὸ τῆς Ἰουδαίας, καὶ ἀπὸ Ἱερουσαλὺμ, καὶ  
from the Judea, and from Jerusalem, and  
ἀπὸ τῆς Ἰδουμαίας, καὶ περὶ τοῦ Ἰορδάνου, καὶ  
from the Idumea, and beyond the Jordan, and  
\* [οἱ] περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολλὸν,  
[those] about Tyre and Sidon, a multitude great,  
ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν.  
having heard what things he did, came to him.

‡ Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοῖον  
And he spake to the disciples of him, that a small vessel  
σκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ  
should attend him, because of the crowd, that not  
θλιβῶσιν αὐτόν. 10 Πολλοὺς γὰρ ἐθεράπευσεν,  
they might throng him. Many for he cured,  
ὥστε ἐπιπτεῖν αὐτῷ, ἵνα αὐτὸν ἅψωνται,  
so as to rush to him, that him they might touch,  
ὅσοι εἶχον μαστίγας. 11 Καὶ τὰ πνεύματα τὰ  
as many as had scourges. And the spirits the  
ἀκαθάρτα, ὅταν αὐτὸν ἐθεωρεῖ, προσεπιπτεν  
unclean, when him gazing on, fell before  
αὐτῷ, καὶ ἐκράζε, λέγοντα· Ὅτι σὺ εἶ ὁ υἱὸς  
him, and cried, saying; That thou art the son  
τοῦ θεοῦ. 12 Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα  
of the God. And many times he charged them, that  
μὴ φανερόν αὐτὸν ποιήσωσι. 13 Καὶ ἀναβαί-  
not known him they should make. And he goes  
νει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἠθέλην  
up into the mountain, and calls whom would  
αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν.  
he, and they came to him.

14 Καὶ ἐποίησε δώδεκα, ἵνα ὥσι μετ' αὐτοῦ,  
And he appointed twelve, that they should be with him,  
καὶ \* [ἵνα] ἀποστείλῃ αὐτοὺς κηρύσσειν, 15 καὶ  
and [that] he might send them to preach, and  
εἶχεν ἐξουσίαν \* [θεραπεύειν τὰ νοσήματα, καὶ]  
to have authority [to cure the diseases, and]  
ἐκβάλλειν τὰ δαιμόνια. 16 Καὶ ἐπεθῆκε τῷ  
to cast out the demons. And he put on to the  
Σίμωνι ὄνομα Πέτρον· 17 καὶ Ἰακώβον τὸν τοῦ  
Simon a name Peter; and James that of the  
Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ  
Zebedee, and John the brother of the  
Ἰακώβου· καὶ ἐπεθῆκεν αὐτοῖς ὀνόματα Βοαν-  
James; and he put on them names Boan-  
εργες, ὃ ἐστίν, υἱοὶ βροντῆς· 18 καὶ Ἀνδρέαν,  
erges, that is, sons of thunder; and Andrew,

Herodians, against him,  
how they might destroy him.

7 But Jesus with his  
DISCIPLES retired to the  
LAKE; and a Great Mul-  
titude followed him from  
GALILEE, † and from JU-  
DEA,

8 and from Jerusalem,  
and from IDUMEA, and  
from beyond the JORDAN;  
also a great Company from  
about Tyre and Sidon, hav-  
ing heard what \* he had  
done, came to him.

9 And he spake to his  
DISCIPLES, that \* a Small  
boat should attend him  
because of the CROWD,  
that they might not press  
upon him.

10 For he had cured  
Many; so that as many  
as had Diseases rushed to-  
wards him in order to  
touch him.

11 † And the IMPURE  
SPIRITS, when they be-  
held him, fell before him,  
and cried, saying, "Thou  
art the SON of GOD."

12 And he repeatedly  
charged them, that they  
should not make Him  
known.

13 ‡ And he ascended  
the MOUNTAIN, and called  
whom he would; and they  
went to him.

14 And he appointed  
\* twelve, that they should  
accompany him, and that  
he might send them forth  
to proclaim,

15 and to have Author-  
ity to expel DEMONS.

16 \* Now the TWELVE  
he appointed, were † SI-  
MON, to whom he gave the  
Name of PETER;

17 and THAT James, son  
of ZEBEDEE, and John  
the brother of JAMES; to  
whom he gave the Names  
of Boanerges, that is, Sons  
of Thunder;

18 and Andrew, and

\* VATICAN MANUSCRIPT.—8. THOSE—omit. 8. he does. 9. Small vessels.  
14. twelve, whom also he named Apostles, that. 14. that—omit. 15. to cure  
diseases, and—omit. 16. And he appointed TWELVE; both SIMON whom he sur-  
named PETER.

† 7. Luke vi. 17. † 11. Mark i. 32, 34; Luke iv. 41. † 13. Matt. x. 1; Luke vi.  
12; 1. † 14. John i. 42.



και Φιλιππον, και Βαρθολομαιον, και Ματθαιον,  
and Philip, and Bartholomew, and Matthew,  
και Θωμαν, και Ιακωβον τον του Αλφαιου, και  
and Thomas, and James that of the Alpheus, and  
Θαδδαιον, και Σιμωνα τον κανανιτην, <sup>19</sup> και  
Thaddeus, and Simon the Canaanite, and  
Ιουδαν Ισκαριωτην, <sup>ος</sup> και παρεδωκεν αυτον.  
Judas Iscariot, who even delivered up him.  
<sup>20</sup> Και ερχονται εις οικον. Και συνερχεται  
And they come into a house. And came together  
παλιν οχλος, <sup>ωστε</sup> μη δυνασθαι αυτους μητε  
again a crowd, so as not to be able them not even  
αρτον φαγειν. <sup>21</sup> Και ακουσαντες οι παρ'  
bread to eat. And having heard those with  
αυτου, εξηλθον κρατησαι αυτον· ελεγον γαρ·  
him, went out to restrain him; they said for;  
‘Οτι εξεστη. <sup>22</sup> Και οι γραμματεεις, οι απο  
That he is out of place. And the scribes, those from  
‘Ιεροσολυμων καταβαντες, ελεγον· ‘Οτι Βεελ-  
Jerusalem having come down, said; That Beel-  
ζεβουλ εχει· και· ‘Οτι εν τω αρχοντι των  
zebul he has; also; That by the chief of the  
δαιμονιων εκβαλλει τα δαιμονια. <sup>23</sup> Και προσ-  
demons he casts out the demons. And having  
καλεσαμενος αυτους, εν παραβολαις ελεγεν  
called them, in parables he said  
αυτοις· Πως δυναται σατανας σαταναν εκβαλ-  
to them; How is able an adversary an adversary to cast  
λειν; <sup>24</sup> Και εαν βασιλεια εφ’ εαυτην μερισ-  
out? And if a kingdom against herself should be di-  
θη, ου δυναται σταθηναι η βασιλεια εκεινη·  
vided, not is able to stand the kingdom that;  
<sup>25</sup> και εαν οικια εφ’ εαυτην μερισθη, ου δυναται  
and if a house against herself should be divided, not is able  
σταθηναι η οικια εκεινη· <sup>26</sup> και ει ο σατανας  
to stand the house that; and if the adversary  
ανεστη εφ’ εαυτον και μεμερισται, ου δυναται  
has risen up against himself and have been divided, not is able  
σταθηναι, αλλα τελος εχει. <sup>27</sup> Ουδεις δυναται  
to stand, but an end he has. No one is able  
τα σκευη του ισχυρου, εισελθων εις την  
the household goods of the strong man, entering into the  
οικιαν αυτου, διαρπασαι, εαν μη πρωτον του  
house of him, to plunder, if not first the  
ισχυρον δηση· και τοτε την οικιαν αυτου  
strong man he should bind; and then the house of him  
διαρπασει. <sup>28</sup> Αμην λεγω υμιν, οτι παντα  
he will plunder. Indeed I say to you, that all  
αφεθησεται τοις υιοις των ανθρωπων τα αμαρτη-  
will be forgiven to the sons of the men the sins,  
ματα, και αι βλασφημιαι, <sup>ος</sup> αν βλασφημη-  
and the evil speakings, whatever they may

Philip, and Bartholomew, and Matthew, and Tho-  
mas, and THAT James, son  
of ALPHEUS, and Thad-  
deus, and Simon, the CA-  
NNANITE,

19 and Judas Iscariot,  
who even delivered him up.

20 † And they went into  
a House. And the Crowd  
assembled again, so that  
they could not even eat  
Bread.

21 And THOSE with him  
having heard, went out to  
restrain him; for they  
said. † “He is transported  
too far.”

22 And THOSE SCRIBES  
who had COME DOWN from  
Jerusalem said, † “He has  
Beelzebul,” and, “By the  
RULER of the DEMONS, he  
expels the DEMONS.”

23 † And having called  
them, he said to them,  
“How can an Adversary  
expel an Adversary?

24 And if a Kingdom is  
divided against itself, that  
KINGDOM cannot stand;

25 and if a House is  
divided against itself, that  
HOUSE cannot stand;

26 and if the ADVER-  
SARY rises up against him-  
self, and is divided, he  
cannot stand, but has an  
end.

27 \* But no one can  
enter the STRONG man's  
HOUSE, and plunder his  
GOODS, unless he first  
bind the STRONG man;  
and then he may plunder  
his HOUSE.

28 Indeed, I say to you,  
That All SINS will be for-  
given the SONS of MEN,  
and the BLASPHEMIES  
with which they may re-  
vile;

\* VATICAN MANUSCRIPT.—27. but no one.

† 21. Doddridge remarks, “Our manner of rendering these words, *He is besides himself*, or *He is mad*, is very offensive. One can hardly think Christ's friends would speak so contemptibly and impiously of him; and if that sense must necessarily be retained, it would be much more decent to render the clause, *It* (that is, the *multitude*), *is mad*, thus unseasonably to break in upon him.” Schotengen contends, that the *multitude*, and not *Christ* is here intended. Christ was in the house; the multitude, *ochlos*, verse 20, went out, *krateenai auton*, to restrain it, (viz. *ochlos*, the multitude,) to prevent them from rushing into the house and disturbing their Master, who was taking some refreshment. This conjecture should not be lightly regarded.—Clarke.

† 20. Mark vi. 31. † 22. Matt. ix. 34; x. 25; Luke xi. 15; John vii. 20; viii. 48, 52.  
x. 22. † 23. Matt. xii. 26.

29 <sup>ὅς δ' αὖ</sup> <sup>who but ever</sup> <sup>blasphēmē</sup> <sup>may speak evil</sup> <sup>eis</sup> <sup>to</sup> <sup>το</sup>  
 πνεῦμα <sup>the</sup> <sup>τὸ ἅγιον</sup> <sup>the holy</sup> <sup>οὐκ</sup> <sup>has</sup> <sup>ἔχει</sup> <sup>forgiveness</sup> <sup>eis</sup> <sup>τον</sup>  
 αἰῶνα, <sup>age,</sup> <sup>ἀλλ'</sup> <sup>but</sup> <sup>ἐνοχὸς</sup> <sup>is</sup> <sup>ἐστὶν</sup> <sup>αἰωνίου</sup> <sup>of age-lasting</sup> <sup>κρίσεως</sup> <sup>judgment.</sup>  
 30 <sup>ὅτι</sup> <sup>εἶπον</sup> <sup>Πνεῦμα</sup> <sup>ἀκαθάρτου</sup> <sup>ἔχει</sup>. <sup>31</sup> <sup>Ἐρ-</sup>  
 χονται <sup>then</sup> <sup>οὖν</sup> <sup>ἡ</sup> <sup>μητήρ</sup> <sup>αὐτοῦ</sup> <sup>καὶ</sup> <sup>οἱ</sup> <sup>ἀδελφοί</sup>  
 αὐτοῦ <sup>of him;</sup> <sup>καὶ</sup> <sup>ἐξ</sup> <sup>ἑστώτες</sup> <sup>ἀπεστείλαν</sup> <sup>πρὸς</sup> <sup>αὐτόν</sup>,  
 φωνούντες <sup>calling</sup> <sup>αὐτόν</sup>. <sup>32</sup> <sup>Καὶ</sup> <sup>ἐκαθῆτο</sup> <sup>ὁ</sup> <sup>ὄχλος</sup> <sup>περὶ</sup>  
 αὐτόν <sup>him;</sup> <sup>εἶπον</sup> <sup>δὲ</sup> <sup>αὐτῷ</sup> <sup>Ἰδοὺ</sup> <sup>ἡ</sup> <sup>μητήρ</sup> <sup>σου</sup>  
 καὶ <sup>and</sup> <sup>οἱ</sup> <sup>ἀδελφοί</sup> <sup>σου</sup> <sup>ἐξ</sup> <sup>ἑστώτες</sup> <sup>ζητοῦσι</sup> <sup>σε</sup>. <sup>33</sup> <sup>Καὶ</sup>  
 ἀπεκρίθη <sup>he answered</sup> <sup>αὐτοῖς</sup> <sup>λέγων</sup> <sup>Τίς</sup> <sup>ἐστὶν</sup> <sup>ἡ</sup> <sup>μητήρ</sup>  
 μου, <sup>of me, or the</sup> <sup>οἱ</sup> <sup>ἀδελφοί</sup> <sup>μου;</sup> <sup>34</sup> <sup>\*[Καὶ]</sup> <sup>περιβλε-</sup>  
 ψάμενος <sup>about</sup> <sup>κυκλῶ</sup> <sup>τοὺς</sup> <sup>περὶ</sup> <sup>αὐτόν</sup> <sup>καθήμενους</sup>,  
 λέγει <sup>he says;</sup> <sup>Ἰδε</sup> <sup>ἡ</sup> <sup>μητήρ</sup> <sup>μου</sup>, <sup>καὶ</sup> <sup>οἱ</sup> <sup>ἀδελφοί</sup> <sup>μου</sup>.  
 35 <sup>ὅς</sup> <sup>\*[γὰρ]</sup> <sup>ἀν</sup> <sup>ποιήσῃ</sup> <sup>τὸ</sup> <sup>θελημα</sup> <sup>τοῦ</sup> <sup>θεοῦ</sup>,  
 οὗτος <sup>this</sup> <sup>ἀδελφός</sup> <sup>μου</sup>, <sup>καὶ</sup> <sup>ἀδελφή</sup> <sup>\*[μου,]</sup> <sup>καὶ</sup>  
 μήτηρ <sup>a mother</sup> <sup>ἐστὶ</sup>. <sup>is.</sup>

ΚΕΦ. Δ'. 4.

1 <sup>Καὶ</sup> <sup>παλιν</sup> <sup>ἤρξατο</sup> <sup>διδασκεῖν</sup> <sup>παρὰ</sup> <sup>τὴν</sup>  
 θάλασσαν <sup>sea;</sup> <sup>καὶ</sup> <sup>συνήχθη</sup> <sup>πρὸς</sup> <sup>αὐτόν</sup> <sup>ὄχλος</sup> <sup>πολύς</sup>,  
 ὥστε <sup>as</sup> <sup>αὐτόν</sup> <sup>εἰσβαίνοντα</sup> <sup>εἰς</sup> <sup>τὸ</sup> <sup>πλοῖον</sup>, <sup>καθίσθαι</sup>  
 ἐν <sup>in</sup> <sup>τῇ</sup> <sup>θάλασσῃ</sup> <sup>καὶ</sup> <sup>πᾶς</sup> <sup>ὁ</sup> <sup>ὄχλος</sup> <sup>πρὸς</sup> <sup>τὴν</sup>  
 θάλασσαν <sup>sea</sup> <sup>ἐπὶ</sup> <sup>τῆς</sup> <sup>γῆς</sup> <sup>ἦν</sup>. <sup>2</sup> <sup>Καὶ</sup> <sup>ἐδίδασκεν</sup>  
 αὐτοὺς <sup>them</sup> <sup>ἐν</sup> <sup>παραβολαῖς</sup> <sup>πολλὰς</sup>, <sup>καὶ</sup> <sup>ἐλέγεν</sup> <sup>αὐτοῖς</sup>  
 ἐν <sup>in</sup> <sup>τῇ</sup> <sup>διδασκῇ</sup> <sup>αὐτοῦ</sup> <sup>Ἄκουε</sup> <sup>Ἰδοὺ</sup>, <sup>ἐξῆλθεν</sup>  
 ὁ <sup>the</sup> <sup>σπείρων</sup> <sup>τοῦ</sup> <sup>σπειραῖ</sup>. <sup>4</sup> <sup>Καὶ</sup> <sup>ἐγενετο</sup> <sup>ἐν</sup> <sup>τῷ</sup>  
 35. <sup>my—omit.</sup> <sup>1. very.</sup> <sup>3. sow.</sup>

29 † but whoever may  
 blaspheme against the  
 HOLY SPIRIT, has no For-  
 giveness to the AGE, but  
 is exposed to Aionian  
 \* † Judgment."

30 Because they said,  
 "He has an impure Spi-  
 rit."

31 His MOTHER and  
 BROTHERS then came, and  
 standing without, sent to  
 him, calling him.

32 And a Crowd sat  
 round him, and they said  
 to him, "Behold, thy MO-  
 THER and thy BROTHERS  
 are without seeking thee."

33 And he answered  
 them, saying, "Who is  
 my MOTHER, or my BRO-  
 THERS?"

34 And looking about  
 on THOSE sitting round  
 him, he said, "Behold my  
 MOTHER, and my BRO-  
 THERS."

35 Whoever shall do  
 the WILL of GOD, this is  
 my Brother, and Sister,  
 and Mother."

CHAPTER IV.

1 † And again he began  
 to teach by the LAKE;  
 and so \* very great a  
 Crowd gathered about  
 him, that entering the  
 BOAT, he sat on the  
 LAKE; and All the CROWD  
 was by the LAKE on the  
 LAND.

2 And he taught them  
 many things in Parables,  
 and said to them, in his  
 TEACHING;

3 "Hearken! Behold,  
 the SOWER went forth to  
 \* sow.

4 And it happened, in

\* VATICAN MANUSCRIPT.—29. Transgression.  
 35. my—omit. 1. very. 3. sow.

34. And—omit.

35. For—omit.

† 29. The *Vat. MSS.* reads *Transgression*, and Griesbach has placed the word *amarteema-*  
*tos*, sin, or transgression, in the margin, with his mark of strong probability. Grotius, Mill,  
 and Bengel prefer this reading. It is also the reading of the *Coptic, Armenian, Gothic, Ful-*  
*gate*, and all the *Itala* but two. It is a Hebraism for punishment, the effect of sin. The sin  
 against the Holy Spirit is plainly stated to be, ascribing the miracles of Christ and his  
 apostles to demoniacal agency. They who acted thus, could not be converted to the Chris-  
 tian faith, because they resisted the strongest possible evidence. They remained therefore  
 in the same torpid state in which Christianity found them; which is expressed by the  
 phrase, "he has not forgiveness."

† 29. Matt. xii. 31, 32. Luke xii. 10; 1 John v. 18.  
 † 1. Matt. xiii. 1; Luke viii. 4.

† 31. Matt. xii. 46; Luke viii. 16.

σπειρειν, ὃ μὲν ἔπεσε παρα τὴν ὁδὸν· καὶ  
sowing, this indeed fell on the path: and  
ἦλθε τα πετεινα, καὶ κατέφαγεν αὐτό. <sup>5</sup> Ἄλλο  
came the birds, and ate it. Another  
δὲ ἔπεσεν ἐπὶ τὸ πετρωδες, ὅπου οὐκ εἶχε γῆν  
and fell on the rocky ground, where not it had earth  
πολλήν· καὶ εὐθεὺς ἐξαντεῖλε, διὰ τὸ μὴ  
much; and immediately it sprung up, through the not  
εἶν βάθος γῆς. <sup>6</sup> Ἡλίου δὲ ἀνατείλαντος,  
to have a depth of earth. Sun and having arisen,  
ἐκαυματίσθη, καὶ διὰ τὸ μὴ εἶν ῥίζαν, ἐξη-  
it was scorched, and through the not to have a root, was  
ρανθη. <sup>7</sup> Καὶ ἄλλο ἔπεσεν εἰς ἀκανθὰς· καὶ  
dried up. And another fell into thorns; and  
ἀνεβήσαν αἱ ἀκανθαί, καὶ συνεπνίξαν αὐτό, καὶ  
sprung up the thorns, and choked it, and  
καρπὸν οὐκ ἔδωκε. <sup>8</sup> Καὶ ἄλλο ἔπεσεν εἰς τὴν  
fruit not it gave. And another fell into the  
γῆν τὴν καλὴν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα  
ground the good; and it bore fruit springing up  
καὶ αὐξανόντα· καὶ ἔφερεν ἐν τριακοντά, καὶ  
and increasing; and bore one thirty, and  
ἐν ἑξήκοντα, καὶ ἐν ἑκατόν. <sup>9</sup> Καὶ ἔλεγεν· Ὁ  
one sixty, and one a hundred. And he said, He  
ἐχὼν ὠτα ἀκούειν, ἀκουέτω.  
having ears to hear, let him hear.

<sup>10</sup> Ὅτε δὲ ἐγένετο καταμονας, ἠρώτησαν  
When and he was alone, asked  
αὐτὸν οἱ περὶ αὐτοῦ, σὺν τοῖς δώδεκα, τὴν  
him those about him, with the twelve, the  
παραβολὴν. <sup>11</sup> Καὶ ἔλεγεν αὐτοῖς· Ὅτι μὴ δεδο-  
parable. And he said to them; To you it is  
ται γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ  
given to know the secret of the kingdom of the  
θεοῦ· ἐκείνοις δὲ τοῖς ἐξω ἐν παραβολαῖς ταῖς  
God; to them but to those without in parables the  
πάντα γίνεται· <sup>12</sup> ἵνα βλέποντες βλέπωσι,  
all (things) are done; that seeing they may see,  
καὶ μὴ ἰδῶσι· καὶ ἀκούοντες ἀκουῶσι, καὶ μὴ  
and not they may see; and hearing they may hear, and not  
συνιωσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ  
they may hear; lest they should turn, and should be forgiven  
αὐτοῖς τὰ ἁμαρτήματα. <sup>13</sup> Καὶ λέγει αὐτοῖς·  
to them the sins. And he says to them:  
Οὐκ οἰδατε τὴν παραβολὴν ταύτην; καὶ πῶς  
Not know you the parable this? and how  
πᾶσας τὰς παραβολὰς γινώσκεισθε; <sup>14</sup> Ὁ σπειρὼν,  
all the parables will you know? He sowing,  
τὸν λόγον σπείρει. <sup>15</sup> Οὗτοι δὲ εἰσὶν οἱ παρα-  
the word sows. These and are they by  
τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν  
the path, where is sown the word, and when  
ἀκουσῶσιν, εὐθεὺς ἐρχεται ὁ σατανᾶς, καὶ  
they may hear, immediately comes the adversary, and

sowing, some seed fell  
by the ROAD and the  
BIRDS came and picked  
it up.

<sup>5</sup> And some fell on the  
ROCKY GROUND, where it  
had not much Soil; and  
immediately it vegetated,  
because it had no Depth  
of Soil;

<sup>6</sup> \* and the SUN having  
arisen, it was scorched;  
and because it HAD NO  
Root, it withered.

<sup>7</sup> And some fell among  
Thorns; and the THORNS  
grew up, and choked it,  
and it bore no Fruit.

<sup>8</sup> And some fell on  
GOOD GROUND, and yield-  
ed Fruit, springing up and  
increasing; and one bore  
thirty, and one sixty, and  
one a hundred."

<sup>9</sup> And he said, \* "He  
HAVING Ears to hear, let  
him hear."

<sup>10</sup> † And when he had  
retired, THOSE about him,  
with the TWELVE, asked  
him concerning the \* PAR-  
ABLE.

<sup>11</sup> And he said to them,  
\* "To you is given the  
SECRET of the KINGDOM  
of GOD; but to † THOSE  
WITHOUT, ALL things are  
done in Parables;

<sup>12</sup> † that seeing, they  
may see, and not perceive;  
and hearing, they may  
hear, and not understand;  
lest they should turn, and  
\* it should be forgiven  
them."

<sup>13</sup> And he says to them,  
"Do you not understand  
this PARABLE? How then  
will you know ALL the  
PARABLES?"

<sup>14</sup> † The SOWER sows  
the WORD.

<sup>15</sup> And these are THOSE  
where the WORD is sown  
by the ROAD; and when  
they have heard, the AD-  
VERSARY comes immedi-  
ately, and takes away

\* VATICAN MANUSCRIPT.—6. and the SUN having arisen.  
10. PARABLES.

11. is given the SECRET.

9. Who has ears.

12. it should be.

† 10. Matt. xlii. 10; Luke viii. 9.  
1 Tim. iii. 7.

† 11. 1 Cor. v. 12; Col. iv. 3; 2 Thess. iv. 12.  
† 12. Isa. vi. 9; Matt. xlii. 14; Luke viii. 10; John xii. 40; Acts  
xv. 26; Rom. xi. 8.

† 14. Matt. xlii. 10.

αἶρει τον λογον τον εσπαρμενον εν ταις καρδιαις  
takes the word that having been sown in the hearts

αὐτοι. 16 Καὶ οὗτοι εἰσιν ὁμοίως οἱ ἐπὶ τὰ  
of them. And these are like those on the  
πετρῶδῃ σπειρομενοι, οἱ, ὅταν ἀκουσῶσι τον  
rocky ground being sown, who, when they may hear the  
λογον, εὐθεὺς μετὰ χαρὰς λαμβανουσιν αὐτον.  
word, immediately with joy they receive it;

17 καὶ οὐκ ἔχουσι ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ προσ-  
and not they have a root in themselves, but for a  
καιροὶ εἰσιν· εἴτα γενομένης θλίψεως ἡ διωγμῶν  
season they are; then occurring trial or persecution  
διὰ τον λογον, εὐθεὺς σκανδαλίζονται. 18 Καὶ  
through the word, immediately they are offended. And

ἄλλοι εἰσιν οἱ εἰς τὰς ἀκανθὰς σπειρομενοι·  
others are those into the thorns being sown;

οὗτοι εἰσιν οἱ τον λογον ἀκουοντες, 17 καὶ αἱ  
these are those the word hearing, and the

μεριμναὶ του αἰῶνος, καὶ ἡ ἀπάτη του πλουτου,  
cares of the age, and the delusion of the wealth,

καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευομεναι  
and the about the other (things) strong desires entering in

συμπνίγουσι τον λογον· καὶ ἀκαρπὸς γινεται.  
choke the word; and unfruitful it becomes.

20 Καὶ οὗτοι εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν  
And these are those upon the ground the good

σπαρυντες, οἵτινες ἀκουοῦσι τον λογον, καὶ  
being sown, who hear the word, and

παράδεχονται καὶ καρποφοροῦσιν, ἐν τριακοντα,  
accept; and bear fruit, one thirty,

καὶ ἐν ἑξήκοντα, καὶ ἐν ἑκατον. 21 Καὶ εἶπεν  
and one sixty, and one a hundred. And he said

αὐτοῖς· Μητι ὁ λυχνος ἐρχεται, ἵνα ὑπὸ τον  
to them; Neither the lamp comes, that under the

μοδιον τεθῇ, ἢ ὑπὸ τὴν κλινὴν; οὐχ' ἵνα  
measure it may be placed, or under the couch? not that

ἐπὶ τὴν λυχνίαν ἐπιτηθῇ; 22 Οὐ γὰρ ἐστὶ  
on the lamp-stand it may be placed? Not for is

τι κρυπτον, ὃ εἰ μὴ φανερωθῇ· οὐδὲ  
any thing hidden, which if not it may be disclosed; nor

ἐγχετο ἀποκρυφον, ἀλλ' ἵνα εἰς φανερον ἐλθῇ.  
was stored away, but that into light it may come.

23 Εἰ τις ἔχει ὠτα ἀκοῦειν, ἀκουέτω. 24 Καὶ  
If any one has ears to hear, let him hear. And

εἶπεν αὐτοῖς· Βλέπετε, τί ἀκούετε. Ἐν ᾧ  
he said to them: Consider you, what you hear. In what

μετρῶ μετρεῖτε, μετρηθήσεται ὑμῖν. 25 Ὃς γὰρ  
measure you measure, it shall be measured to you. Who for

THAT WORD which was  
SOWN \*upon them.

16 And these in like  
manner are THOSE SOWN  
on the ROCKY GROUND;  
who, when they hear the  
word, receive it immedi-  
ately with Joy;

17 And having no Root  
in themselves, they are  
but temporary; then Trial  
or Persecution occurring  
on account of the word,  
they instantly fall away.

18 And others are THOSE  
who are SOWN among the  
THORNS; \*these are THEY  
who have HEARD the  
WORD;

19 and the CARES of the  
AGE, † and the DECEIT-  
FULNESS of RICHES, and  
the STRONG DESIRES for  
OTHER things entering in,  
choke the word, and ren-  
der it unproductive.

20 And \*those are THEY,  
who are SOWN on the GOOD  
GROUND, who hear the  
word, and accept it, and  
bear fruit; one thirty, one  
sixty, and one a hundred."

21 And he said to them,  
† "Is a lamp brought, to  
be put under the CORN-  
MEASURE, or under the  
COUCH? so that it may not  
be placed on the LAMP-  
STAND?"

22 † For \*nothing was  
hidden, except that it  
should be manifested; nor  
was it concealed, but that  
it should come to light.

23 If any one has Ears  
to hear, let him hear."

24 And he said to them,  
† "Consider what you hear;  
by the Measure you dis-  
pense, it will be measured  
to \*you, and shall be ad-  
ded to you;

25 † for whoever has, to

\* VATICAN MANUSCRIPT.—15. upon them.

20. those are THEY.

22. nothing was hidden, except that it should be manifested; nor was it concealed, but that it should come to light.

24. you, and shall be added to you.

† 21. By *klineen* must be understood the couch, (like our sofa,) which, as Grotius observes, had such a cavity as to admit of a *candelabrum* being put under it; nay, it seems, anything much larger; indeed, by the citations adduced by Wetstein, it appears to have been used by the ancients as a common hiding place.—*Bloomfield*.

† 19. 1 Tim. vi. 8, 17.

† 21. Matt. v. 15; Luke viii. 16; xi. 33.

† 22. Matt. x.

26; Luke xii. 2.

† 24. Matt. vii. 2; Luke vi. 38.

† 25. Matt. xiii. 12; xxv. 29.

Luke viii. 19; xix. 26.

αν εχει, δοθησεται αυτω· και ος ουκ εχει, και  
ever may have: it shall be given to him: and who not has, even  
δ εχει αρθησεται απ' αυτου. <sup>26</sup> Και ελεγεν·  
what he has will be taken from him. And he said:  
Ουτως εστιν η βασιλεια του θεου, ως εαν αν-  
Thus is the kingdom of the God, as if a  
θρωπος βαλη τον σπορον επι της γης, <sup>27</sup> και  
man should cast the seed on the earth, and  
καθευδη και εγειρηται νυκτα και ημεραν, και ο  
should sleep and wake night and day, and the  
σπορος βλαστηνη και μηκυνηται, ως ουκ οιδεν  
seed should germinate and grow up, as not knows  
αυτος. <sup>28</sup> Αυτοματη \* [γαρ] η γη καρποφορει,  
he. Of its own accord [for] the earth bears fruit.  
πρωτον, χορτον, ειτα σταχυν, ειτα πληρη σιτον  
first, a plant, then an ear, then full grain  
εν τω σταχυι. <sup>29</sup> Όταν δε παραδω ο καρπος,  
in the ear. When but may be ripe the fruit,  
ευθεως αποστελλει το δρεπανον, οτις παριστηκεν  
immediately he sends the sickle, for is ready  
ο θερισμος. <sup>30</sup> Και ελεγε· Τινι δμοιωσωμεν  
the harvest. And he said; To what may we compare  
την βασιλειαν του θεου; η εν ποια παραβολη  
the kingdom of the God? or by what parable  
παραβαλωμεν αυτην; <sup>31</sup> Ως κοκκον σιναπεως,  
may we compare her? As a grain of mustard.  
ος, οταν σπαρη εφε της γης, μικροτερος παν-  
which, when it may be sown on the earth, less  
των των σπερματων· εστι των επι της γης·  
all of the seeds. It is of these on the earth.  
<sup>32</sup> και οταν σπαρη, αναβαινει και γινεται παν-  
and when it may be sown, it springs up and becomes of  
των λαχανων μειζων, και ποιει κλαδους μεγα-  
all herbs greater, and produces branches great,  
λους, ωστε δυνασθαι υπο την σκιαν αυτου τα  
so as to be under the shadow of it the  
πετεινα του ουρανου κατασκευουν. <sup>33</sup> Και τοι-  
birds of the heaven to build nests. And such  
αυται παραβολαις πολλαις ελαλε αυτοις τον  
like parables many he spoke to them the  
λογον, καθως ηδυναντο ακουειν. <sup>34</sup> Χωρις δε  
word, even as they were able to hear. Without the  
παραβολης ουκ ελαλει αυτοις· κατ' ιδιαν δε  
a parable not he spoke to them; privately but  
τοις μαθηταις αυτου επελυε παντα.  
to the disciples of himself he explained all.

<sup>35</sup> Και λεγει αυτοις εν εκεινη τη ημερα, οφιας  
And he says to them in that the day, evening,  
γενομενης· Διελθωμεν εις το περαν. <sup>36</sup> Και  
being come; We may pass over to the other side. And  
αφεντες τον οχλον παραλαμβάνουσιν αυτον, ως  
having left the crowd they took him, as

him will be given; and he who has not, even what he has will be taken from him."

<sup>26</sup> And he said, † "The KINGDOM of GOD is, as though a Man should cast SEED on the GROUND;

<sup>27</sup> and should sleep by Night, and wake by Day, and the SEED should germinate, and grow up, he knows not how.

<sup>28</sup> The EARTH produces spontaneously; first the Plant, then the Ear, afterwards the Perfect Grain in the EAR.

<sup>29</sup> But when the GRAIN is matured, immediately he sends the SICKLE, Because the HARVEST is ready."

<sup>30</sup> And he said, † "To what may we compare the KINGDOM of GOD? or \* by What Parable may we illustrate it?

<sup>31</sup> It resembles a Grain of Mustard, which, when sown on the EARTH, is the least of All those SEEDS that are on the EARTH;

<sup>32</sup> but when it is sown, it grows up, and becomes greater than All other HERBS, and produces great BRANCHES; so that the BIRDS of HEAVEN can build their nests under the SHADOW of it."

<sup>33</sup> † And with many Such Parables he spoke the word to them, even as they were able to understand.

<sup>34</sup> \* And without a Parable he did not address them; but privately he explained all things to his OWN Disciples.

<sup>35</sup> † And on That DAY, Evening having come, he says to them, "Let us pass over to the OTHER SIDE."

<sup>36</sup> And having left the CROWD, they took him as

\* VATICAN MANUSCRIPT.—28. For—omit. It? 34. And without.

† 31. See Note on Matt. xiii. 32.

† 26. Matt. xiii. 24. † 30. Matt. xiii. 31; Luke xiii. 18. John xvi. 18.

† 35. Matt. viii. 18, 23; Luke viii. 22.

† 33. Matt. xiii. 34;

30. in What Comparison shall we place

ἦν ἐν τῷ πλοίῳ· \* [καὶ] ἀλλὰ δὲ πλοῖα ἦν  
he was in the ship; [also] other and ships was  
μετ' αὐτον. 37 Καὶ γίνεταί λαίλαψ ἀνεμου μεγά-  
with him. And arose a squall of wind great;  
λῆ· τὰ δὲ κύματα ἐπεβάλλον εἰς τὸ πλοῖον,  
the and waves dashed into the ship,  
ὥστε αὐτὸ ἤδη γεμίζεσθαι. 38 Καὶ ἦν αὐτὸς ἐν  
so as it now to fill. And was he in  
πρὶν πρυμνῇ, ἐπὶ τῷ προσκεφαλαιῳ καθευδών·  
the stern, on the pillow sleeping;  
καὶ διεγείρουσιν αὐτον, καὶ λεγούσιν αὐτῷ·  
and they awoke him, and they said to him;  
Διδασκαλε, οὐ μέλει σοι, ὅτι ἀπολλυμεθα;  
O teacher, not it concerns thee, that we perish?  
39 Καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνεμῷ, καὶ εἶπε  
And having arisen he rebuked the wind, and said  
τῇ θαλάσσῃ· Σιωπα, πεφίμωσο. Καὶ ἐκοπάσεν  
to the sea; Be silent, be still. And ceased  
ὁ ἀνεμὸς, καὶ ἐγένετο γαλήνη μεγάλη. 40 Καὶ  
the wind and was a calm great. And  
εἶπεν αὐτοῖς· Τί δειλοὶ ἐστέ \* [οὐτῶ·] πῶς  
he said to them; Why timidi are you [so?] how  
οὐκ ἐχετε πίστιν; 41 Καὶ ἐφοβήθησαν φόβον  
not you have faith? And they feared a fear  
μεγαν, καὶ ἐλέγον τῷ ἄλληλους· Τίς ἀρα  
great, and said to one another; Who then  
οὗτος ἐστίν, ὅτι καὶ ὁ ἀνεμὸς καὶ ἡ θάλασσα  
this is, for even the wind and the sea  
ὑπακούουσιν αὐτῷ.  
hearken to him.

ΚΕΦ. 5.

1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς  
And they came to the other side of the sea, into  
τὴν χώραν τῶν Γαδαρηνῶν. 2 Καὶ ἐξελθόντι  
the country of the Gadarenes. And having come  
αὐτῷ ἐκ τοῦ πλοίου, \* [εὐθὺς] ἀπηντήσεν αὐτῷ  
[him out of the ship, [immediately] met him  
ἐκ τῶν μνημείων ἀνθρώπου ἐν πνεύματι ἀκαθάρ-  
out of the tombs a man in spirit unclean,  
τῷ, 3 ὃς τὴν κατοικίαν εἶχεν ἐν τοῖς μνημασί·  
who the dwelling had in the tombs;  
καὶ οὐτε ἄλυσεν οὐδεὶς ἠδύνατο αὐτὸν δεῖσαι,  
and not even with chains no one was able him to bind,  
4 διὰ τὸ αὐτὸν πολλάκις πεδαῖς καὶ ἄλυσεν  
for the him many times with fetters and chains  
δεδεσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς  
to have been bound, and to have been burst by him the  
ἀλυσεῖς, καὶ τὰς πεδας συντετριφθαι· καὶ οὐδεὶς  
chains, and the fetters to have been broken; and no one

he was in the BOAT. And Other Boats were with him.

37 And there arose a great Gale of Wind, and the WAVES dashed into the BOAT, so that \* the BOAT was now full.

38 And he was in the STERN, asleep on the PILLOW; and they awoke him, and said to him, "Teacher, does it not concern thee That we perish?"

39 And arising, he rebuked the WIND, and said to the SEA, "Be silent! be still!" And the WIND ceased, and there was a great Calm.

40 And he said to them, "Why are you afraid? How distrustful you are!"

41 And they were exceedingly afraid, and said to one another, "Who then is this, That even the WIND and the SEA obey him?"

CHAPTER V.

1 † And they came to the other side of the LAKE, into the REGION of the \* GERASENES.

2 And having come out of the BOAT, there met him out of the † MONUMENTS, a Man with an impure Spirit,

3 who had his HABITATION in the TOMBS; and no one could bind \* him any longer with Chains;

4 for many times he had been BOUND with Fetters and Chains, and the CHAINS had been wrench- ed off by him, and the FETTERS broken; and no

\* VATICAN MANUSCRIPT.—39. also—omit.  
1. GERASENES, 2. immediately—omit.

37. the BOAT was.  
3. him any longer with.

40. so—omit.

† 2. The sepulchres of the Jews were formerly amongst rocks, mountains, and other unfrequented places, in order that there might be as little danger as possible of that pollution which touching any thing dead produced. They were often as large as a commodious room, and are now often resorted to as places of shelter for the night. Sometimes the wandering Arabs, during the winter season, take up their permanent abode in them. It appears that at a very early period, some of these tombs were used for such a purpose; as Isaiah speaks of some, "who remain among the graves, and lodge in the monuments," chap. lxxv. 4. Burchardt reports, that he found many sepulchres in the rocks, at Um Keis, (supposed to be the ancient Gadara,) showing how naturally the conditions of this narrative could have been fulfilled in that region.

† 1. Matt. viii. 28; Luke viii. 26.

αὐτον ἰσχυε δαμασαι· <sup>5</sup> και διαπαντος, νυκτος και ημερας, εν τοις μνημασι και εν τοις ορεσιν ην κρᾶζων, και κατακοπτων ἑαυτον λιθοις. <sup>6</sup> Ἰδων δε τον Ἰησουν απο μακροθεν, εδραμε, και προσεκυνησεν αυτω· <sup>7</sup> και κρᾶζας φωνη μεγαλη, ειπε, τι εμοι και σοι, Ἰησου, υἱε του θεου του υψιστου; ὀρκιζω σε τον θεον, μη με βασανισης. <sup>8</sup> (Ελεγε γαρ αυτω· Εξελθε το πνευμα το ακαθαρτον εκ του ανθρωπου.) <sup>9</sup> Και επηρωτα αυτον· Τι σοι ονομα; και λεγει αυτω· Λεγεων ονομα μοι· ὅτι πολλοι εσμεν. <sup>10</sup> Και παρεκαλει αυτον πολλα, ινα μη αυτους αποστειλη εξω της χωρας. <sup>11</sup> Ην δε εκει προς τω ορει αγελη χοιρων μεγαλη βοσκομενη. <sup>12</sup> Και παρεκαλεσαν αυτον οἱ δαιμονες, λεγοντες· Περμσον ἡμας εις τους χοιρους, ινα εις αυτους εισελθωμεν. <sup>13</sup> Και επετρεψεν αυτοις ευθεως ὁ Ἰησους. Και εξελθοντα τα πνευματα τα ακαθαρτα εισηλθον εις τους χοιρους· και ὤρμησεν ἡ αγελη κατα του κρημνου εις την θαλασσαν· \* [ησαν δε ὡς διαχιλιοι·] και επιγοντο εν τη θαλασση. <sup>14</sup> Οἱ δε βοσκοντες αυτους εφυγον, και απηγγειλαν εις την πολιν, και εις τους αγρους. Και εξηλθον ιδειν, τι εστι το γεγονος. <sup>15</sup> Και ερχονται προς τον Ἰησουν, και θεωρουσι τον δαιμονιζομενον καθυμενον \* [και] ἱματισμενον, και σωφρονουντα, τον εσχηκοτα τον λεγεωνα· και εφοβηθησαν. <sup>16</sup> Και διηγησαντο αυτοις οἱ ιδοντες.

one was able to subdue him.

<sup>5</sup> And he was always, Night and Day, in the SEPULCHRES and in the MOUNTAINS, crying out, and cutting himself with stones.

<sup>6</sup> And seeing JESUS at a distance, he ran and prostrated to him,

<sup>7</sup> and crying out with a loud Voice, \* said, "What hast thou to do with me, Jesus,—O Son of GOD—the HIGHEST? I implore thee—GOD,—torment Me not."

<sup>8</sup> (For he had said to him, "IMPURE SPIRIT, Come out of the MAN.")

<sup>9</sup> And he asked him, "What is thy Name?" And he says to him, "My Name is Legion; For we are Many."

<sup>10</sup> And he earnestly entreated him, that he would not send them out of the COUNTRY.

<sup>11</sup> Now there was by the MOUNTAIN, a great Herd of Swine feeding.

<sup>12</sup> And \*the DEMONS besought him, saying, "Dismiss us to the SWINE, that we may go into them."

<sup>13</sup> And \*he gave them leave. And the IMPURE SPIRITS having come out went into the SWINE; and the HERD rushed down † the PRECIPICE into the LAKE, and were drowned in the LAKE.

<sup>14</sup> Then the SWINE-HERDS fled, and reported it in the CITY, and in the villages. And they came out to see what THAT was which had been DONE.

<sup>15</sup> And they came to JESUS, and beheld the DEMONIAC, HIM HAVING HAD the LEGION, sitting down, clothed, and in his right mind; and they were afraid.

<sup>16</sup> And THOSE SEEING it, related to them what

\* VATICAN MANUSCRIPT.—7. says.

12. they besought.

13. he gave them

leave. 13. and they were about Two Thousand—omit.

15. and—omit.

† 13. See Note on Matt. viii. 32.

τες, πως εγενετο τῷ δαιμονιζομένῳ, και περι  
seen, how it happened to the one being demonized, and about  
των χοιρων. 17 Και ηρξαντο παρακαλειν αυτον  
the swine. And they began to entreat him  
απελθειν απο των ὄριων αυτων. 18 Και εμβαν-  
to depart from the coasts of them. And entering  
τος αυτου εις το πλοιον, παρεκαλει αυτον ὁ  
of him into the ship, besought him he  
δαιμονισθεις, ινα η μετ' αυτου. 19 Και  
having been demonized, that he might be with him. And  
ουκ αφηκεν αυτον, αλλα λεγει αυτῷ· Ὑπαγε  
not he suffered him, but he says to him; Go  
εις τον οικον σου προς τους σους, και αναγγει-  
into the house of thee to the friends, and relate  
λον αυτοις, ὅσα σοι ὁ κυριος πεποιηκε, και  
to them, how much to thee the Lord has done, and  
ηλεησε σε. 20 Και απηλθε, και ηρξατο κηρυσ-  
has pitied thee. And he went, and began to pub-  
σειν εν τῷ Δεκαπολει, ὅσα εποιησεν αυτῷ ὁ  
lish in the Decapolis, how much had done to him the  
Ιησους· και παντες εθαυλαζον.  
Jesus; and all were astonished.  
21 Και διαπετρασαντος του Ιησου εν τῷ πλοιῷ  
And having passed over the Jesus in the ship,  
παλιν εις το περαν, συνηχθη οχλος πολυς επ'  
again to the otherside, were gathered a crowd great to  
αυτον· και ην παρα την θαλασσαν. 22 Και  
him, and he was by the sea. And  
\*[ιδου,] ερχεται εις των αρχισυναγωγων, ονο-  
[lo,] comes one of the synagogue-rulers, by  
ματι Ιαειρος· και ιδων αυτον, πιπτει προς τους  
name Jairus; and seeing him, he fell to the  
ποδας αυτου, 23 και περεκαλει αυτον πολλα,  
feet of him, and besought him much,  
λεγων· Ὅτι το θυγατριον μου εσχατως εχει·  
saying; That the little-daughter of me last end is;  
ινα ελθων επιθης αυτη τας χειρας, ὅπως  
that coming thou mayest put to her the hands, so that  
σωθῃ· και ζησεται. 24 Και απηλθε μετ'  
she may be saved; and she shall live. And he went with  
αυτου· και ηκολουθει αυτῷ οχλος πολυς, και  
him; and followed him a crowd great, and  
συνεθλιβον αυτον. 25 Και γυνη \*[τις] ουσα  
pressed on him. And a woman [certain] being  
εν ῥυσει αιματος ετη δωδεκα, 26 και πολλα  
in a flow of blood years twelve, and many things  
παθουσα ὑπο πολλων ιατρων, και δαπανησασα  
having suffered under many physicians, and having spent  
τα παρ' αυτης παντα, και μηδεν ωφελη-  
the things of her all, and nothing having been  
θεισα, αλλα μαλλον εις το χειρον ελθουσα,  
benefited, but rather into the worse state having come,  
27 ακουσασα περι του Ιησου, ελθουσα εν τῷ  
having heard about the Jesus, having come in the

had happened to the DEMO-  
NIAC, and concerning the  
SWINE.

17 † And they began to  
entreat him to depart from  
their BORDERS.

18 And he having en-  
tered the BOAT, † HE who  
had been a DEMONIAIC, en-  
treated him that he might  
be with him;

19 And yet he did not  
permit him, but says to  
him, "Go HOME to thy  
FRIENDS, and tell them  
how much the LORD has  
done for thee, and has had  
pity on thee."

20 And he went away,  
and began to proclaim in  
DECAPOLIS, how much JE-  
SUS had done for him; and  
all were astonished.

21 † And Jesus having  
again passed over in \* a  
Boat to the OTHER SIDE,  
a great Crowd gathered to  
him, and he was by the  
LAKE.

22 † And one of the SYN-  
AGOGUE-EULERS, named  
Jairus, came, and seeing  
him, he fell at his FEET,

23 and earnestly en-  
treated him, saying, "My  
LITTLE DAUGHTER is at  
the point of death; come,  
and put thy HANDS on her  
that she may be restored,  
and she will live."

24 And he went with  
him, and a great Crowd  
followed him, and pressed  
on him.

25 And a Woman, † hav-  
ing had a Hemorrhage  
for twelve Years,

26 and having suffered  
much under Many Physi-  
cians, and having ex-  
pended ALL her property,  
and not being benefited,  
but had rather become  
WORSE,

27 having heard \* the  
things concerning Jesus,  
came in the CROWD be-

\* VATICAN MANUSCRIPT.—21. a Boat—omit. 22. lo—omit. 25. certain—omit.  
27. the things concerning Jesus.

† 17. Matt. viii. 34; Acts xvi. 39. † 18. Luke viii. 38. † 21. Matt. ix. 1; Luke  
viii. 40. † 22. Matt. ix. 18; Luke viii. 41. † 25. Lev. xv. 25; Matt. ix. 20.



οχλῳ οπισθεν, ἥψατο τοῦ ἱματίου αὐτοῦ.  
crowd behind, touched the mantle of him.  
28 (Ελεγε γὰρ· Ὅτι καὶ τῶν ἱματίων αὐτοῦ  
She said for; That even if the clothes of him  
ἄψωμαι, σωθήσομαι.) 29 Καὶ εὐθὺς ἐξηρανθῆ  
I may touch, I shall be saved.) And immediately was dried up  
ἡ πηγὴ τοῦ αἵματος αὐτῆς· καὶ ἐγνώ τῷ  
the source of the blood of her; and knew to the  
σώματι, ὅτι ἰαταὶ ἀπὸ τῆς μαστίγος. 30 Καὶ  
body, that was saved from the scourge. And  
εὐθὺς ὁ Ἰησοῦς ἐπιγινούς ἐν ἑαυτῷ τὴν ἐξ  
immediately the Jesus knowing in himself the out of  
αὐτοῦ δύναμιν ἐξελθούσαν, ἐπιστραφεὶς ἐν τῷ  
himself power having gone out, having turned round in the  
οχλῳ, ἐλεγε· Τίς μου ἥψατο τῶν ἱματίων;  
crowd, said; Who of me touched the clothes?  
31 Καὶ ἐλέγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· Βλέπεις  
And said to him the disciples of him; Thou seest  
τὸν οχλὸν συνθλιβόντα σε· καὶ λέγεις· Τίς μου  
the crowd pressing on thee; and sayest thou; Who me  
ἥψατο; 32 Καὶ περιεβλεπετο ἰδεῖν τὴν τοῦτο  
touched? And he was looking round to see the (woman) this  
ποίησάν. 33 Ἡ δὲ γυνὴ, φοβηθεῖσα καὶ τρεμ-  
having done. The but woman, fearing and trem-  
ουσα, εἰδὺσα ὃ γέγονεν ἐπ' αὐτῇ, ἦλθε καὶ  
bling, having known what was done on her, came and  
προσεπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν  
fell down to him, and told to him all the  
ἀληθειαν. 34 Ὁ δὲ εἶπεν αὐτῇ· Θυγατερ, ἡ  
truth. He but said to her; Daughter, the  
πίστις σου σέσωκε σε· ὑπάγε εἰς εἰρήνην, καὶ  
faith of thee has saved thee; go in peace, and  
ἰσθὶ ὑγιὴς ἀπὸ τῆς μαστίγος σου. 35 Ἐπὶ αὐτοῦ  
be thou well from the scourge of thee. While of him  
λαλοῦντος, ἐρχονται ἀπὸ τοῦ ἀρχισυναγωγού,  
speaking, they came from the synagogue-ruler's,  
λέγοντες· Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί  
saying; That the daughter of thee is dead; why  
ἐτι σκυλλεῖς τὸν διδασκαλόν; 36 Ὁ δὲ Ἰησοῦς  
yet troublest thou the teacher? The but Jesus  
εὐθὺς, ἀκούσας τὸν λόγον λαλούμενον, λέγει  
immediately having heard the word being spoken, says  
τῷ ἀρχισυναγωγῷ· Μὴ φοβου, μόνον πιστεύε.  
to the synagogue-ruler: Not fear, only believe thou.  
37 Καὶ οὐκ ἀφῆκεν οὐδενά αὐτῷ συνακολουθεῖν,  
And not he suffered no one him to follow,  
εἰ μὴ Πέτρον, καὶ Ἰακώβον, καὶ Ἰωάννην τὸν  
except Peter, and James, and John the  
ἀδελφὸν Ἰακώβου. 38 Καὶ ἐρχεται εἰς τὸν οἶκον  
brother of James. And he comes into the house  
τοῦ ἀρχισυναγωγού, καὶ θεωρεῖ θορυβόν, καὶ  
of the synagogue-ruler, and he sees a tumult, and  
κλαίοντας καὶ ἀλαλᾶζοντας πολλὰ. 39 Καὶ  
weeping and wailing much. And  
εἰσελθὼν λέγει αὐτοῖς· Τί θορυβεῖσθε καὶ  
having entered he says to them: Why are you troubled and

hind, and touched his  
MANTLE.

28 For she said, "If I  
can but touch his GAR-  
MENTS, I shall be cured."

29 And immediately her  
FLOW of BLOOD was dried  
up; and she felt in her  
Body That she was cured  
of that SCOURGE.

30 And immediately;  
JESUS knowing in himself  
† the POWER proceeding  
from him, having turned  
round in the CROWD, said,  
"Who touched My GAR-  
MENTS?"

31 And his DISCIPLES  
said to him, "Thou seest  
the CROWD pressing on  
thee, and dost thou say,  
'Who touched Me?'"

32 And he was looking  
round to see HER who had  
DONE this.

33 Then the WOMAN,  
being conscious of what  
was wrought upon her,  
fearing and trembling,  
came and fell down before  
him, and told him All the  
TRUTH.

34 And HE said to her,  
† "Daughter, thy FAITH  
has cured thee; go in  
peace, and be entirely free  
from thy DISEASE."

35 While he was still  
speaking, some came from  
the SYNAGOGUE-RULER'S  
house, who said, "Thy  
DAUGHTER is dead; why  
trouble the TEACHER?"

36 \* But JESUS, having  
heard the WORD that was  
spoken, immediately said  
to the SYNAGOGUE-RULER,  
"Fear not; only believe."

37 And he permitted no  
one to accompany \* him,  
except Peter, and James,  
and John the BROTHER of  
James.

38 And \* they come to  
the HOUSE of the SYNA-  
GOGUE-RULER, and he sees  
the Confusion, and much  
weeping and lamenting.

39 And having entered,  
he says to them, "Why do

\* VATICAN MANUSCRIPT.—36. But JESUS, neglecting to hear the WORD which was spo-  
ken, says. 37. with him. 38. they come to.

† 30. Luke vi. 10; viii. 46.

† 34. Matt. ix. 22; Mark x. 52; Acts xiv. 2.

κλαιετε; το παιδιον ουκ απεθανεν, αλλα καθευδει.  
do you weep? the child not is dead, but sleeps.  
40 Και κατεγελων αυτου. 'Ο δε, εκβαλων παντας,  
And they derided him. He but, having sent out all,  
παραλαμβάνει τον πατερα του παιδιου, και την  
he takes the father of the child, and the  
μητερα, και τους μετ' αυτου, και εισπορευεται,  
mother, and those with him, and goes in.  
όπου ην το παιδιον. 41 Και κρατησας της χειρος  
where was the child. And having grasped the hand  
του παιδιου, λεγει αυτη· Ταλιθα, κουμι· ὅ ἐστι  
of the child. he says to her, Talitha, cumi; which is  
μεθερμηνευομενον· Το κορασιον, σοι λεγω,  
being translated; The girl, to thee I say.  
εγειρε. 42 Και ευθεως ανεστη το κορασιον, και  
arise. And immediately arose the girl, and  
περιπατει· ην γαρ ετων δωδεκα. Και εξεσ-  
walked about; she was for years twelve. And they were  
τησαν εκστασει μεγαλη. 43 Και διεστείλατο  
astonished with an astonishment great. And he charged  
αυτοις πολλα, ἵνα μηδεις γινω· τουτο· και  
them much, that no one might know this; and  
ειπε δοθηναι αυτη φαγειν.  
spoke to have given to her to eat.

## ΚΕΦ. 6.

Και εξηλθεν εκειθεν, και ηλθεν εις την πατ-  
And he went out thence, and came into the country  
ριδα αυτου· και ακολουθουσιν αυτω οί μαθηται  
of himself; and follow him the disciples  
αυτου. 2 Και γενομενου σαββατου, ηρξατο εν  
of him. And being come sabbath, he began in  
τη συναγωγη διδασκειν. Και πολλοι ακουοντες  
the synagogue to teach. And many hearing,  
εξεπλησσοντο, λεγοντες· Ποθεν τουτω ταυτα;  
were astonished, saying; Whence to this these things?  
και τις ἡ σοφια ἡ δοθεισα αυτω; και δυναμεις  
and what the wisdom that being given to him? and miracles  
τοιαυται δια των χειρων αυτου γινονται.  
so great through the hands of him are done.  
3 Ουχ ουτος εστιν ὁ τεκτων, ὁ υἱος Μαρίας,  
Not this is the carpenter, the son of Mary,  
αδελφος δε Ιακωβου, και Ιωση, και Ιουδα, και  
brother and of James, and Joses, and Juda, and

you weep and make confu-  
sion? the CHILD is not  
dead, but sleeps."

40 And they derided  
him. † But putting † them  
all out, \* he takes the FA-  
THER and the MOTHER of  
the CHILD, and THOSE  
with him, and goes in  
where the CHILD was.

41 And having grasped  
the HAND of the CHILD,  
he says to her, "Talitha-  
cumi," which, being trans-  
lated, signifies, 'YOUNG  
MAIDEN, I say to thee,  
arise."

42 And immediately the  
YOUNG MAIDEN arose and  
walked about, for she was  
twelve years old. And  
they were exceedingly as-  
tonished.

43 And † he strictly  
charged them that no one  
should know this thing;  
and directed to give her  
food.

## CHAPTER VI.

1 And † he departed  
thence, and \* comes into  
his OWN COUNTRY; and  
his DISCIPLES follow him.

2 And the Sabbath hav-  
ing come, he began to  
teach in the SYNAGOGUE,  
and \* MANY hearing, were  
astonished, and said,  
† "Whence has this man  
these things? and What  
is THAT WISDOM which is  
imparted \* to him? and  
how are such MIRACLES  
performed through his  
HANDS?"

3 Is not this the CAR-  
PENTER? the SON of  
\* MARY, and † Brother of  
James, and Joses, and Ju-

\* VATICAN MANUSCRIPT.—40. he takes. 1. comes into. 2. MANY. 2. to  
him? and such MIRACLES. 3. MARY, and Brother of.

† 40 The persons or crowd here spoken of, were probably a set of people usually hired  
on these occasions to attend the funeral, and follow the procession with their lamentations.  
This custom prevailed East. These are the *mourning women* mentioned by Jeremiah, chapter  
ix. 17—21; and by Amos, chapter v. 16. They were called *Præfæ* by the Romans, because  
they presided over, and began, the funeral dirge. But men seem to have attended amongst  
them, as well as women. Dr. Shaw mentions this custom to be still continued in the East;  
and observes, that the women employed on these occasions, perform their parts with such  
proper sounds, gestures, and motions, that they rarely fail to work up the assembly to an  
extraordinary pitch of thoughtfulness and sorrow.—Wakefield.

† 39. John xi. 11. † 40. Acts ix. 40. † 43. Matt. viii. 4, ix. 30, xii. 16; xviii.  
9; Mark iii. 12; Luke v. 14. † 1. Matt. xiii. 51, Luke iv. 16. † 2. John vi. 42.  
† 3. Matt. xii. 46, Gal. i. 19.

Σίμωνος; και ουκ εισιν αι αδελφαι αυτου ωδε  
Simon and not are the sisters of him here  
προς ημας; Και εσκανδαλιζοντο, εν αυτω.  
with us? And they were stumbled in him.  
4 Ελεγε δε αυτοις ο Ιησους· 'Οτι ουκ εστι προ-  
Said but to them the Jesus; That not is a pro-  
φητης ατιμος, ει μη εν τη πατριδι αυτου,  
phet without honor, except in the country of himself,  
και εν τοις συγγενεσι, και εν τη οικια αυτου.  
and among the relatives, and in the house of himself.  
6 Και ουκ ηδυνάτο εκει ουδεμιαν δυνάμιν ποιη-  
And not was able there no one miracle to  
σαι, ει μη ολίγοις αρρώστοις επιθείς τας χείρας,  
do, except a few sick having put on the hands,  
εθεραπευσε. 6 Και εθαύμαζε δια την απιστίαν  
were cured. And he wondered because of the unbelief  
αυτων.  
of them.

Και περιήγε τας κώμας κυκλώ, διδασκων.  
And he went round the villages round about, teaching.  
7 Και προσκαλείται τους δώδεκα, κα. ηρξάτο  
And he calls the twelve, and he began  
αυτους αποστέλλειν δυο δυο - και εδίδου αυτοις  
them to send two two; and he gave to them  
εξουσίαν των πνευμάτων των ακαθάρτων, 8 και  
authority of the spirits of the unclean, and  
παρηγγέλλειν αυτοις, ίνα μηδεν αιρῶσιν εις  
he charged them, that nothing they should take for  
ῶδον, ει μη ῥαβδον μονον· μη πήραν, μη ἄρτον,  
a way, except a staff only; no bag, no bread,  
μη εἰς τὴν ζώνην χαλκόν· 9 ἀλλ' ὑποδεδεμένους  
nor into the belt copper money; but having been shod  
σανδάλια· και μη ενδυσησθε δυο χιτῶνας. 10 Καί  
sandals, and not you may put on two coats. And  
ελεγει αυτοις· 'Οπου εαν εισελθῃτε εις οικίαν,  
he said to them; Where if you may enter into a house,  
εκει μενετε ἕως αν εξελθῃτε εκειθεν. 11 Καί  
there remain till you may go away from thence. And  
ὅσοι αν μη δεξωνται ὑμας, μηδε ακουῶσιν ὑμων,  
whoever not may receive you, nor hear you,  
εκπορευομενοι εκειθεν, σκιναξατε τον χουν τον  
going away from thence, shake out the dust that  
ὑποκατω των ποδων ὑμων, εις μαρτυριον αυτοις.  
under the feet of you, for a witness to them.  
12 Καί εξελθοντες εκηρυσσον, ίνα μετανοησωσι·  
And having gone out they published, that they should reform;  
13 και δαιμονια πολλα εξεβαλλον, και ηλειφον  
and demons many they cast out, and anointed  
ελαιω πολλους αρρωστους, και εθεραπευον.  
with oil many sick ones, and they were cured.  
14 Καί ηκουσεν ο βασιλευς Ηρωδης, (φανερων  
And heard the king Herod, (well-known  
γαρ εγενετο το ονομα αυτου,) και ελεγει· 'Οτι  
for was the name of him,) and he said; That

das, and Simon; and are not his sisters here with us? And they were perplexed with him.

4 But Jesus said to them, † "A Prophet is not without honor, except in his own country, and among his RELATIVES, and in his OWN FAMILY."

5 † And he was unwilling to do any MIRACLES there, except a Few Sick persons he cured by laying his HANDS on them.

6 And he was surprised on account of their UNBELIEF. † And he went round the VILLAGES teaching.

7 † And he called the TWELVE, and sent Them forth in pairs; and gave them Authority over the IMPURE SPIRITS;

8 and he charged them, that they should take Nothing for the Journey, except a single Staff; \* no Bread, no Traveling Bag, no Copper in the GIRDLE;

9 but to wear SANDALS, and not put on Two Coats.

10 And he said to them, "Whatever house you enter, there remain, till you leave the place.

11 And \* whatever Place will not receive you, nor hear you, in departing thence, † shake off that DUST which is UNDER your FEET, for a Testimony to them.

12 And having gone forth, they proclaimed that men should reform.

13 And they expelled many Demons, and † anointed many sick persons with Oil, and cured them.

14 † And Herod the KING heard, (for Jesus had become well-known,) and \* he said, "John the

\* VATICAN MANUSCRIPT.—8. no Bread, no traveling Bag. will not. 14. they said.

11. whatever Place

† 11. An emblematical action, signifying a renunciation of all further concern with them. It was very usual among the people of the East to express their intentions by external signs. Many singular examples of this species of language occur both in Old and New Testaments. See 1 Kings xi. 29; xiii. 11; 2 Kings xiii. 15.

† 4. Matt. xiii. 57; John iv. 44. † 5. Matt. xiii. 58; Mark ix. 28. † 6. Matt. ix. 35; Luke xiii. 22. † 7. Matt. x. 1. Mark iii. 13, 14; Luke ix. 1. † 11. Acts xiii. 51. xviii. † 13. James v. 14. † 14. Matt. xiv. 1; Luke x. 14.

Ιωαννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ  
John he baptizing out of dead has been raised, and  
διὰ τοῦτο ἐνεργουσιν αἱ δυνάμεις ἐν αὐτῷ.  
through this work the mighty powers in him.

15 Ἄλλοι ἐλέγον· Ὅτι Ἠλίας ἐστίν· Ἄλλοι δὲ  
Others said: That Elias he is; Others and  
ἐλέγον· Ὅτι προφήτης ἐστίν, ὡς εἰς τῶν προ-  
said: That a prophet he is, like one of the pro-  
φητῶν. 16 Ἀκουσας δὲ ὁ Ἡρώδης, εἶπεν· Ὅτι  
phets. Having heard but the Herod, said; That

ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη  
whom I beheaded John, he is raised

\*[ἐκ νεκρῶν.] 17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποσ-  
[from dead.] Himself for the Herod send-

τείλας ἐκρατήσεν τὸν Ἰωάννην, καὶ ἐδήσεν αὐτὸν  
ing seized the John, and bound him  
ἐν φυλακῇ, διὰ Ἡρωδιάδα, τὴν γυναῖκα Φιλίπ-  
in prison, through Herodias, the wife of Philip  
που τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγαμήσεν.  
of the brother of himself, for her he had married.

18 Ἐλέγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ· Ὅτι οὐκ ἐξ-  
Said for the John to the Herod; That not it is  
ἐστι σοὶ εἶναι τὴν γυναῖκα τοῦ ἀδελφοῦ σου.  
lawful to thee to have the wife of the brother of thee.

19 Ἡ δὲ Ἡρωδιάς ἐνείχεν αὐτῷ καὶ ᾔθελεν  
The and Herodias had a grudge against him and wished  
αὐτὸν ἀποκτείνειν· καὶ οὐκ ἠδύνατο. 20 Ὁ γὰρ  
him to destroy; and not was able. The for

Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄν-  
Herod feared the John, knowing him a  
δρα δίκαιον καὶ ἅγιον· καὶ συνέτηρει αὐτὸν· καὶ  
man just and holy; and protected him; and  
ἀκουσας αὐτοῦ, πολλὰ ἐποίει, καὶ ᾔδews αὐτοῦ  
hearing him, many things he did, and gladly him

ἤκουε. 21 Καὶ γενομένης ἡμέρας ευκαιροῦ, ὅτε  
he heard. And having come a day convenient, when

Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει  
Herod to the birthday of himself a feast he made

τοῖς μεγίστασιν αὐτοῦ, καὶ τοῖς χιλιάρχοις, καὶ  
to the nobles of himself, and to the commanders, and

τοῖς πρῶτοις τῆς Γαλιλαίας· 22 καὶ εἰσελθούσης  
to the chiefs of the Galilee; and having entered

τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος, καὶ ὀρχη-  
of the daughter of her of the Herodias, and danc-

σαμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς  
ing, and having pleased the Herod and those

συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ·  
reclining at table, said the king to the little girl;

Αἰτήσον με, ὃ εὰν θέλῃς, καὶ δώσω σοι.  
Ask me, whatever thou wilt, and I will give to thee.

23 Καὶ ὡμοσεν αὐτῇ· Ὅτι ὃ εὰν με αἰτήσῃς,  
And he swore to her; That whatever me thou mayst ask,

δώσω σοι, ἕως ἡμισοῦ τῆς βασιλείας μου.  
I will give to thee, till half of the kingdom of me.

IMMERSE \*has arisen from the Dead, and therefore MIRACLES are performed by him."

15 Others said, † "He is Elijah;" and others said, "He is a Prophet, like one of the PROPHETS."

16 ‡ But HEROD having heard, said, "That John, whom I beheaded; he is raised."

17 For HEROD himself had sent and seized JOHN, and bound him in Prison, on account of Herodias, the WIFE of Philip his BROTHER; for he had married Her.

18 For JOHN had said to HEROD, † "it is not lawful for thee to have thy BROTHER'S WIFE."

19 Therefore HERODIAS was incensed against him, and wished to kill him, and could not.

20 For HEROD ‡ feared JOHN, knowing that he was a just and holy Man; and protected him; and having heard him, he \*did many things, and heard Him gladly.

21 And a convenient Day having come, when Herod, on his BIRTH-DAY, made a Feast for his NOBLES, and for the COMMANDERS and CHIEF men of GALILEE;

22 \*the DAUGHTER of this HERODIAS having entered, and danced, \*she pleased HEROD and the GUESTS, \*and the KING said to the GIRL, "Ask me whatever thou wilt, and I will give it to thee."

23 And he swore to her, † "Whatever thou mayst ask Me, I will give to thee, even to the Half of my KINGDOM."

\* VATICAN MANUSCRIPT.—14. has arisen. 16. from the dead—omit. 20. was much perplexed, and heard. 22. his DAUGHTER Herodias. 22. she pleased. 22. and the KING.

† 21. The custom of celebrating stated solemnities, and the anniversary of the birth-day in particular, was very general in the East, and might be transferred from them to the Greeks and Romans. The solemnization of the birth-day by a festival is frequently mentioned, or alluded to, in ancient authors.—Wakefield.

‡ 15. Matt. xvi. 14; Mark viii. 23. ‡ 16. Matt. xiv. 2; Luke iii. 19. ‡ 18. Lev. xviii. 16; xx. 21. ‡ 20. Matt. xiv. 5; xxi. 6. ‡ 23. Esther v. 3, 6; vii. 2.

24 Ἡ δὲ ἐξελθούσα, εἶπε τῇ μητρὶ αὐτῆς· Τί  
The and going out, said to the mother of herself; What  
αἰτησομαι; Ἡ δὲ εἶπε· Τὴν κεφαλὴν Ἰωάννου  
shall I ask? She and said; The head of John  
τοῦ βαπτιστοῦ. Καὶ εἰσελθούσα εὐθεὺς μετὰ  
the dipper. And coming in immediately with  
σπουδῆς πρὸς τὸν βασιλεῖα, ᾗτησατο, λέγουσα·  
haste to the king, she asked, saying;  
Θεῶ μοι δῶς ἐξαυτῆς ἐπὶ πινάκι τὴν  
I will that to me thou wouldst give instantly on a plate the  
κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 26 Καὶ περι-  
head of John the dipper. And very  
λυτος γενομένος ὁ βασιλεὺς, διὰ τοὺς ὅρκους  
sorry having become the king, because of the oaths  
καὶ τοὺς συνανακείμενους οὐκ ᾔθελησεν αὐτὴν  
and those reclining at table not he would her  
ἀθετῆσαι. 27 Καὶ εὐθεὺς ἀποστείλας ὁ βασιλ-  
reject. And immediately sending the king  
εὺς σπεκουλάτωρα, ἐπέταξεν ἐνεχθῆναι τὴν  
a guardsman, he ordered to be brought the  
κεφαλὴν αὐτοῦ. Ὁ δὲ ἀπελθὼν ἀπεκεφαλίσεν  
head of him. He and going forth cut off the head of  
αὐτὸν ἐν τῇ φυλακῇ. 28 καὶ ᾗνεγκε τὴν κεφαλὴν  
him in the prison; and brought the head  
αὐτοῦ ἐπὶ πινάκι, καὶ ἔδωκεν αὐτὴν τῇ κορασίῳ·  
of him on a plate, and gave her to the little girl;  
καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.  
and the little girl gave her to the mother of herself.  
29 Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ, ἦλθον, καὶ  
And having heard the disciples of him, came, and  
ἤραν τὸ πτῶμα αὐτοῦ, καὶ ἐθήκαν αὐτὸ ἐν μνη-  
took the dead body of him, and placed it in a  
μειφ.  
tomb.

30 Καὶ συναγονταὶ οἱ ἀποστολοὶ πρὸς τὸν  
And were assembled the apostles to the  
Ἰησοῦν, καὶ ἀπηγγείλαν αὐτῷ πάντα, καὶ ὅσα  
Jesus, and reported to him all, and what  
ἐποίησαν, καὶ ὅσα ἐδίδασκαν. 31 Καὶ εἶπεν αὐτοῖς·  
they did, and what they taught. And he said to them;  
Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἐρημὸν τόπον,  
Come you yourselves privately into a desert place,  
καὶ ἀναπαυεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι  
and rest you a little; Were for those coming

24 And SHE going out, said to her MOTHER, "What shall I ask?" And she said, "The HEAD of John the IMMERSER."

25 And coming in immediately with Haste to the KING, she asked, saying "I desire that thou wouldst give me instantly, on a Platter, the HEAD of John the IMMERSER."

26 † And the KING, being extremely sorry on account of the OATHS and the GUESTS, would not refuse her.

27 And the KING, immediately sending one of † his Guards, ordered his HEAD to be brought. And HE having gone forth beheaded him in the PRISON;

28 † and brought his HEAD on a Platter, and gave it to the GIRL; and the GIRL gave it to her MOTHER.

29 And his disciples having heard, came and carried off the DEAD-BODY, and placed it in a Tomb.

30 † And the APOSTLES were assembled to JESUS, and related to him all things, both what they had done, and what they had taught.

31 And he \*said to them, † "Come you, retire by yourselves into a Desert Place, and rest a little;" † for many were THOSE who were COMING and GO-

\* VATICAN MANUSCRIPT.—31. says.

† 27. The term, *spekoulatoora* from the Latin *speculator*, denotes one of the body-guards, who were so called, because their principal duty was that of *sentinels*. They had, however, other confidential duties, and among these, that of acting, like Turkish soldiers of the present day, as executioners. † 28. Note here, that very remarkable seems the providence of God, in avenging the death of this holy man upon Herod, Herodias, and her daughter. For 1st, As the war betwixt Herod and Aretas king of Petrea was caused by Herod's wicked contract with Herodias to reject the daughter of Aretas, his lawful wife, and to marry with Herodias, his brother Philip's wife; so Josephus declares that the Jews looked upon the putting John to death, as the cause of the miscarriage of Herod's army; "God being angry with him for the death of John the Baptist." 2dly, Herodias envying the glory of king Agrippa, who had that honour given him by Caius, prevailed with her husband to go to Rome, and accuse Agrippa; whereupon Caius deprived Herod of his government, and her of her money; and gave them both to Agrippa, banishing Herod and Herodias to Lyons in France: "which (says Josephus) was done in punishment of her envy, and of his readiness to hearken to her solicitations." And 3dly, of her daughter it is related, that she going over the ice in winter, the ice broke, and she slipped in to the head, which at last was severed from her body by the sharpness of the ice, God requiring her head for that of the Baptist's she desired; which, if true, was a wonderful providence.—*Whitby*.

† 26. Matt. xiv. 9.  
† 31. Mark iii. 20.

† 34. Luke ix. 10.

† 31. Matt. xiv. 13; John vi. 1, 2.

καὶ οἱ ὑπαγοντες πολλοὶ· καὶ οὐδε φαγεῖν ἠκαί-  
and those going many; and not even to eat they had  
ρουν. <sup>32</sup> Καὶ ἀπῆλθον εἰς ἐρημον τοπον τῷ  
leisure. And they went into a desert place to the  
πλοῖφ κατ' ἰδιαν. <sup>33</sup> Καὶ εἶδον αὐτοὺς ὑπαγοντας·  
ship privately. And they saw them going away;  
καὶ ἐπεγνώσαν πολλοὶ· καὶ πεζῇ ἀπο πασῶν  
and knew many; and on foot from all  
τῶν πόλεων συνεδραμον ἐκεῖ. <sup>34</sup> Καὶ ἐξελθὼν  
of the cities they ran together there. And coming out  
εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ'  
he saw great a crowd, and was moved with pity towards  
αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα, μὴ ἔχοντα ποι-  
them, for they were as sheep, not having a  
μένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλὰ.  
shepherd; and he began to teach them many things.  
<sup>35</sup> Καὶ ἡδὴ ὥρα πολλῆς γενομένης, προσελθόν-  
And already time much having gone, coming  
τες αὐτῷ οἱ μαθηταὶ αὐτοῦ, λεγούσιν· Ὅτι ἐρη-  
to him the disciples of him, they say; That a  
μος ἐστὶν ὁ τόπος, καὶ ἡδὴ ὥρα πολλή· <sup>36</sup> ἀπο-  
desert is the place, and already time much: dismiss  
λυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κυκλῶ  
them, that going into the surrounding  
ἀγροὺς καὶ κώμας, ἀγορασῶσιν ἑαυτοῖς ἄρτους·  
country and villages, they may buy themselves loaves;  
τι γὰρ φαγῶσιν οὐκ ἔχουσιν. <sup>37</sup> Ὁ δὲ ἀποκρι-  
any for they might eat not they have. He but answering  
θεὶς εἶπεν αὐτοῖς· Δότε αὐτοῖς ὑμεῖς φαγεῖν.  
said to them; Give to them you to eat.  
Καὶ λεγούσιν αὐτῷ· Ἀπελθόντες ἀγορασάμεν  
And they say to him; Going may we buy  
δηνარიῶν διακοσίων ἄρτους, καὶ δώμεν αὐτοῖς  
denarii two hundred loaves, and give to them  
φαγεῖν; <sup>38</sup> Ὁ δὲ λέγει αὐτοῖς· Ποσους ἄρτους  
to eat? He but says to them: How many loaves  
ἔχετε; ὑπάγετε καὶ ἰδετε. Καὶ γνόντες,  
have you? go you and see you. And having ascertained,  
λεγούσι· Πεντε, καὶ δύο ἰχθῦας. <sup>39</sup> Καὶ ἐπέ-  
they say: Five, and two fishes. And he or-  
ταξεν αὐτοῖς ἀνακλιναι πάντας, συνποσία  
dered them to make recline all, company  
συνποσία, ἐπὶ τῷ χλωρῷ χορτῷ. <sup>40</sup> Καὶ ἀνε-  
company, on the green grass. And they  
πέσον πρᾶσαι πρᾶσαι, ἀνα ἑκατον, καὶ ἀνα  
reclined squares squares, by a hundred, and  
πεντηκοντα. <sup>41</sup> Καὶ λαβὼν τοὺς πεντε ἄρτους  
by fifty. And taking the five loaves  
καὶ τοὺς δύο ἰχθῦας, ἀναβλεψας εἰς τὸν οὐρανόν,  
and the two fishes, looking up to the heaven,  
εὐλόγησε, καὶ κατέκλασε τοὺς ἄρτους, καὶ  
he gave praise, and broke the loaves, and  
ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν  
gave to the disciples of him, that they might set before  
αὐτοῖς· καὶ τοὺς δύο ἰχθῦας ἐμερίσε πασι.  
them: and the two fishes he divided to all.

ING, and they had no lei-  
sure, not even to eat.

<sup>32</sup> And they went away,  
by the BOAT, into a Desert  
Place, † to be by them-  
selves.

<sup>33</sup> But they saw them  
departing, and many knew  
them; and they ran toge-  
ther there on foot from All  
the CITIES.

<sup>34</sup> † And coming out, he  
saw a Great Crowd; and he  
deeply pitied them; Be-  
cause they were like Sheep  
having no Shepherd; and  
† he taught them many  
things.

<sup>35</sup> † And much Time  
having already gone, his  
DISCIPLES coming to him,  
say, \* "The PLACE is a  
Desert, and now much  
Time has passed;

<sup>36</sup> dismiss them, that  
they may go to the adja-  
cent FARMS and Villages,  
and buy themselves \* what  
they should eat."

<sup>37</sup> But HE answering  
said to them, "You sup-  
ply them." And they say  
to him, "Should we go and  
for Two hundred Denarii  
buy Loaves, and give them  
to eat?"

<sup>38</sup> And HE says to them,  
"How Many Loaves have  
you? Go and see." And  
having ascertained, they  
say, † "Five, and Two  
Fishes."

<sup>39</sup> And he commanded  
them to make all recline in  
Companies on the GREEN  
Grass.

<sup>40</sup> And they lay down  
in Squares, by Hundreds  
and by Fifties.

<sup>41</sup> And taking the FIVE  
Loaves and the two Fish-  
es, and looking towards  
HEAVEN, he praised God,  
and broke the LOAVES,  
and gave to \* the DISCI-  
PLES to set before them;  
and the two Fishes he  
distributed to all.

\* VATICAN MANUSCRIPT.—35. The PLACE is a Desert.  
But HE. 41. the DISCIPLES.

36. what they should eat.

† 32. Matt. xiv. 13.  
Matt. xiv. 15; Luke ix. 12.

† 34. Matt. ix. 36; xiv. 14.  
† 38. Matt. xiv. 17; Luke ix. 18; John vi. 9.

† 34. Luke ix. 11.

† 35.

42 Και εφαγον παντες, και εχορτασθησαν.  
And they ate all, and were filled.

43 Και ηραν κλασματων δωδεκα κοφινους πλη-  
And they took up of fragments twelve baskets full,  
ρεις, και απο των ιχθυων. 44 Και ησαν οι φα-  
and of the fishes. And were those having

γοντες τους αρτους, πεντακισχιλιοι ανδρες.  
eaten the loaves, five thousand men.

45 Και ευθεως ηναγκασε τους μαθητας αυτου  
And immediately he urged the disciples of himself  
εμβηναι εις το πλοιον, και προαγειν εις το πε-  
to step into the ship, and to go before to the other  
ραν προς Βηθσαιδαν, εως αυτος απολυση τον  
side to Bethsaida, while he should dismiss the  
οχλον. 46 Και αποταξαμενος αυτοις, απηλθεν  
crowd. And having sent away them, he went

εις το ορος προσευξασθαι. 47 Και οψιας γενο-  
into the mountain to pray. And evening having

μενης, ην το πλοιον εν μεσφ της θαλασσης.  
come, was the ship in middle of the sea;

και αυτος μονος επι της γης. 48 Και ειδεν  
and he alone upon the land. And he saw

αυτους βασανιζομενους εν τω ελαννειν\* ην γαρ  
them tormented in the rowing; was for

δ ανεμος εναντιος αυτοις. Και περι τεταρτην  
the wind opposite to them. And about fourth

φυλακην της νυκτος ερχεται προς αυτοις, περι-  
watch of the night comes towards them, walk-

πατων επι της θαλασσης\* και ηθελε παρελθειν  
ing on the sea; and wished to pass

αυτους. 49 Οι δε, ιδοντες αυτον περιπατουντα  
them. They but, seeing him walking

επι της θαλασσης, εδοξαν φαντασμα ειναι, και  
on the sea, they thought a phantom to be, and

ανεκραξαν. 50 Παντες γαρ αυτον ειδον, και  
they cried out. All for him saw, and

εταραχθησαν. Και ευθεως ελαλησε μετ' αυτων,  
were terrified. And immediately he spoke with them,

και λεγει αυτοις\* Θαρσειτε· εγω ειμι, μη φο-  
and says to them; Take courage; I am, not be

βεισθε. 51 Και ανεβη προς αυτοις εις το πλοιον\*  
afraid. And he went up to them into the boat;

και εκοπασεν ο ανεμος. Και λιαν \* [εκ πε-  
and ceased the wind. And greatly [out of mea-

ρισσου] εν εαυτοις εξισταντο, \* [και εθαυμαζον.]  
sure] in themselves they were amazed [and wondered.]

52 Ου γαρ συνηκαν επι τοις αρτοις· ην γαρ η  
Not for they understood about the loaves; was for the

καρδια αυτων πεπωρωμενη.  
heart of them having been stupified.

53 Και διαπερασαντες ηλθον επι την γην Γεν-  
And having passed over they came to the land Gen-

νησαρετ· και προσωρμισθησαν. 54 Και εξελθον-  
nesaret: and drew to the shore. And coming out

των αυτων εκ του πλοιου, ευθεως επιγνοντες  
of them out of the ship, immediately knowing

αυτον, 55 περιδραμοντες ολην την περιχωρον  
him, running about whole the adjacent country

42 And they all ate and were satisfied.

43 And they took up Twelve Baskets full of Fragments [of the Bread, and of the FISHES.

44 Now THOSE WHO ATE of the LOAVES were Five thousand Men.

45 † And immediately he constrained his DISCIPLES to go into the BOAT, and precede him to the OTHER SIDE, towards Bethsaida, while he should send away the CROWD.

46 And having dismissed them, he retired to the MOUNTAIN to pray.

47 And Evening having come, the BOAT was in the Midst of the LAKE, and he was alone on the LAND.

48 And he saw them toiling at the OAR; for the WIND was against them; and about the † Fourth Watch of the NIGHT, he comes towards them walk- ing on the LAKE, and wished to pass by them.

49 But seeing him walking on the LAKE, they thought it was an Apparition, and they cried out;

50 for they all saw him, and were terrified. And immediately he spoke with them, saying, "Take courage, it is I; be not afraid."

51 And he went up to them into the BOAT; and the WIND ceased; and they were exceedingly amazed in themselves.

52 For † they understood not about the LOAVES; because their HEART was stupified.

53 And having passed over, they came to the LAND of Gennesaret, and put to the shore.

54 And coming out of the BOAT, immediately they recognized him,

55 and running through that Whole SURROUNDING

\* VATICAN MANUSCRIPT.—51. out of measure—omit.

51. and wondered—omit.

† 43. See Notes on Matt. xiv. 25, 26.

‡ 45. Matt. xiv. 22; John vi. 17.

‡ 52. Mark viii. 17, 18.

εκεινην, ηρξαντο επι τοις κραββατοις τους  
that, they began on the couches those  
κακως εχοντας περιφερειν, οπου ηκουον, οτι  
sickness having to carry about, where they heard, that  
εκει εστι. 56 Και οπου αν εισεπορευετο εις  
there he is. And wherever he entered into  
κωμας, η πολεις, η αγρους, εν ταις αγοραις  
towns, or cities, or villages, in the markets  
ετιθουν τους ασθενουντας, και παρεκαλουν  
they placed those being sick, and they besought  
αυτον, ινα καν του κρασπεδου του ιματιου  
him, that if even the tuft of the mantle  
αυτου αφωνται, και οσοι αν ηπτοντο αυτου,  
of him they might touch, and whoever touched him,  
εσωζοντο.  
were saved.

ΚΕΦ. Ζ. 7.

1 Και συναγονται προς αυτον οι Φαρισαιοι,  
And were gathered to him the Pharisees,  
και τινες των γραμματεων, ελθοντες απο Ιερο-  
and some of the scribes, having come from Jeru-  
σολιμων. 2 και ιδοντες τινας των μαθητων  
salem; and seeing some of the disciples  
αυτου κοινας χερσι, τουτ' εστιν ανιπτους,  
of him with common hands, that is unwashed,  
εσθιοντας αρτους. 3 (οι γαρ Φαρισαιοι και παν-  
eating loaves; (the for Pharisees and all  
τες οι Ιουδαιοι, εαν μη πυγμη νιψωνται τας  
the Jews, if not with fist they may wash the  
χειρας, ουκ εσθιουσι, κρατουντες την παραδοσιν  
hands, not they eat, holding the tradition  
των πρεσβυτερων. 2 και απο αγορας, εαν μη  
of the elders; and from a market, if not  
βαπτισωνται, ουκ εσθιουσιν, και αλλα πολλα  
they might dip, not they eat, and other many things  
εστιν, α παρελαβον κρατειν, βαπτισμους ποτη-  
is, which they received to hold, dippings of  
ριων, και ξεστων, και χαλκιων, \* [και κλινων.]  
cups, and of pots, and of copper vessels, [and of couches;])  
5 επειτα επρωτωσιν αυτον οι Φαρισαιοι και οι  
then asked him the Pharisees and the  
γραμματεισ. Διατι οι μαθηται σου ου περιπα-  
scribes: Why the disciples of thee not walk  
τουσι κατα την παραδοσιν των πρεσβυτερων,  
according to the tradition of the elders,  
αλλα κοινας χερσιν εσθιουσι τον αρτον; 6 Ο  
but with common hands they eat the loaf? He  
\* [δε αποκριθεις] ειπεν αυτοις. Οτι καλως προ-  
[but answering] said to them: That well pro-  
φητευσεν Ησαιας περι υμων των υποκριτων, ως  
phesied. Ecceas about you the hypocrites, as  
γεγραπται. Ουτος ο λαος τοις χειλεσι με  
it is written: "This the people with the lips me

REGION, carried about the  
SICK ON COUCHES; to  
where they heard he was.

56 And wherever he en-  
tered, into Towns, or Ci-  
ties, or Villages, they  
placed the SICK in the  
MARKETS, and implored  
him, that they might but  
touch the TUFT of his  
MANTLE; and as many as  
touched him were cured.

CHAPTER VII.

1 † And the PHARISEES,  
and some of the SCRIBES,  
having come from Jerusa-  
lem, resorted to him.

2 And observing some  
of his DISCIPLES eating  
BREAD with common, that  
is, with Unwashed Hands:

3 (for the PHARISEES,  
and All the JEWS holding  
the TRADITION of the  
ELDERS, eat not, unless  
they wash their HANDS  
with the Fist;

4 and coming from a  
Market, unless they \* im-  
merse themselves, they eat  
not. And many other  
things there are which  
they have received to main-  
tain,—Immersion of Cups,  
and of Pots, and of Copper  
vessels;)

5 \* both the PHARISEES  
and the SCRIBES asked  
him, "Why do not thy  
DISCIPLES walk according  
to the TRADITION of the  
ELDERS, but eat BREAD  
with common Hands?"

6 He said to them, "Well  
did Isaiah prophesy con-  
cerning you, HYPOCRITES,  
as it is written, † 'This  
'PEOPLE honor me with  
'their LIPS, but their

\* VATICAN MANUSCRIPT.—4. besprinkle themselves, they eat not.  
couches—omit. 5. both the PHARISEES. 6. but answering—omit.

† 8. The Pharisees, (says Josephus,) delivered many doctrines of the people as belonging  
to the law, which were handed down by the fathers, but not written in the law of Moses;  
and for this reason, the sect of the Sadducees rejects them; maintaining that those things  
which are written, ought to be accounted parts of the law, and that such as are only received  
by tradition from the fathers ought not to be observed.—Ant. xiii. 18.

† 56. Matt. ix. 20; Mark v. 27, 28; Acts xix. 12. ‡ 1. Matt. xv. 1. § 6. Isa. xxix. 13.



τιμα, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπὸ  
honor, the but heart of them far off far removed from  
εμου. <sup>7</sup> Ματθην δὲ σεβονται με, διδασκόντες  
me. In vain but they worship me, teaching  
διδασκαλίας, ἐνταλματα ἀνθρώπων. <sup>8</sup> Ἀφέντες  
teachings, commandments of men." Leaving  
\* [γὰρ] ἡν ἐντολὴν τοῦ θεοῦ, κρατεῖτε τὴν  
[for] the commandment of the God, you hold the  
παράδοσιν τῶν ἀνθρώπων, \* [βαπτισμοὺς ξεστῶν  
tradition of the men, [dippings of pots  
καὶ ποτηρίων· καὶ ἄλλα παρομοία τοιαῦτα πολλὰ  
and of cups; and other similar such like many things  
ποιεῖτε.] <sup>9</sup> Καὶ ἐλέγεν αὐτοῖς. Καλῶς ἀθετεῖτε  
you do.] And he said to them. Well you set aside  
τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν  
the commandment of the God, that the tradition of you  
τηρησῆτε. <sup>10</sup> Μωσὴς γὰρ εἶπε· "Τίμα τὸν  
you may keep Moses for said; "Honor the  
πατέρα σου καὶ τὴν μητέρα σου." καὶ "Ὁ  
father of thee and the mother of thee;" and; "He  
κακολογῶν πατέρα ἢ μητέρα, θάνατον τελευ-  
cursing father or mother, a death let him  
τάτω." <sup>11</sup> Ὑμεῖς δὲ λέγετε· Ἐὰν εἴπῃ ἀνθρώ-  
die." You but say; If should say a man  
πὸς τὴν πατρίν ἢ τὴν μητρίν Κορβαν (ὃ ἐστίν,  
to the father or the mother; Corban (which is,  
δῶρον,) ἢ εἰς ἐμὸν ὠφελῆθης. <sup>12</sup> [καὶ]  
a gift,) whatever out of me thou mightest be profited; [and]  
οὐκετι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τὴν πατρίν  
no more you suffer him anything to do for the father  
\* [αὐτοῦ,] ἢ τὴν μητρίν \* [αὐτοῦ,] <sup>13</sup> ἀκυροῦντες  
[of himself,] or for the mother [of himself,] making void  
τὸν λόγον τοῦ θεοῦ τὴν παράδοσιν ὑμῶν, ἣ  
the word of the God for the tradition of you, which  
παρέδοκα ἔ· καὶ παρομοία τοιαῦτα πολλὰ ποι-  
you delivered; and similar such like many things you  
εἰτε. <sup>14</sup> Καὶ προσκαλεσάμενος πάντα τὸν  
to. And having called all the  
ὄχλον, ἐλέγεν αὐτοῖς· Ἀκούετε μου πάντες,  
crowd, he said to them; Hear me all,  
καὶ συνίετε. <sup>15</sup> Οὐδὲν ἐστὶν ἔξωθεν τοῦ ἀνθρώ-  
and be instructed. Nothing is outside of the man  
πον, εἰσπνευόμενον εἰς αὐτόν, ὃ δύναται αὐτόν  
entering into him, which is able him  
κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ,  
to make common; but the things proceeding from him,  
ἐκείνα ἐστὶ τὰ κοινούντα τὸν ἀνθρώπον. <sup>16</sup> \* [Εἰ  
those is "things making common the man. [If

HEART is far removed from me.

7 But in vain do they worship me, teaching as 'Doctrines, the Precepts 'of Men.'

8 Laying aside the COMMANDMENT of GOD, you retain the TRADITION of MEN."

9 And he said to them, "Well do you annul the COMMANDMENT of GOD, that you may keep your OWN TRADITION."

10 For Moses said, † 'Ho- nor thy FATHER and thy 'MOTHER;' and † 'He who 'REVILES Father or Mo- ther, let him be punished 'with Death.'

11 But you assert, 'If a man say to FATHER or MO- THER, † Be that Corban, that is, an Offering, † by which thou mightest de- rive assistance from me;

12 you no more permit him to do any thing for FA- THER or MOTHER:

13 making void the WORD of GOD by your TRA- DITION, which you have delivered; and many such like Things you do."

14 † And having \*again called All of the CROWD, he said to them, "Let all listen to me, and be in- structed."

15 There is nothing from without the MAN, which entering in \*POLLUTES him; but the THINGS pro- ceeding from \*the MAN, are the THINGS which POLLUTE him.

16 \*† [If any one has

\* VATICAN MANUSCRIPT.—8. For—omit. many other such like things you do—omit. 12. his—omit. 14. again called.

8. dippings of Pots and of Cups; and 12. And—omit. 12. his—omit.

15. POLLUTES him. 15. the MAN, are the THINGS which POLLUTE him. 16. If any one has Ears to hear, let him hear—omit.

† 11. A piece of history, delivered in the Talmud, will illustrate this subject, and at the same time exhibit in a clear light the profligacy, superstition, and casuistry of the Jews. A man of Beth-Horon had made a vow, and declared that his father should reap no benefit from his property. Afterwards, on the occasion of his son's marriage, he wished to invite his father to the entertainment; and, to evade the obligation of his vow, he transferred his right and property in the room and feast to a friend, who was engaged to invite his father. This, however, was judged to be unlawful, unless he had transferred entirely and truly this part of his property to his friend, without interposing any condition with respect to the invitation of his father, whom he was bound by all means not to profit. How can we be surprised at the severity with which our Savior rebuked such vile casuistry, such want of natural affection, and such abominable hypocrisy?—Wakefield.

† 11. Exod. xx. 12; Deut. v. 16; Matt. xv. 4. † 11. Matt. xv. c. xliii. 18.

† 10. Exod. xxi. 17; Lev. xx. 9. † 10. Matt. xv. 10. † 16. Matt. xi. 15.

ΤΙΣ ΕΧΕΙ ΩΤΑ ΑΚΟΥΕΙΝ, ΑΚΟΥΕΤΩ. <sup>17</sup> ΚΑΙ  
any one has ears to hear, let him hear. And  
ὅΤΕ ΕΙΣΗΛΘΕΝ ΕΙΣ ΟΙΚΟΝ ΑΠΟ ΤΟΥ ΟΧΛΟΥ,  
when he entered into a house from the crowd,  
ΕΠΗΡΩΤΩΝ ΑΥΤΟΝ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΠΕΡΙ ΤΗΣ  
asked him the disciples of him concerning the  
ΠΑΡΑΒΟΛΗΣ. <sup>18</sup> ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ· Οὕτω καὶ  
parable. And he says to them; Thus also  
ὑΜΕΙΣ ΑΣΥΝΕΤΟΙ ΕΣΤΕ; Οὐ νοεῖτε, ὅτι ΠΑΝ ΤΟ  
you without understanding are? Not know you, that all that  
ΕΞΩΘΕΝ, ΕΙΣΠΟΡΕΥΟΜΕΝΟΝ ΕΙΣ ΤΟΝ ΑΝΘΡΩΠΟΝ, Οὐ  
without, entering into the man, not  
ΔΥΝΑΤΑΙ ΑΥΤΟΝ ΚΟΙΝΩΣΑΙ; <sup>19</sup> ὅτι ΟὐΚ ΕΙΣΠΟΡ-  
is able him to make common? that not goes  
ΕΥΕΤΑΙ ΑΥΤΟΥ ΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ, ΑΛΛ' ΕΙΣ ΤΗΝ ΚΟΙ-  
of it into the heart, but into the belly;  
ΛΙΑΝ· ΚΑΙ ΕΙΣ ΤΟΝ ΑΦΕΔΡΩΝΑ ΕΚΠΟΡΕΥΕΤΑΙ,  
and into the privy goes out,  
ΚΑΘΑΡΙΖΟΝ ΠΑΝΤΑ ΤΑ ΒΡΩΜΑΤΑ. <sup>20</sup> ΕΛΕΓΕ ΔΕ·  
cleansing all the foods. He said and;  
ὍΤΙ ΤΟ ΕΚ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΚΠΟΡΕΥΟΜΕΝΟΝ, ΕΚΕΙΝΟ  
That the out of the man proceeding forth, that  
ΚΟΙΝΟΙ ΤΟΝ ΑΝΘΡΩΠΟΝ· <sup>21</sup> ΕΣΩΘΕΝ ΓΑΡ ΕΚ ΤΗΣ  
makes common the man; Within for out of the  
ΚΑΡΔΙΑΣ ΤΩΝ ΑΝΘΡΩΠΩΝ ΟΙ ΔΙΑΛΟΓΙΣΜΟΙ ΟΙ ΚΑΚΟΙ  
heart of the men the purposes the evil  
ΕΚΠΟΡΕΥΟΝΤΑΙ· ΜΟΙΧΕΙΑΙ, ΠΟΡΝΕΙΑΙ, ΦΟΝΟΙ,  
proceeds; adulteries, fornications, murders,  
<sup>22</sup> ΚΛΟΠΑΙ, ΠΛΕΟΝΕΞΙΑΙ, ΠΟΝΗΡΙΑΙ, ΔΟΛΟΣ, ΑΣΕΛΓΕΙΑ,  
thefts, covetousnesses, villainies, deceit, intemperance,  
ΟΦΘΑΛΜΟΣ ΠΟΝΗΡΟΣ, ΒΛΑΣΦΗΜΙΑ, ὙΠΕΡΗΦΑΝΙΑ,  
eye evil, evil speakings, pride,  
ΑΦΡΟΣΥΝΗ· <sup>23</sup> ΠΑΝΤΑ ΤΑΥΤΑ ΤΑ ΠΟΝΗΡΑ ΕΣΩΘΕΝ  
folly; all these the things evil within  
ΕΚΠΟΡΕΥΕΤΑΙ, ΚΑΙ ΚΟΙΝΟΙ ΤΟΝ ΑΝΘΡΩΠΟΝ.  
comes forth. and makes common the man.  
<sup>24</sup> ΚΑΙ ΕΚΕΙΘΕΝ ΑΝΑΣΤΑΣ, ΑΠΗΛΘΕΝ ΕΙΣ ΤΑ ΜΕΘ-  
And thence arising, he went into the bor-  
ΟΡΙΑ ΤΥΡΟΥ ΚΑΙ ΣΙΔΩΝΟΣ· ΚΑΙ ΕΙΣΕΛΘΩΝ ΕΙΣ ΤΗΝ  
ders of Tyre and Sidon; and entering into the  
ΟΙΚΙΑΝ, ΟΥΔΕΝΑ ΗΘΕΛΕ ΓΝΩΝΑΙ· ΚΑΙ ΟὐΚ ΗΔΥΝΗΘΗ  
house, no one he wished to know; and not he was able  
ΛΑΒΕΙΝ. <sup>25</sup> ΑΚΟΥΣΑΣΑ ΓΑΡ ΓΥΝΗ ΠΕΡΙ ΑΥΤΟΥ, ἧς  
to be concealed. Having heard for a woman about him, of whom  
ΕΙΧΕ ΤΟ ΘΥΓΑΤΡΙΟΝ Αὐτῆς ΠΝΕΥΜΑ ΑΚΑΘΑΡΤΟΝ,  
had the little daughter of herself a spirit unclean,  
ΕΛΘΟΥΣΑ ΠΡΟΣΕΠΕΣΕ ΠΡΟΣ ΤΟΥΣ ΠΟΔΑΣ ΑΥΤΟΥ·  
having come fell down to the feet of him.  
<sup>26</sup> (ἦν ΔΕ ἡ γΥΝΗ ἙΛΛΗΝΙΣ, ΣΥΡΟΦΟΙΝΙΚΙΣΣΑ Τῷ  
(was now the woman a Greek, a Syrophenician to the  
ΓΕΝΕΙ·) ΚΑΙ ἠΡΩΤΑ ΑΥΤΟΝ, ἵνα ΤΟ ΔΑΙΜΟΝΙΟΝ ΕΚ-  
birth;) and she besought him, that the demon he  
ΒΑΛῃ ΕΚ ΤΗΣ ΘΥΓΑΤΡΟΣ Αὐτῆς. <sup>27</sup> Ο ΔΕ ΙΗΣΟΥΣ  
would cast out of the daughter of herself. The but Jesus  
ΕΙΠΕΝ ΑΥΤῇ· ΑΦΕΣ ΠΡΩΤΟΝ ΧΟΡΤΑΣΘΗΝΑΙ ΤΑ ΤΕΚΝΑ·  
said to her; Let alone first to be filled the children;  
Οὐ ΓΑΡ ΚΑΛΟΝ ΕΣΤΙ, ΛΑΒΕΙΝ ΤΟΝ ΑΡΤΟΝ ΤΩΝ ΤΕΚ-  
not for good it is, to take the bread of the chil-  
ΝΩΝ, ΚΑΙ ΒΑΛΕΙΝ ΤΟΙΣ ΚΥΝΑΡΙΟΙΣ. <sup>28</sup> Ἡ ΔΕ  
dren, and to cast to the dogs. She but

Ears to hear, let him hear."]

<sup>17</sup> † And when he went from the CROWD into a House, his DISCIPLES asked him concerning the PARABLE.

<sup>18</sup> And he says to them, "Are you also so destitute of understanding? Do you not perceive, that nothing from without, ENTERING INTO the MAN, can pollute Him?"

<sup>19</sup> because it enters not into the HEART, but into the BELLY, and passes into the SINK, purifying All the FOOD."

<sup>20</sup> And he said, "THAT which PROCEEDS OUT OF the MAN, that pollutes the MAN."

<sup>21</sup> † For from within, out of the HEART OF MEN, emanate EVIL PURPOSES;—Adulteries, Fornications, Murders,

<sup>22</sup> Thefts, Covetousness, Villanies, Decent, Intemperance, Envy, Calumnies, Pride, and Folly;

<sup>23</sup> All These EVIL things emanate from within, and pollute the MAN."

<sup>24</sup> † And arising thence, he retired into the CONFINES of Tyre and Sidon; and having entered into the HOUSE, he desired no one to know it; but he could not be concealed.

<sup>25</sup> For a Woman, whose LITTLE DAUGHTER had an unclean Spirit,\* immediately heard of him; and having come fell down at his FEET;

<sup>26</sup> (now the WOMAN was † an Hellenist, a NATIVE of Syrophenicia :) and she entreated him to expel the DEMON from her DAUGHTER.

<sup>27</sup> \* And he said to her, "Let the CHILDREN first be satisfied; for it is not proper to take the CHILDREN'S BREAD, and throw it to the DOGS."

\* VATICAN MANUSCRIPT.—25. immediately heard.

27. And he said.

† 26. One who spoke the Greek language.

‡ 17 Matt. xv. 14.

‡ 21. Gen. vi. 5; viii. 21; Matt. xv. 10.

‡ 24. Matt. xv. 21.

απεκριθη, και λεγει αυτω· Ναι, κυριε· και γαρ  
answered, and says to him; Yes, sir; even for  
τα κυνρια υποκατω της τραπεζης εσθiei απο  
the dogs under the table eatest from  
των ψιχιων των παιδιων. 29 Και ειπεν αυτη·  
of the crumbs of the children. And he said to her,  
Δια τουτου τον λογον υπαγε· εξεληλυθε το  
Through this the word go; has come out the  
δαιμονιον εκ της θυγατρος σου. 30 Και απελ-  
demon from the daughter of thee. And having  
θουσα εις τον οικον αυτης, εβρε το δαιμονιον  
gone into the house of her, she found the demon  
εξεληλυθος, και την θυγατερα βεβλημενην επι  
having gone out, and the daughter having been laid upon  
της κλινης.  
the bed.

31 Και παλιν εξελθων εκ των οριων Τυρου και  
And again coming out from the borders of Tyre and  
Σιδωνος, ηλθεν εις την θαλασσαν της Γαλιλαιας,  
Sidon, he came to the sea of the Galilee,  
ανα μεσον των οριων Δεκαπολεως. 32 Και φερ-  
through midst of the borders of Decapolis. And they  
ουσιν αυτω κωφον μογιλαλον, και παρακαλου-  
bring to him a deaf man a stammerer, and they entreat  
σιν αυτον ινα επιθη αυτω την χειρα. 33 Και  
him that he might place to him the hand. And  
απολαβομενος αυτον απο του οχλου κατ' ιδιαν,  
having taken him from the crowd privately,  
εβαλε τους δακτυλους αυτου εις τα ωτα αυτου,  
he put the fingers of himself into the ears of him,  
και πτυσας ηψατο της γλωσσης αυτου. 34 και  
and spitting he touched the tongue of him; and  
αναβλειψας εις του ουρανον, εστεναξε, και  
looking up to the heaven, he groaned, and  
λεγει αυτω· Εφφαθα, ο εστι, διανοιχθητι.  
says to him: Ephphatha, that is, be opened.  
35 Και \* [ευθως] διηνοιχθησαν αυτου αι ακοαι·  
And [immediately] were opened of him the ears:  
και ελυθη ο δεσμος της γλωσσης αυτου, και  
and was loosed the bond of the tongue of him, and  
αλαλει ορθως. 36 Και διεστείλατο αυτοις, ινα  
he spoke plainly. And he charged them, that  
μηδενι ειπωσιν· οσαν δε αυτοι αυτοις διεστέλ-  
no one they should tell; what but he to them charged  
λετο, μαλλον περισσοτερον εκηρυσσον. 37 Και  
more abundantly they published. And  
υπερπερισσως εξεπλησσοντο, λεγοντες· Καλως  
beyond measure they were astonished, saying; Well  
παντα πεποιηκε· και τους κωφους ποιει ακου-  
all (things) he has done; and the deaf ones he makes to  
ειν, και τους αλαλους λαλειν·  
hear, and the dumb ones to speak.

28 But she answered, and says to him, "True, Sir; yet even the dogs under the TABLE eat of the CHILDREN'S CRUMBS."

29 And he said to her, "For THIS REMARK, go; the DEMON has departed from thy DAUGHTER."

30 And departing to her HOUSE, she found \* her DAUGHTER laid upon the BED, and the DEMON expelled.

31 ‡ And again leaving the CONFINES of Tyre, \* he came by Sidon to the LAKE of GALILEE, through the Midst of the BORDERS of Decapolis.

32 † And they bring to him a deaf man who stammered, and they entreat him to place his HAND on him.

33 And having privately taken him from the CROWD, † he put his FINGERS into his EARS, and spitting, touched his TONGUE;

34 and looking up to HEAVEN, he groaned, and says to him, "Ephphatha," that is, Be opened.

35 And His EARS were opened, and the CORD of his TONGUE was loosed, and he spoke plainly.

36 † And he charged them that they should tell no one; but the more \* he charged them, the more abundantly \* they published it.

37 And they were astonished beyond measure, saying, "He has done all things well; he makes both the DEAF to hear, and the \* Dumb to speak.

\* VATICAN MANUSCRIPT.—30. her DAUGHTER laid upon the BED, and the DEMON expelled.  
31. he came by Sidon to. 35. immediately—omit. 36. he charged. 36. they published. 37. Dumb.

† 33. Doddridge well observes about this miracle, "If any should ask Why our Lord used these actions, when a word alone would have been sufficient; and such means (if they can be called means) could in themselves do nothing at all to answer the end,—I frankly confess I cannot tell, nor am I at all concerned to know. \* \* \* Had Christ's patients, like Naaman, (2 Kings v. 11, 12,) been too nice in their exceptions on these occasions, I fear they would have lost their cure, and the indulgence of a curious, or a petulant mind, would have been but a poor equivalent for such a loss."

‡ 31. Matt. xv. 29.

§ 32. Matt. ix. 32; Luke xi. 14.

† 36. Mark v. 43; viii. 33.

ΚΕΦ. η'. 8.

<sup>1</sup> **Εν** **ἐκεῖναις** **ταῖς** **ἡμέραις**, **παμπολλοῦ** **οὄχλου**  
In those the days, very great crowd  
**όντος**, **καὶ** **μὴ** **ἐχόντων** **τι** **φαγῶσι**, **προσ-**  
being, and not having any thing they could eat, having  
**καλεσάμενος** **τοὺς** **μαθητάς** **αὐτοῦ** **λέγει** **αὐτοῖς**·  
called the disciples of himself he says to them;  
<sup>2</sup> **Σπλαγχνίζομαι** **ἐπὶ** **τὸν** **οὄχλον**· **ὅτι** **ἡδὴ** **ἡμέραις**  
I have pity on the crowd; because now days  
**τρεις**, **προσμένουσι** \* **[μοι,]** **καὶ** **οὐκ** **ἐχουσι** **τι**  
three, they continue [with me,] and not they have any thing  
**φαγῶσι**. <sup>3</sup> **Καὶ** **εἰάν** **ἀπολύσω** **αὐτοὺς** **νηστεῖς**  
they can eat. And if I dismiss them fasting  
**εἰς** **οἶκον** **αὐτῶν**, **ἐκλυθησονται** **ἐν** **τῇ** **ὁδῷ**· **τινὲς**  
into house of themselves, they will faint on the way; some  
**γὰρ** **αὐτῶν** **μακροθεν** **ἤκουσι**. <sup>4</sup> **Καὶ** **ἀπεκρίθησαν**  
for of them a great distance have come. And answered  
**αὐτῷ** **οἱ** **μαθηταὶ** **αὐτοῦ**· **Πῶθεν** **τούτους** **δυνήσε-**  
to him the disciples of him; Whence these will be able  
**ται** **τις** **ὧδε** **χορτάσαι** **ἄρτων** **ἐπ'** **ἐρημίας**; <sup>5</sup> **Καὶ**  
any one here to satisfy of loaves in a desert place? And  
**ἐπηρώτα** **αὐτοὺς**· **Πόσους** **ἐχετε** **ἄρτους**; **Οἱ** **δε**  
he asked them; How many have you loaves? They and  
**εἶπον**· **Ἑπτὰ**. <sup>6</sup> **Καὶ** **παρηγγείλε** **τῷ** **οὄλῳ** **ἀνα-**  
said; Seven. And he gave orders to the crowd to  
**πεσεῖν** **ἐπὶ** **τῆς** **γῆς**· **καὶ** **λαβὼν** **τοὺς** **ἑπτὰ**  
sitting upon the ground; and taking the seven  
**ἄρτους**, **εὐχαριστήσας** **ἐκλάσε**, **καὶ** **ἐδίδου** **τοῖς**  
loaves, giving thanks he broke, and gave to the  
**μαθηταῖς** **αὐτοῦ**, **ἵνα** **παραθῶσι**· **καὶ** **παραθήκαν**  
disciples of himself, that they might set before: and they set before  
**τῷ** **οὄλῳ**. <sup>7</sup> **Καὶ** **εἶχον** **ἰχθυδία** **ὀλίγα**· **καὶ** **εὐλο-**  
the crowd. And they had small fishes a few; and giving  
**γῆσας**, **εἶπε** **παραθεῖναι** **καὶ** **αὐτὰ**. <sup>8</sup> **Ἐφαγον** **δε**,  
praise, he said place before also them. They ate and,  
**καὶ** **ἐχορτάσθησαν**· **καὶ** **ἦραν** **περισσεύματα**  
and were filled; and they took up over and above  
**κλάσματα**, **ἑπτὰ** **σπυρίδας**. <sup>9</sup> **Ἦσαν** **δε** **οἱ** **φα-**  
of fragments, seven large baskets. Were and those hav-  
**γόντες**, **ὥς** **τετρακισχίλιοι**· **καὶ** **ἀπελύσεν**  
ing eaten, about four thousand; and he dismissed  
**αὐτοὺς**.  
them.

<sup>10</sup> **Καὶ** **εὐθεὺς** **ἐμβὰς** **εἰς** **τὸ** **πλοῖον** **μετὰ** **τῶν**  
And immediately entering into the ship with the  
**μαθητῶν** **αὐτοῦ**, **ἦλθεν** **εἰς** **τὰ** **μέρη** **Δαλμανουθα**.  
disciples of himself, he came into the parts of Dalmanutha.  
<sup>11</sup> **Καὶ** **ἐξῆλθον** **οἱ** **Φαρισαῖοι**, **καὶ** **ἤρξαντο** **συζη-**  
And came forth the Pharisees, and began to  
**τεῖν** **αὐτῷ**, **ζητούντες** **παρ'** **αὐτοῦ** **σημεῖον** **ἀπο**  
argue with him, seeking of him a sign from

CHAPTER VIII.

<sup>1</sup> † In Those days the Crowd \* again being great, and having nothing to eat, calling his DISCIPLES, he says to them,

<sup>2</sup> "I have compassion on the CROWD, Because now they have continued three Days, and have nothing to eat;

<sup>3</sup> and if I dismiss them fasting to their Homes, they will faint on the ROAD; for some of them have come from a great distance."

<sup>4</sup> And his DISCIPLES answered him, "Whence will any one be able to satisfy These with Bread here in a Desert place?"

<sup>5</sup> † And he asked them, "How Many Loaves have you?" And THEY said, "Seven."

<sup>6</sup> And he commanded the CROWD to recline on the GROUND; and taking the SEVEN Loaves, † and having given thanks, he broke them, and gave them to his DISCIPLES for distribution, and they placed them before the CROWD.

<sup>7</sup> And they had a few Small fishes; and having offered praise for them, he said, "Place \* These also before them."

<sup>8</sup> Thus they ate, and were satisfied; and they took up of the remaining Fragments Seven large Baskets full.

<sup>9</sup> And \* they were about Four thousand; and he dismissed them.

<sup>10</sup> † And immediately \* he entered into the BOAT with his DISCIPLES, and came into the REGION of † Dalmanutha.

<sup>11</sup> † And the PHARISEES came forth, and began to argue with him, seeking

\* VATICAN MANUSCRIPT.—1. again being great. were about. 10. he entered.

† 10. The same as Magdala; see Matt. xv. 39.

1. Matt. xv. 32. † 5. Matt. xv. 34; Mark vi. 38. † 6. Matt. xiv. 19; Mark vi. 41. † 10. Matt. xv. 39. † 11. Matt. xii. 38; xvi. 1; John vi. 30.

7. These.

9. And they

του ουρανου, πειραζοντες αυτον. <sup>12</sup> Και ανα-  
the heaven, tempting him. And groan-  
στεναξας τω πνευματι αυτου, λεγει· Τε η γενεα  
ing deeply in the spirit of himself, he says: Why the generation  
αυτη σημειον επιζητει; Αμην λεγω \* [υμιν,] ει  
this a sign seeks? Indeed I say [to you,] if  
δοθησεται τη γενεα ταυτη σημειον.  
shall be given to the generation this a sign.

<sup>13</sup> Και αφεις αυτους, εμβας παλιν \* [εις το  
And leaving them, entering again [into the  
πλοιον,] απηλθεν ες το περαν. <sup>14</sup> Και επελα-  
ship,] he departed to the other side. And they  
θοντο λαβειν αρτους, και ει μη ενα αρτον ουκ  
forgot to take loaves, and except one loaf not  
ειχον μεθ' εαυτων εν τω πλοιω. <sup>15</sup> Και διεσ-  
they had with themselves in the ship. And he  
τελλετο αυτοις, λεγων· 'Ορατε, βλεπετε απο  
charged them, saying; Look you, beware you of  
της ζυμης των Φαρισαιων, και της ζυμης 'Ηρω-  
the leaven of the Pharisees, and of the leaven of He-  
δου. <sup>16</sup> Και διελογιζοντο προς αλληλους, \* [λε-  
rod. And they reasoned with one another, [say-  
γοντες·] 'Οτι αρτους ουκ εχομεν. <sup>17</sup> Και γνους  
[ing] Because loaves not we have. And knowing  
δ Ιησους, λεγει αυτοις· Τι διαλογισεσθε, οτι  
the Jesus, he says to them; why reason you, because  
αρτους ουκ εχετε; Ουπω νοειτε, ουδε  
loaves not you have? Not yet perceive you, neither  
συνιετε; \* [ετι] πεπωρωμενην εχετε την καρ-  
understand you? [yet] having been stupefied have you the heart  
διαν υμων; <sup>18</sup> Οφθαλμους εχοντες ου βλεπετε;  
of you? Eyes having not you? and not  
και ωτα εχοντες ουκ ακουετε; και ου μνημον-  
and ears having not hear you? and not remember  
ευετε; <sup>19</sup> 'Οτε τους πεντε αρτους εκλασα εις  
you? When the five loaves I broke to  
τους πεντακισχιλιους, ποσους κοφινους πλη-  
the five thousand, how many baskets full  
ρεις κλασμάτων ηρατε; Λεγουσιν αυτω·  
of fragments took you up? They say to him;  
Δωδεκα. <sup>20</sup> 'Οτε δε τους επτα εις τους τετρα-  
Twelve. When and the seven to the four  
κισχιλιους, ποσων σπυριδων πληρωματα κλασ-  
thousand, how many large baskets full of  
μάτων ηρατε; Οι δε ειπον· 'Επτα. <sup>21</sup> Και  
fragments took you up? They and said; Seven, And  
ελεγεν αυτοις· Πως ου συνιετε;  
he said to them; How is it not you understand?

<sup>22</sup> Και ερχεται εις Βηθσαιδαν. Και φερουσιν  
And he comes to Bethsaida. And they bring

of him a Sign from HEA-  
VEN, trying him.

<sup>12</sup> And groaning deeply  
in his SPIRIT, he says,  
"Why does this GENERA-  
TION seek a Sign? Indeed,  
I say to you, no Sign shall  
be given to this GENERA-  
TION."

<sup>13</sup> And leaving them,  
re-embarking, he passed  
to the OTHER SIDE.

<sup>14</sup> † Now they forgot to  
take Bread, and had but  
One Loaf with them in  
the BOAT.

<sup>15</sup> † And he charged  
them, saying, "Observe!  
Beware of the † LEAVEN of  
the PHARISEES and of the  
LEAVEN of Herod."

<sup>16</sup> And they reasoned  
with one another, \* Be-  
cause they had no Bread.

<sup>17</sup> And he knew it,  
and says to them, "Why  
do you reason, Because  
you have no Bread? † Do  
you not yet perceive, nor  
understand? Is your  
HEART stupefied?"

<sup>18</sup> Having Eyes, do you  
not see? and having Ears,  
do you not hear? and do  
you not recollect?

<sup>19</sup> † When I broke the  
FIVE Loaves among the  
FIVE THOUSAND, How  
many Baskets full of Frag-  
ments took you up? They  
say to him, "Twelve."

<sup>20</sup> † "And when the  
SEVEN among the FOUR  
THOUSAND, How many  
large Baskets full of  
Fragments took you up?"  
And \* they say to him,  
"Seven."

<sup>21</sup> And he said to them,  
"How is it you do not  
understand?"

<sup>22</sup> And \* they come to  
Bethsaida; and they bring

\* VATICAN MANUSCRIPT.—12. to you—omit. 13. into the BOAT—omit. 16. say-  
ing—omit. 18. Because they had no Bread. 17. he knew it, and says.  
17. yet—omit. 20. they say to him. 22. they come.

† 15. Matthew joins the Sadducees with the Pharisees, and makes no mention of Herod. But there is no real discrepancy, since Herod and the Herodians (i. e. his adherents and courtiers) were, no doubt, Sadducees, and there is every reason to think that their doctrines and morals were such as to justify the caution of our Lord. Zume, by a striking metaphor, denotes the infection of false doctrines, (so Matt. xvi. 12,) as well as corrupt morals.—Bloom-  
field.

† 14. Matt. xvi. 5. † 15. Matt. xvi. 6; Luke xii. 1. † 17. Mark vi. 52.  
† 19. Matt. xiv. 20; Mark vi. 48; Luke ix. 17; John vi. 13. † 20. Matt. xv. 37; Mark viii. 13.

αὐτῷ τυφλῶν καὶ παρακαλοῦσιν αὐτόν, ἵνα  
to him a blind man and beseech him, that  
αὐτοῦ ἅψῃται. <sup>23</sup> Καὶ ἐπιλαβόμενος τῆς  
him he would touch. And having taken the  
χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν αὐτόν ἐξω τῆς  
hand of the blind man, he led him outside of the  
κωμῆς· καὶ πτύσας εἰς τὰ ὀμματα αὐτοῦ, ἐπι-  
village; and having spit into the eyes of him, having  
θεῖς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτόν, εἰ  
placed the hands to him, he asked him, if  
τι βλέπει. <sup>24</sup> Καὶ ἀναβλεψας εἶπεν· Βλέπω  
any thing he sees. And looking up he says; I see  
τοὺς ἀνθρώπους, ὡς δένδρα, περιπατοῦντας.  
the men, like trees, walking.  
<sup>25</sup> Εἰτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς  
Then again he placed the hands upon the  
ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτόν ἀνα-  
eyes of him, and he made him look  
βλεψαί· καὶ ἀποκατεστάθη, καὶ ἐνεβλέψε  
up; and he was restored, and he saw  
τῆλανγῶς ἅπαντας. <sup>26</sup> Καὶ ἐπέστειλεν αὐτόν  
plainly every one. And he sent him  
εἰς οἶκόν αὐτοῦ, λέγων· Μὴδε εἰς τὴν κωμὴν  
to house of him, saying; Neither into the village  
εἰσελθῆς, \* [μὴδε εἰπῆς τινὶ ἐν τῇ κωμῇ.]  
[mayest thou enter, [nor mayest thou tell any one in the village.]  
<sup>27</sup> Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ  
And departed the Jesus and the disciples of him  
εἰς τὰς κώμας Καισαρείας τῆς Πιλιπποῦ. Καὶ  
into the villages of Caesarea of the Philip. And  
ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων  
on the way he asked the disciples of himself, saying  
αὐτοῖς· Τίνα με λεγούσιν οἱ ἄνθρωποι εἶναι;  
to them; Who me they say the men to be?  
<sup>28</sup> Οἱ δὲ ἀπεκρίθησαν· Ἰωάννην τὸν βαπτιστὴν·  
They and answered; John the dipper;  
καὶ ἄλλοι, Ἠλίαν· ἄλλοι δὲ, ἓνα τῶν προφητῶν.  
and others, Elias; others and, one of the prophets.  
<sup>29</sup> Καὶ αὐτὸς λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με  
And he says to them; You but who me  
λεγετέ εἶναι; ἀποκριθεὶς δὲ ὁ Πέτρος λέγει  
you say to be? Answering and the Peter says  
αὐτῷ· Σὺ εἶ ὁ Χριστός. <sup>30</sup> Καὶ ἐπετιμήμεν  
to him; Thou art the Anointed. And he strictly charged  
αὐτοῖς, ἵνα μὴδεὶς λεγῶσι περὶ αὐτοῦ. <sup>31</sup> Καὶ  
them, that no one they should tell about him. And  
ἤρξατο διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ  
he began to teach them, that must the son of the  
ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι  
man many things to suffer, and to be rejected  
ἐκ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ  
of the elders and of the high-priests and  
τῶν γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ  
of the scribes, and to be killed, and after  
τρὴς ἡμέρας ἀναστῆναι· <sup>32</sup> καὶ παρῆσια τὸν  
three days to stand up; and plainly the

a Blind man to him, and beseech him to touch Him.

<sup>23</sup> And taking the HAND of the BLIND man, he conducted him out of the VILLAGE; † and having spit on his EYES, and placed his HANDS on him, he asked him whether he saw any thing.

<sup>24</sup> And looking up, he said, "I see MEN as Trees, walking."

<sup>25</sup> Then he placed his HANDS on his EYES again, and \*he SAW plainly, and was restored, and saw every object clearly.

<sup>26</sup> And he sent him away to his \* House, saying, "Go not into the VILLAGE."

<sup>27</sup> † And JESUS and his DISCIPLES went out to the VILLAGES of Caesarea PHILIPPI; and, on the ROAD, he asked his DISCIPLES, saying to them, "Who do MEN say that I am?"

<sup>28</sup> And THEY \*spoke to him, saying, † "John the IMMERSER; and others, Elijah; and others, One of the PROPHETS."

<sup>29</sup> And he \*asked them, "Whose say you that I am?" And PETER answering, says to him, † "Thou art the CHRIST."

<sup>30</sup> † And he strictly charged them that they should tell no one concerning him.

<sup>31</sup> And † he began to inform them That the SON of MAN must suffer many things, and be rejected by the ELDERS, and the HIGH-PRIESTS, and the SCRIBES, and be put to death, and after Three Days to rise up.

<sup>32</sup> And he spoke this

\* VATICAN MANUSCRIPT.—25. he saw plainly, and was restored, and saw every object clearly. 26. House, saying, "Go not into." 28. nor mayest thou tell any one in the VILLAGE—omit. 28. spoke to him, saying, "John the IMMERSER." 29. asked them, saying, "Who say."

† 23. Mark vii. 33. † 27. Matt. xvi. 13; Luke ix. 18. † 28. Matt. xiv. 9.  
† 29. Matt. xvi. 6; John vi. 69; xi. 37. † 30. Matt. xvi. 20. † 31. Matt. xv. 31.  
xvi. 12; Luke ix. 22.

λογον ελαλει. Και προλαβομενος αυτον ο Πε-  
word he spoke. And taking aside him the Pe-  
 τρος, ηρξατο επιτιμαν αυτω. <sup>33</sup> Ο δε επιστρα-  
ter, he began to rebuke him. He but turning  
 φεις, και ιδων τους μαθητας αυτου, επετιμησε  
round, and seeing the disciples of himself, he rebuked  
 τω Πητρω, λεγων· Υπαγε οπισω μου, σατανα·  
the Peter, saying; Go thou behind me, adversary;  
 οτι ου φρονεις τα του θεου, αλλα τα  
because not thou thinkest the things of the God, but the things  
 των ανθρωπων. <sup>34</sup> Και προσκαλεσαμενος τον  
of the men. And having called the  
 οχλον συν τοις μαθηταις αυτου, ειπεν αυτοις·  
crowd with the disciples of himself, he said to them;  
 'Οστις θελει οπισω μου ακολουθειν, απαρνησας-  
Whoever wishes after me to follow, let him deny  
 θω εαυτον, και αρατω τον σταυρον αυτου, και  
himself, and let him bear the cross of himself, and  
 ακολουθειτω μοι. <sup>35</sup> 'Ος γαρ αν θελη την ψυχην  
let him follow me. Who for ever may wish the life  
 αυτου σωσαι, απολεσει αυτην· ος δ' αν απολεση  
of himself to save, shall lose her; who but ever may lose  
 την εαυτου ψυχην ενεκεν εμου και του ευαγ-  
the of himself life on account of me and of the glad  
 γελιου, σωσει αυτην. <sup>36</sup> (Τι γαρ ωφελησει  
tidings, shall save her. (What for will it profit  
 ανθρωπον, εαν κερδηση τον κοσμον ολον, και  
a man, if he should win the world whole, and  
 ζημιωθη την ψυχην αυτου; <sup>37</sup> η τι δωσει  
should forfeit the life of himself? or what shall give  
 ανθρωπος ανταλλαγμα της ψυχης αυτου;) <sup>38</sup>  
a man in exchange for the life of himself?)  
 'Ος γαρ αν επαισχυνθη με και τους εμους  
Who for ever may be ashamed me and the my  
 λογους εν τη γενεα ταυτη τη μοιχαλιδι και  
words in the generation this the adulterous and  
 αμαρτωλω, και ο υιος του ανθρωπου επαισχυν-  
sinful, also the son of the man will be  
 θησεται αυτον, όταν ελθη εν τη δοξη του  
ashamed him, when he may come in the glory of the  
 πατρος αυτου μετα των αγγελων των αγιων.  
father of himself with the messengers of the holy ones.  
 ΚΕΦ. θ'. 9. <sup>1</sup> Και ελεγεν αυτοις· Αμην λεγω  
And he said to them; Indeed I say  
 υμιν, οτι εισι τινες των ωδε εστηκοτων, οιτινες  
to you, that are some of those here having stood, who  
 ου μη γευσονται θανατου, εως αν ιδωσι την  
not will shall taste of death, till they may see the  
 βασιλειαν του θεου εληλυθυιαν εν δυναμει.  
royal majesty of the God having come in power.

<sup>2</sup> Και μεθ' ημερας εξ παραλαμβανει ο Ιησους  
And after days six takes the Jesus  
 τον Πητρον, και τον Ιακωβον, και Ιωαννην, και  
the Peter, and the James, and John, and  
 αναφερει αυτους εις ορος υψηλον κατ' ιδιαν  
leads up them into a mountain high privately

WORD so plainly, that PE-  
 TER, taking him aside, be-  
 gan to remonstrate with  
 him.

<sup>33</sup> But HE, turning  
 round and looking on his  
 DISCIPLES, rebuked \* Pe-  
 ter, and says, "Get be-  
 hind me, Adversary; for  
 thou regardest not the  
 THINGS of GOD, but THOSE  
 of MEN."

<sup>34</sup> And having called the  
 CROWD with his DISCI-  
 PLES, he said, \*† "If any  
 one wish to come after me,  
 let him renounce himself,  
 and take up his CROSS, and  
 follow me.

<sup>35</sup> For ‡ whoever would  
 save his LIFE shall lose it;  
 but whoever may lose his  
 LIFE on my account, and  
 that of the GLAD TIDINGS,  
 shall save it.

<sup>36</sup> For what \* does it  
 profit a Man to gain the  
 whole WORLD, and forfeit  
 his LIFE?

<sup>37</sup> \* For what could a  
 MAN give to Redeem his  
 LIFE?

<sup>38</sup> † If, therefore, any  
 one shall be ashamed of  
 me, and of these MY  
 Words, among this ADUL-  
 TEROUS and sinful GENE-  
 RATION; the SON of MAN  
 will also be ashamed of  
 him, when he comes in the  
 GLORY of his FATHER,  
 with the HOLY ANGELS."

#### CHAPTER IX.

<sup>1</sup> And he said to them,  
 † "Indeed I say to you,  
 That there are some of  
 THOSE STANDING here,  
 who will not taste of Death,  
 till they see God's ROYAL  
 MAJESTY having come  
 with power.

<sup>2</sup> † And after six Days,  
 JESUS takes PETER, and  
 JAMES, and John, and pri-  
 vately conducts them, by  
 themselves, to a lofty

\* VATICAN MANUSCRIPT.—33. Peter, and says.  
 it profit a Man to gain.

34. If any one wish.  
 37. For what could a MAN give.

38. does

† 34. Matt. x. 33 xvi. 24; Luke ix. 23; xiv. 27.  
 x. 33; Luke ix. 26; xii. 9; Rom. i. 16 2 Tim. i. 8; ii. 12.  
 37. † 2. Matt. xvii. 1; Luke ix. 28.

† 35. John xii. 25. † 38. Matt.  
 † 1. Matt. xvi. 28; Luke ix.

μονους\* και μεταμορφωθη εμπροσθεν αυτων.  
alone; and he was transfigured in the presence of them.  
²Και τα ιματια αυτου εγενετο στιλβοντα, λευκα  
And the garments of him became glittering, white  
λιαν \* [ὡς χιων,] οἷα γναχευς επι της γης ου  
extremely [as snow,] such as a fuller upon the earth not  
δυναται λευκαναι. ⁴Και ωφθη αυτοις Ηλιας  
is able to make white. And appeared to them Elias  
συν Μωσει· και ησαν συλλαλουντες τῷ Ιησου.  
with Moses; and were talking with the Jesus.  
⁵Και αποκριθεις ὁ Πητρος λεγει τῷ Ιησου·  
And answering the Peter says to the Jesus.  
Ῥαββι, καλον εστιν ἡμας ὧδε ειναι· και ποιη-  
Rabbi, good it is us here to be; and we may  
σωμεν σκηνας τρεις, σοι μιαν, και Μωσει μιαν,  
make tents three, to thee one, and Moses one,  
και Ηλια μιαν. ⁶Ου γαρ ηδει τι λαλησῃ·  
and Elias one. Not for he knew anything he might say;  
ησαν γαρ εκφοβοι. ⁷Και εγενετο νεφελη επι-  
they were for terrified. And there came a cloud over-  
σκιαζουσα αυτοις· και ηλθεφωνη εκ της νεφελης·  
shadowing them; and came a voice out of the cloud;  
Οὗτος εστιν ὁ υἱος μου ὁ αγαπητος· αυτου  
This is the son of me the beloved him  
ακουετε. ⁸Και εξαπινα περιβλεψαμενοι, ουκετι  
hear you. And suddenly looking round, no longer  
ουδενα ειδον, αλλα τον Ιησουν μονον μεθ' εαν-  
no one the saw but th Jesus alone with them-  
των. ⁹Καταβαινοντων δε αυτων απο του ορους,  
reives. Coming down and of them from the mountain,  
διεστείλατο αυτοις, ἵνα μηδενι διηγησωνται ὃ  
he charged them, that to no one they should relate what  
ειδον, εἰ μη ὅταν ὁ υἱος του ανθρωπου εκ νεκρων  
he saw excep when the son of the man out of dead ones  
αναστη. ¹⁰Και τον λογον εκρατησαν προς  
should be raised. And the word they kept to  
εαυτοις, συζητουντες, τι εστι το εκ νεκρων  
themselves, arguing, what is that out of dead ones  
αναστηναι. ¹¹Και ετηρωτων αυτον, λεγοντες·  
to be raised. And they asked him, saying;  
† Ὅτι λεγουσιν οἱ γραμματεις, ὅτι Ηλιας δε  
That say the scribes, that Elias must  
ελθειν πρῳτον; ¹²Ὁ δε αποκριθεις ειπεν αυτοις·  
to come first; He and answering said to them;  
Ελιας μεν ελθων πρῳτον, αποκαθιστα παντα·  
Elias indeed coming first, restores all things;  
και πως γεγραπται επι τον υἱον του ανθρωπου,  
and how it is written about the son of the man,

Mountain; and he was transformed in their presence.

3 And his GARMENTS became glittering, exceedingly white; such as no Fuller on the EARTH is able \* thus to make white.

4 And there appeared to them Elijah, with Moses; and they were conversing with JESUS.

5 And PETER answering says to JESUS, "Rabbi, it is good for us to be here; and let us make \*Three Booths; one for thee, and one for Moses, and one for Elijah."

6 For he knew not what to \*say; for they were terrified.

7 And there came a Cloud, covering them; and \*there was a Voice came out of the CLOUD, "This is my BELOVED SON; hear him."

8 And suddenly looking round, they saw no one \*any longer with themselves, except Jesus only.

9 † And as they were descending from the MOUNTAIN, he commanded them that they should relate to no one what they had seen, till the SON of MAN should have risen from the Dead.

10 And they kept the MATTER to themselves, anxiously inquiring, what THE RISING FROM THE DEAD could mean.

11 And they asked him saying, "Why do the SCRIBES say, That Elijah must first come?"

12 And HE \*said to them, "Elijah, indeed, is coming first \* to restore all things: † and (as it is written of the SON of

\* VATICAN MANUSCRIPT.—3. as snow—omit. 3. thus to make white. 5. Three Booths. 6. answer; for. 7. there was a Voice. 8. any longer with themselves, except Jesus only 12. said to them. 12. to restore.

† 11. It is conjectured by Bloomfield that *hoi* ought to be separated, and to read *ho ti*. He has thus edited his text. † 12. There is considerable ambiguity about the reading of this and following verse, as it stands in the Greek. The critics have all been puzzled, and some have suggested an amendment of the text. If read, however, with the parenthetical clauses, and the transposition of the last clause of verse 13, the passage makes good sense, and agrees with the account in Matthew xvii.

‡ 9 Mark xvii. 9



ἵνα πολλά παθῇ, καὶ ἐξουδενωθῇ. <sup>13</sup> Ἀλλὰ  
that many things he should suffer, and should be despised. But  
λέγω ὑμῖν, ὅτι καὶ Ἠλίας ἐληλυθε, καὶ ἐποίησαν  
I say to you, that both Elias has come, and they have done  
αὐτῷ ὅσα ἠθέλησαν, καθὼς γεγραπται ἐπ'  
to him whatever they wished, even as it is written about  
αὐτον. <sup>14</sup> Καὶ ἐλθὼν πρὸς τοὺς μαθητάς, εἶδεν  
him. And coming to the disciples, he saw  
ὄχλον πολὺν περὶ αὐτοὺς, καὶ γραμματεῖς συζη-  
a crowd great about them, and scribes dis-  
τούντας αὐτοῖς. <sup>15</sup> Καὶ εὐθεὺς πᾶς ὁ ὄχλος,  
putting with them; And immediately all the crowd,  
ἰδὼν αὐτον, ἐξεθαμβήθη, καὶ προστρέχοντες  
seeing him, were awe-struck, and running to  
ἡσπάζοντο αὐτον. <sup>16</sup> Καὶ ἐπηρώτησεν αὐτοὺς·  
saluted him. And he asked them;  
Τι συζητεῖτε πρὸς αὐτοὺς; <sup>17</sup> Καὶ ἀποκριθεὶς εἰς  
What dispute you with them? And answering one  
ἐκ τοῦ ὄχλου εἶπε· Διδασκαλε, ἤνεγκα τὸν  
out of the crowd said; O Teacher, I brought the  
υἱόν μου πρὸς σέ, ἐχόντα πνεῦμα ἀλαλόν. <sup>18</sup> Καὶ  
son of mine to thee, having a spirit dumb. And  
ὅπου αὖ αὐτον καταλαβῇ, ῥήσσει αὐτον· καὶ  
wherever him it may seize, it convulses him; and  
ἀφ' ἱζει, καὶ τριζει τοὺς ὀδόντας αὐτοῦ, καὶ  
he foams, and grinds the teeth of him, and  
ξηραίνεται. Καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα  
pines away. And I spoke to the disciples of thee, that  
αὐτοῦ ἐκβαλῶσι, καὶ οὐκ ἰσχύσαν. <sup>19</sup> Ὁ δὲ  
it they might cast out, and not they had power. He and  
ἀποκριθεὶς αὐτοῖς λέγει· Ὁ γένεα ἀπίστος, ἕως  
answering them says: O generation without faith, till  
ποτε πρὸς ὑμᾶς εἶσομαι; ἕως ποτε ἀνεξομαι  
when with you shall I be? till when shall I bear  
ὑμῶν; φέρετε αὐτον πρὸς με. <sup>20</sup> Καὶ ἤνεγκαν  
you? Bring you him to me. And they brought  
αὐτον πρὸς αὐτον. Καὶ ἰδὼν αὐτον, εὐθεὺς τὸ  
him to him. And seeing him, immediately the  
πνεῦμα ἐσπαραξεν αὐτον· καὶ πεσὼν ἐπὶ γῆς  
spirit convulsed him; and falling upon the  
γῆς, ἐκυλιέτο, ἀφρίζων. <sup>21</sup> Καὶ ἐπηρώτησε τὸν  
ground, he rolled, foaming. And he asked the  
πατέρα αὐτοῦ· Πόσος χρόνος ἐστίν, ὥς τοῦτο  
father of him; How long a time is it, since this  
ἔγινεν αὐτῷ; Ὁ δὲ εἶπε· Παιδιοθεν· καὶ  
happened to him? He and said; From a child; and  
πολλὰκις αὐτον καὶ εἰς πυρ ἐβάλε καὶ εἰς ὕδατα,  
often him both into fire has cast and into waters,  
ἵνα ἀπολεσθῇ αὐτον· ἀλλ', εἰ τι δύνασαι,  
that it might destroy him, but if any thing thou canst do,  
βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς.  
give aid to us, having pity on us.

MAN,) that he must suffer much, and be despised.

<sup>13</sup> But I say to you, † That Elijah has even come, (as it is written of him,) and they have done to him whatever they pleased."

<sup>14</sup> ‡ And \* coming to the DISCIPLES, \* they saw a great Crowd about them, and the Scribes disputing with them.

<sup>15</sup> And immediately All the crowd seeing him, were struck with awe, and running to him, saluted him.

<sup>16</sup> And he asked them, "About what are you disputing with them?"

<sup>17</sup> And one of the crowd \* answered him, "Teacher, I have brought to thee my SON, who has † a dumb Spirit.

<sup>18</sup> And wherever it seizes Him it convulses him; and he foams, and grinds \* his TEETH, and becomes emaciated. And I spoke to thy DISCIPLES to expel it, and they could not."

<sup>19</sup> And HE answering, says to them, "O unbelieving Generation! how long must I be with you? how long must I endure you? bring him to me."

<sup>20</sup> And they brought him to him; and seeing him, ‡ the SPIRIT immediately convulsed him; and falling on the GROUND, he rolled about, foaming.

<sup>21</sup> And he asked his FATHER, "How long a time is it since this befell him?" And HE said, "From childhood.

<sup>22</sup> And often it has thrown Him into Fire and into Waters to destroy him; but if thou canst do any thing, have pity on us, and help us."

\* VATICAN MANUSCRIPT.—14. they came. 14. they saw. 17. answered him. "Teacher."

18. the TEETH.

† 17. The child was subject to epileptic fits, which were supposed to be brought on by the power of demons.—See Farmer on Demonology, p. 107. The particulars described in verses 18, 20 and 22 are, indeed, all symptoms of epilepsy. But if we even should suppose the man *was* an epileptic; it would not follow that the disorder was not induced by demoniacal influence.—Bloomfield.

‡ 14. Matt. xvii 14; Luke ix. 37.

‡ 20. Luke ix. 42.

23 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Το, εἰ δύνασαι πιστεῦσαι· πάντα δύνата τῷ πιστευόντι.

24 \* [Καὶ] εὐθεὺς κραξας ὁ πατήρ τοῦ παιδίου, \* [μετὰ δακρυῶν] ἔλεγε· Πισπεύω· βοηθεῖ μου τῇ ἀπιστίᾳ. 25 Ἰδὼν δὲ ὁ Ἰησοῦς, ὅτι ἐπισυν-

τρέχει ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ· Το πνεῦμα το ἀλαλον καὶ κωφον, ἐγὼ σοὶ ἐπιτασσῶ· Εξελθε ἐξ αὐτοῦ,

καὶ μηκέτι εἰσελθῇς εἰς αὐτόν. 26 Καὶ κραξάν, καὶ πολλὰ σπαραξας, ἐξηλθε. Καὶ ἐγενετο ὥστε νεκρός, ὥστε πολλοὺς λέγειν, ὅτι ἀπεθάνεν.

27 Ὁ δὲ Ἰησοῦς κρατήσας αὐτόν τῆς χειρὸς, ἤγειρεν αὐτόν· καὶ ἀνέστη.

28 Καὶ εἰσελθόντα αὐτόν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτόν κατ' ἰδίαν· Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; 29 Καὶ εἶπεν αὐτοῖς· Τοῦτο το γένος ἐν οὐδενὶ δύναται ἐξελεῖν, εἰ μὴ ἐν προσευχῇ \* [καὶ νηστείᾳ.]

30 Καὶ ἐκεῖθεν ἐξελθόντες, παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ᾔθελεν, ἵνα τις γνῇ.

31 Ἐδίδασκε γὰρ τοὺς μαθητάς αὐτοῦ, καὶ ἔλεγεν \* [αὐτοῖς]· Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. 32 Οἱ δὲ ἠγνοοῦν το ῥῆμα, καὶ ἐφοβούντο αὐτόν ἐπερωτῆσαι.

33 Καὶ ἦλθεν εἰς Καπερναοὺμ· καὶ ἐν τῇ οἰκίᾳ

23 And JESUS said to him, \* "IF THOU CANST? † All things can for the BELIEVING."

24 The FATHER of the CHILD immediately exclaiming, said, "I do believe; help My UNBELIEF."

25 And JESUS perceiving That the Crowd was running together, he rebuked the IMPURE SPIRIT, saying to it, "DUMB and \* DEAF SPIRIT, I command thee; come out of him, and enter him no more."

26 And crying out, and greatly convulsing him, it came out; and he became like one dead, so that many said, "He is dead."

27 But JESUS taking \* his HAND, raised him, and he stood up.

28 † And having entered a House, his DISCIPLES asked him privately, "Why could not we cast it out?"

29 And he said to them, "This KIND can go out by nothing, except by Prayer."

30 And departing from that place, they passed through GALILEE, and he desired that no one should know it;

31 for he taught his DISCIPLES; and he said to them, † "The son of MAN is † being delivered into the Hands of Men, and they will kill him; and having been put to death, \* after Three Days he will rise."

32 But THEY did not understand the word, and were afraid to ask Him.

33 And he came to Capernaum; and being in the

\* VATICAN MANUSCRIPT.—23. "IF THOU CANST? All things." 24. and DEAF. 27. his HAND. 29. and Fasting.—omit. 31. to him—omit. 31. after Three Days he will rise.

† 31. The parallel passage in Matt. xvii. 22, reads—"The son of MAN is about to be delivered into the Hands of Men."

† 23. Matt. xvii. 20; Mark xi. 23. Luke xvii. 6; John xi. 40. † 23. Matt. xvii. 19

† 31. Matt. xvii. 22; Luke ix. 44.

γενομενος, επηρωτα αυτους· Τι εν τη οδω  
being, he asked them; What on the way  
\* [προς εαυτους] διελογισεσθε; 34 ΟΙ δε εσιω-  
[among yourselves] were you disputing? They but were  
πων· προς αλληλους γαρ διελεχθησαν εν τη  
silent; with one another for they had disputed on the  
οδω, τις μειζων. 35 Και καθισας, εφωνησε  
way, who greater. And sitting down, he called  
τους δωδεκα, και λεγει αυτοις· Ει τις θελει  
the twelve, and says to them; If any one desires  
πρωτος ειναι, εσται παντων εσχατος, και παν-  
first to be, he will be of all last, and of  
των διακονος. 36 Και λαβων παιδιον, εστησεν  
all a servant. And taking a little child, he placed  
αυτο εν μεσω αυτων, και εναγκαλισαμενος  
it in midst of them, and embracing in his arms  
αυτο, ειπεν αυτοις· 37 Ος εαν εν των τοιουτων  
it, he said to them; Whoever one of the such  
παιδιων δεζηται επι τη ονοματι μου, εμε δεχε-  
little children may receive in the name of me, me receives;  
ται· και ος εαν εμε δεζηται, ουκ εμε δεχεται,  
and whoever me may receive, not me receives,  
αλλα τον αποστειλαντα με. 38 Απεκριθη δε  
but the having sent me. Answered and  
αυτω Ιωαννης, λεγων· Διδασκαλε, ειδομεν τινα  
to him John, saying: O teacher, I saw one  
τη ονοματι σου εκβαλλοντα δαιμονια· και εκω-  
to the name of thee casting out demons; and we  
λυσαμεν αυτον, οτι ουκ ακολουθει ημιν. 39 Ο  
forbad him, because not he follows us. He  
δε Ιησους ειπε· Μη κωλυετε αυτον. Ουδεις γαρ  
but Jesus said: Not do you forbid him. No one for  
εστιν, ος ποιησει δυναμιν επι τη ονοματι μου,  
is, who will do a mighty work in the name of me,  
και δυνησεται ταχυ κακολογησαι με. 40 Ος  
and will be able readily to speak evil of me. Who  
γαρ ουκ εστι καθ' υμων, υπερ υμων εστιν. 41 Ος  
for not is against you, for you is. Who  
γαρ αν ποτιση υμας ποτηριον υδατος, εν  
for ever may give drink to you a cup of water, in  
ονοματι, οτι χριστου εστε, αμην λεγω υμιν, ου  
name, because of Anointed you are, indeed I say to you, not  
μη απολεση τον μισθον αυτου. 42 Και ος αν  
not he may lose the reward of himself. And whoever  
σκανδαλιση ενα των μικρων, των πιστευοντων  
may insnare one of the little ones, of the believing  
εις εμε, καλον εστιν αυτω μαλλον, ει περικειται  
into me, good it is to him rather, if hangs  
λιθος μυλικος περι τον τραχηλον αυτου, και  
a stone of a mill around the neck of him, and  
βεβληται εις την θαλασσαν. 43 Και εαν σκαν-  
has been cast into the sea. And if may  
δαλιξη σε η χειρ σου, αποκοψον αυτην· καλον  
insnare thee the hand of thee, cut thou off her: good

HOUSE, he asked them,  
‡ "What did you dispute  
about on the ROAD?"

34 But THEY were si-  
lent; for they had disputed  
with each other, on the  
ROAD, as to who would be  
greatest.

35 And sitting down, he  
called the TWELVE, and  
says to them; ‡ If any one  
desires to be first, he will  
be last of all, and a Ser-  
vant of all."

36 And ‡ taking a little  
Child, he placed it in the  
Midst of them, and em-  
bracing it in his arms, he  
said to them,

37 "Whoever may re-  
ceive one SUCH little  
Child in my NAME, re-  
ceives Me; ‡ and whoever  
\*receives Me, receives not  
Me, but HIM who SENT  
me."

38 ‡ And John \*spoke  
to him, saying, "Teacher,  
we saw one expelling De-  
mons in thy NAME, and  
we forbad him, Because  
he does not follow us."

39 But JESUS said, "Do  
not forbid him; ‡ for there  
is no one who will do a  
Miracle in my NAME, and  
be able rashly to reproach  
me.

40 For he who is not  
against you, is for you.

41 ‡ For whoever may  
give you a Cup of Water  
to drink in \*the NAME,  
That you are CHRIST'S,  
indeed I say to you, He  
shall by no means lose his  
REWARD.

42 ‡ And whoever may  
insnare one of \*THESE  
LITTLE-ONES BELIEVING  
in me, it would be better  
for him if a Millstone  
should be fastened to his  
NECK, and he should be  
thrown into the SEA.

43 ‡ And if thy HAND  
insnare thee, cut it off; it

\* VATICAN MANUSCRIPT.—38. among themselves—omit.  
38. spoke to him. 41. the NAME, That you are CHRIST'S.

‡ 33. Matt. xviii. 1; Luke ix. 46; xii. 24.

‡ 36. Matt. xviii. 2; Mark x. 16.

‡ 39. 1 Cor. xii. 3.

‡ 43. Deut. xii. 6; Matt. v. 29; xviii. 6.

‡ 37. Matt. x. 40; Luke ix. 43.

‡ 42. Matt. xviii. 6; Luke xvii. 2

37. receives Me.  
42. THESE LITTLE-ONES.

‡ 35. Matt. xx. 26, 27; Mark x. 43.

‡ 38. Luke ix. 48.

σοι εστι κυλλον εις την ζωνν εισελθειν, η τας  
to thee it is crippled into the life to enter, than the  
δυο χειρας εχοντα απελθειν εις την γεενναν,  
two hands having to go into the Gehenna,  
εις το πυρ το ασβεστον, 44 \* [οπου ο σκωληξ  
into the fire the inextinguishable, [where the worm  
αυτων ου τελευτα, και το πυρ ου σβεννυται.]  
of them not dies, and the fire not is quenched.]

45 Και εαν ο πους σου σκανδαλιζη σε, αποκοψον  
And if the foot of thee may ensnare thee, cut thou off  
αυτον· καλον εστι σοι εισελθειν εις την ζωνν  
him; good it is to thee to enter into the life  
χωλον, η τους δυο ποδας εχοντα βληθηναι εις  
lame, than the two feet having to be cast into  
την γεενναν, \* [εις το πυρ το ασβεστον, 46 οπου  
the Gehenna, [into the fire the inextinguishable, where  
ο σκωληξ αυτων ου τελευτα, και το πυρ ου  
the worm of them not dies, and the fire not  
σβεννυται.] 47 Και εαν ο οφθαλμος σου σκαν-  
is quenched.] And if the eye of thee may

δαλιζη σε, εκβαλε αυτον· καλον σοι εστι μονο-  
ensnare thee, cast thou out him; good to thee it is one-  
φθαλμον εισελθειν εις την βασιλειαν του θεου,  
eyed to enter into the kingdom of the God,  
η δυο οφθαλμους εχοντα βληθηναι εις την γε-  
than two eyes having to be cast into the Ge-  
ενναν \* [του πυρος,] 48 οπου ο σκωληξ αυτων  
henna [of the fire,] where the worm of them  
ου τελευτα, και το πυρ ου σβεννυται. 49 Πας  
not dies, and the fire not is quenched. Every one  
γαρ πυρι αλισθησεται· \* [και πασα θυσια  
for with fire shall be salted; [and every sacrifice  
αλι αλισθησεται.] 50 Καλον το αλας· εαν δε  
with salt shall be salted.] Good the salt; if but  
το αλας αναλον γενεται, εν τινι αυτο αρτυ-  
the salt without taste may become, with what it will you  
σετε; Εχετε εν εαυτοις αλας, και ειρηνευετε  
season? Have you in yourselves salt, and be you at peace  
εν αλληλοις.  
with one another.

# ΚΕΦ. ι'. 10.

1 Και εκειθεν αναστας ερχεται εις τα ορια  
And from thence arising he comes into the borders  
της Ιουδαιας, δια του περαν του Ιορδανου· και  
of the Judea, by the otherside of the Jordan; and  
συμπορευονται παλιν οχλοι προς αυτον· και,  
come together again crowds to him; and,  
ως· ειωθει, παλιν εδιδασκεν αυτους. 2 Και  
as he had been accustomed, again he taught them. And  
προσελθοντες Φαρισαιοι επηρωτησαν αυτον· Ει  
approaching Pharisees asked him; If  
εξεστιν ανδρι γυναικα απολυσαι; πειραζοντες  
it is lawful for a man a wife to release? trying

is better for thee to enter  
LIFE crippled, than having  
TWO Hands to depart to  
† GEHENNA, into THAT IN-  
EXTINGUISHABLE FIRE;

44 † [where the WORM  
dies not, and the FIRE is  
not quenched.]

45 And if thy FOOT in-  
snare thee, cut it off; it is  
better for thee to enter  
lame into LIFE, than hav-  
ing TWO Feet, to be cast  
into GEHENNA, † [into the  
UNQUENCHABLE FIRE;

46 where the WORM dies  
not, and the FIRE is not  
quenched.]

47 And if thine EYE in-  
snare thee, pluck it out;  
it is better for thee to en-  
ter one-eyed into the  
KINGDOM of GOD, than  
having TWO Eyes to be cast  
into \* Gehenna;

48 † where their WORM  
dies not, and the FIRE is  
not quenched.

49 For every one shall  
be salted with fire; † [and  
every Sacrifice shall be  
seasoned with Salt.]

50 † SALT is good; but  
if the SALT become taste-  
less, how will you restore  
its saltiness? Have Salt in  
yourselves, and be at  
peace with one another."

## CHAPTER X.

1 † And arising from  
thence, he comes into the  
CONFINES of JUDEA,\* even  
beyond the JORDAN; and  
again Crowds come toge-  
ther to him, and again, as  
he had been accustomed,  
he taught them.

2 † And Pharisees ap-  
proaching, asked him, to  
try him, "Is it lawful for  
a Man to dismiss his  
Wife?"

\* VATICAN MANUSCRIPT.—44. where the WORM dies not, and the FIRE is not quenched—omit. 45 & 46. into the INEXTINGUISHABLE FIRE; where their WORM dies not, and the FIRE is not quenched—omit. 47. Gehenna. 47. of FIRE—omit. 49. and every Sacrifice shall be seasoned with Salt—omit. 1. even beyond the JORDAN.

† 43. A Hebrew term, meaning the valley of the son of Hinnom. For further remarks see Appendix. † 44, 45, 46, 49. The clauses bracketed in these verses, are not found in the Vatican. They are marked as doubtful by Griesbach, and are expunged by Tischendorf.

† 48. Isa. lxvi. 24. † 50. Matt. v. 13; Luke xiv. 34. † 1. Matt. xix. 1; John x. 40; L. 7. † 2. Matt. xix.

αὐτον. <sup>3</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Τί  
him. He and answering said to them; What  
ὑμῖν ἐνετείλατο Μωσῆς; <sup>4</sup> Οἱ δὲ εἶπον· Μωσῆς  
to you did enjoin Moses? They and said; Moses  
ἐπέτρεψε βιβλίον ἀποστασίου γράψαι, καὶ ἀπο-  
allowed a scroll of separation to be written, and to re-  
λυσαι. <sup>5</sup> Καὶ \* [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν  
leave. And [answering] the Jesus said  
αὐτοῖς· Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐγράψεν  
to them; For the hardness of heart of you he wrote  
ὑμῖν τὴν ἐντολὴν ταυτήν. <sup>6</sup> Ἀπο δὲ ἀρχῆς  
to you the commandment this. From but a beginning  
κτίσεως ἀρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ θεός.  
of creation a male and a female he made them the God.  
<sup>7</sup> Ὅτι ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν  
"On account of this shall leave a man the  
πατέρα αὐτοῦ καὶ τὴν μητέρα, \* [καὶ προσκο-  
father of himself and the mother, [and shall be closely  
ληθῆσεται πρὸς τὴν γυναῖκα αὐτοῦ.] <sup>8</sup> Καὶ  
united to the wife of himself; and  
ἐσονται οἱ δύο εἰς σάρκα μιαν." Ὅστε οὐκέτι  
shall be the two into flesh one." So that no longer  
εἰσι δύο, ἀλλὰ μία σὰρξ. <sup>9</sup> Ὁ οὖν ὁ θεὸς συν-  
they are two, but one flesh. What then the God has join-  
εῖξεν, ἄνθρωπος μὴ χωρίζετω. <sup>10</sup> Καὶ ἐν τῇ  
ed together, a man not disunites. And in the  
οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ  
house again the disciples of him concerning of the  
αὐτοῦ ἐπηρώτησαν αὐτον. <sup>11</sup> Καὶ λέγει  
him asked him. And he says  
αὐτοῖς· Ὅς εἰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,  
to them; Whoever may release the wife of a man self  
καὶ γαμήσῃ ἄλλην, μοιχάται ἐπ' αὐτήν.  
and may marry another, commits adultery with her.  
<sup>12</sup> Καὶ εἰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς, καὶ  
And if a woman may release the husband of herself, and  
γαμήθῃ ἄλλῳ, μοιχάται. <sup>13</sup> Καὶ προσέφερον  
may be married to another, commits adultery. And they brought  
αὐτῷ παῖδια, ἵνα ἅψῃται αὐτῶν· οἱ δὲ μαθηταὶ  
to him little children, that he might touch them; the but disciples  
ἐπετίμων τοῖς προσφέρουσιν. <sup>14</sup> Ἰδὼν δὲ ὁ  
rebuked these bringing. Seeing but the  
Ἰησοῦς ἠγανακτήσῃ, καὶ εἶπεν αὐτοῖς· Ἀφετε  
Jesus was displeased, and said to them; Allow  
τὰ παῖδια ἐρχέσθαι πρὸς με, μὴ κωλύετε αὐτά·  
the little children to come to me, not hinder them;  
τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.  
of the for such like is the kingdom of the God.  
<sup>15</sup> Ἀμὲν λέγω ὑμῖν, ὅς εἰν μὴ δεξῆται τὴν βασι-  
Indeed I say to you, whoever not may receive the king-

<sup>3</sup> And HE answering said to them, "What did Moses command You?"

<sup>4</sup> And THEY said, "Moses permitted a Writ of Divorce to be written, and to dismiss her."

<sup>5</sup> And JESUS said to them, "Because of your STUBBORN DISPOSITION he wrote you this COM-MAND."

<sup>6</sup> But from the Begin-ning of Creation, \* he made them Male and Female.

<sup>7</sup> † On account of this a Man shall leave his FA-THER and MOTHER, \* and adhere to his WIFE;

<sup>8</sup> and the two shall be-come one Flesh; so that they are no longer Two, but One Flesh.

<sup>9</sup> What God, then, has united, let no Man sever."

<sup>10</sup> And, in the HOUSE, \* the DISCIPLES again asked him \* concerning this.

<sup>11</sup> And he says to them, † "Whoever shall dismiss his WIFE, and marry ano-ther, commits adultery with her.

<sup>12</sup> And if \* s/he who † dismisses her HUSBAND, shall marry another, she commits adultery.

<sup>13</sup> † And they brought little Children to him, that he might touch them; and the DISCIPLES re-buked \* them.

<sup>14</sup> But JESUS seeing it, was displeased, and said to them, "Allow the LITTLE CHILDREN to come to me, and forbid them not; for to SUCH LIKE belongs the KINGDOM of GOD.

<sup>15</sup> Indeed I say to you, Whoever does not receive the KINGDOM of GOD, like

\* VATICAN MANUSCRIPT.—5. answering—omit.

adhere to his wife—omit. 10. the DISCIPLES. 10. concerning this. 12. s/he

who dismisses her HUSBAND, shall marry another. 13. them. But. † 12. Strictly speaking, a Jewish wife could not divorce her husband: therefore, *apolytes* may be considered as used with some license, and perhaps, too, with reference to the cus-toms of the Gentiles rather than the Jews, and intended as a rule to the Apostles for *general* application, and which should put both sexes on the same footing.

† 4. Deut. xxiv. 1; Matt. v. 31; xix. 7. † 7. Gen. ii. 24; 1 Cor. vi. 16; Eph. v. 31. † 11. Matt. v. 32; xix. 9; Luke xvi. 18; Rom. vii. 8; 1 Cor. vii. 10, 11. † 13. Matt. xix. 13. Luke xviii. 15.

† 17. Matt. xix. 16; Luke xviii. 18.      † 18. Exod. xx. 13. Rom. xiii. 9.      † 21. Matt.  
vi. 12, 20; xix. 21; Luke xii. 83, xvi. 9.      † 23. Matt. xix. 23; Luke xviii. 24.      † 24. Job  
xxxii. 24, 25; Psa. lli. 7; lxxii. 10, & Rom. vi. 17.

25 **Ευκοπωτερον** εστι **καμηλον** δια της **τρυμα-**  
Easier it is a camel through the hole  
**λιας της ραφιδος** **διελθειν**, η **πλουσιον** **εις την**  
of the needle to pass, than a rich man into the  
**βασιλειαν του θεου** **εισελθειν**. 26 **Οι δε περι-**  
kingdom of the God to enter. They and greatly  
**σως εξεπλησσοντο**, **λεγοντες** **προς εαυτους**.  
were amazed, saying among themselves;  
**Και τις δυναται σωθηναι;** 27 **Εμβλεψας δε**  
And who is able to be saved? Looking on and  
**αυτοις ο Ιησους**, **λεγει**. **Παρα ανθρωποις αδυνα-**  
them the Jesus, says; With men impossi-  
**τον αλλ' ου παρα τω θεω**. **παντα γαρ δυνατα**  
ble but not with the God: all for possible  
**εστι παρα τω θεω**. 28 **Ηρξατο ο Πιτρος λεγειν**  
is with the God. Began the Peter to say  
**αυτω**. **Ιδου ημεις αφηκαμεν παντα**, **και ηκολ-**  
to him: Lo, we left all, and fol-  
**ουθησαμεν σοι**. 20 \* **[Αποκριθεις]** **ο Ιησους**  
lowed. thee. [Answering] the Jesus  
**ειπεν**. **Αμην λεγω υμιν**, **ουδεις εστιν**, **ος αφη-**  
said: Indeed I say to you, no one is, who has  
**κεν οικιαν**, **η αδελφος**, **η αδελφας**, **η πατερα**, **η**  
left houses, or brothers, or sisters, or father, or  
**μητερα**, \* **[η γυναικα]**, **η τεκνα**, **η αγρους**,  
mother, [or wife,] or children, or fields,  
**ενεκεν εμου** **και ενεκεν του ευγγελιου**, 30 **εαν**  
on account of me and on account of the glad tidings, if  
**μη λαβη** **εκατονταπλασιονα**, **νυν εν τω**  
not he may receive a hundred fold, now in the  
**καιρω τουτω**, **οικιας**, **και αδελφους**, **και αδελ-**  
season this, houses, and brothers, and sis-  
**φας**, **και μητερας**, **και τεκνα**, **και αγρους**, **μετα**  
ters, and mothers, and children, and fields, with  
**διωγμων**, **και εν τω αιωνι τω ερχομενω ζων**  
persecutions, and in the age to come, life  
**αιωνιον**. 31 **Πολλοι δε εσονται πρωτοι**, **εσχα-**  
age-lasting. Many but shall be first, last;  
**τοι και εσχατοι**, **πρωτοι**. 32 **Ησαν δε εν τη**  
and last, first. They were and in the  
**οδω αναβαινοντες εις Ιεροσολυμα** **και ην**  
way going up to Jerusalem: and was  
**προαγων αυτους ο Ιησους** **και εθαμβουντο**,  
going before them the Jesus: and they were amazed,  
**και ακολουθοντες εφοβουντο**. **Και παραλαβων**  
and following they were afraid. And taking aside  
**παλιν τους δωδεκα**, **ηρξατο αυτοις λεγειν τα**  
again the twelve, he began to them to tell the things  
**μελλοντα αυτω συμβαινειν**. 33 **Οτι ιδου**, **ανα-**  
being about to him to happen: For lo, we  
**βαινομεν εις Ιεροσολυμα**, **και ο υιος του ανθρω-**  
go up to Jerusalem, and the son of the man  
**που παραδοθησεται τοις αρχιερεusi και τοις**  
will be delivered up to the high-priests and to the  
**γραμματεusi και κατακρινουσιν αυτον θανατω**,  
scribes: and they will condemn him to death,  
**και παραδωσουσιν αυτον τοις εθνεσι**, 34 **και**  
and they will deliver up him to the Gentiles, and

25 It is easier for a Camel to pass through the NEEDLE'S EYE, than for a Rich man to enter the KINGDOM of God." 26 And they were exceedingly astonished, saying \*to him, "Who then can be saved?" 27 And JESUS looking on them, says, "With Men it may be impossible, but not with GOD; for with \*God everything is possible." 28 † PETER began to say to him, "Behold, we have forsaken all, and followed thee." 29 Jesus said, "Indeed I say to you, There is no one who has left House, or Brothers, or Sisters, or Father, or Mother, \*or Wife, or Children, or Lands, on my account, and on account of the GLAD TIDINGS, 30 who will not receive † a hundred-fold, now, in this TIME,—Houses, and Brothers, and Sisters, and Mothers, and Children, and Lands,—but with Persecutions; and in the AGE to come, aionian Life. 31 † But many will be first, who are last; and last, who are first." 32 † And they were on the ROAD going up to Jerusalem; and JESUS was preceding them; and they were \*amazed. And THEY who FOLLOWED him were afraid as †he took aside again the TWELVE, and began to tell them the THINGS BEING ABOUT to befall him. 33 "Behold, we are going up to Jerusalem, and the SON of MAN will be delivered up to the HIGH-PRIESTS, and to the SCRIBES; and they will condemn him to death, and will deliver him up to the GENTILES;

\* VATICAN MANUSCRIPT.—26. to him, "Who." 27. God. 29. answering—omit.  
 29. or Wife—omit. 32. amazed. And they who followed him were afraid, as he took.  
 † 28. Matt. xix. 27; Luke xviii. 28. † 30. Luke xviii. 30. † 31. Matt. xix. 30.  
 Luke xiii. 30. † 32. Matt. xx. 17; Luke xviii. 30. † 33. Mark viii. 31; ix. 31;  
 Luke ix. 32; xviii. 31.

εμπαιξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτόν,  
they will mock him, and they will scourge him,  
καὶ ἐμπύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν·  
and they will spit upon him, and they will kill him;  
καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. <sup>35</sup> Καὶ ἔρ-  
and the third day he will stand up. And come  
πορευοῦνται αὐτῷ Ἰακώβος καὶ Ἰωάννης, οἱ υἱοὶ  
to him James and John, the sons  
Ζεβεδαίου, λέγοντες· Διδασκαλε, θελομεν, ἵνα  
of Zebedee, saying: O teacher, we wish, that  
ὅ ἐάν αἰτησώμεν, ποιήσῃς ἡμῖν. <sup>36</sup> Ὁ δὲ εἶπεν  
whatever we may ask, thou mayest do for us. He but said  
αὐτοῖς· Τι θέλετε ποιῆσαι με ὑμῖν; Οἱ δὲ  
to them; What do you wish to do me for you? They and  
εἶπον αὐτῷ· Δός ἡμῖν, ἵνα εἷς ἐκ δεξιῶν σου,  
said to him; Give to us, that one at right of thee,  
καὶ εἷς ἐξ εὐωνυμῶν σου καθίσωμεν ἐν τῇ δόξῃ  
and one at left of thee we may sit in the glory  
σου. <sup>38</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἰδατε,  
of thee. The and Jesus said to them; Not you know,  
τί αἰτεῖσθε. Δυνασθε πίνειν τὸ ποτήριον, ὃ  
what you ask. Are you able to drink the cup, which  
ἐγὼ πίνω, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι,  
I drink, and the dipping, which I am dipped,  
βαπτισθῆναι; <sup>39</sup> Οἱ δὲ εἶπον αὐτῷ· Δυναμέθα.  
to be dipped? They and said to him; We are able.  
Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Τοῦ \*<sup>[μεν]</sup> ποτη-  
The and Jesus said to them; The <sup>[indeed]</sup> cup,  
ριον, ὃ ἐγὼ πίνω, πῖεσθε· καὶ τὸ βάπτισμα,  
which I drink, you will drink; and the dipping,  
ὃ ἐγὼ βαπτίζομαι, βαπτισθῆσεσθε. <sup>40</sup> τὸ δὲ  
which I am dipped, you will be dipped; He but  
καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνυμῶν, οὐκ ἐσ-  
to sit at right of me and at left, not it  
τιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοιμασται.  
is mine to give, but to whom it has been prepared.  
<sup>41</sup> Καὶ ἀκουσαντες οἱ δέκα, ᾠρξάντο ἀγανακτεῖν  
And having heard the ten, they began to be angry  
περὶ Ἰακώβου καὶ Ἰωάννου. <sup>42</sup> Ὁ δὲ Ἰησοῦς  
about James and John. The but Jesus  
προσκαλεσαμενος αὐτοὺς, λέγει αὐτοῖς· Οἶδα-  
having called them, he says to them; You know.  
τε, ὅτι οἱ δοκουντες ἀρχειν τῶν ἐθνῶν, κατακυ-  
that those presuming to rule the nations, lord it  
ριεuousιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξου-  
over them, and the great of them exercise  
σιαζουσιν αὐτῶν. <sup>43</sup> Οὐχ οὕτω δὲ ἐστὶ ἐν  
authority over them. Not so but it shall be among  
ὑμῖν· ἀλλ' ὅς ἐάν θελῇ γενεσθαι μέγας ἐν  
you; but whoever may wish to become great among  
ὑμῖν, ἐστὶ ὑμῶν διακονός· <sup>44</sup> καὶ ὅς ἐάν θελῇ  
you, shall be of you a servant; and whoever may wish

34 and they will mock him, and \*spit on him, and scourge him, and put him to death, and \*after Three Days he will rise."

35 And James and John, the \*two Sons of Zebedee, come to him, \*saying to him, "O Teacher, we wish that thou wouldst do for us whatever we may \*ask thee."

36 And he said to them, "What do you desire me to do for you?"

37 And they said to him, "Grant to us that we may sit, one at \*thy Right hand, and the other at \*thy Left, in thy GLORY."

38 But Jesus said to them. "You know not what you ask. Can you drink the cup which I drink? \*or undergo the IMMERSION with which I am being overwhelmed!"

39 And they said to him, "We can." And Jesus said to them, You will drink the cup which I drink, and undergo the IMMERSION with which I am being overwhelmed;

40 but to sit at my Right hand, \*or at the Left, is not mine to give, except for whom it is prepared."

41 † And the TEN, having heard, were indignant against James and John.

42 \* And Jesus, having called them, he says to them, † "You know That THOSE presuming to rule the NATIONS domineer over them, and their GREAT ones exercise authority over them.

43 † But \*it is not so among you; but whoever may desire to become great among you, shall be Your Servant;

44 and whoever \*among you may desire to become

\* VATICAN MANUSCRIPT.—34. spit on him, and scourge him. 34. after Three Days he. 35. two Sons. 35. saying to him, "O Teacher." 35. ask thee. 37. the Right. 37. the Left. 38. or. 39. indeed—omit. 40. or at the Left. 42. And Jesus. 43. † it is not so among you. 44. among you. † 25. Matt. xx. 20, † 41. Matt. xx. 24. † 42. Luke xxii. 26. † 43. Matt. xx. 26, 28; Mark ix. 35; Luke ix. 48.



ὅμων γενεσθαι πρῶτος, ἐστὶ παντῶν δούλος·  
of you to become first, shall be of all a slave;  
45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακον-  
and for the son of the man not came to be  
ῆθηναι, ἀλλὰ διακονησάιν, καὶ δοῦναι τὴν ψυχὴν  
served, but to serve, and to give the life  
αὐτοῦ λύτρον ἀντι πολλῶν.  
of himself a ransom for many.

46 Καὶ ἐρχονται εἰς Ἱερὶχώ· καὶ ἐκπορευομένου  
And they come into Jericho; and going out  
αὐτοῦ ἀπὸ Ἱερὶχώ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ  
of him from Jericho, and the disciples of him, and  
ὄχλου ἰκανοῦ, υἱὸς Τιμαίου, Βαρτιμαῖος ὁ τυφ-  
a crowd great, a son of Timeus, Bartimeus the blind,  
λος, ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν. 47 Καὶ  
sat by the way begging. And  
ἀκούσας, ὅτι Ἰησοῦς ὁ Ναζωραῖος ἐστίν, ἤρξατο  
hearing, that Jesus the Nazarite it is, he began  
κραγεῖν καὶ λέγειν· Ὁ υἱὸς Δαυὶδ, Ἰησοῦ, ἐλε-  
to cry out and to say; The son of David, Jesus, have pity  
σον με. 48 Καὶ ἐπετιμῶν αὐτῷ πολλοί, ἵνα  
on me. And rebuked him many, so that  
σιωπήσῃ· ὁ δὲ πολλὰ μᾶλλον ἐκραγεῖν· Ὡς  
he might be silent; he but much more cried out; O son  
Δαυὶδ, ἐλεησον με. 49 Καὶ στὰς ὁ Ἰησοῦς,  
of David, have pity on me. And stopping the Jesus,  
εἶπεν αὐτῷ φωνηθῆναι· καὶ φωνοῦσι τὸν τυφ-  
told him to be called; and they called the blind,  
λόν, λέγοντες αὐτῷ· Θάρσει, ἐγείρε· φωνεῖ  
saying to him; Take courage, rise up; he calls  
σε. 50 Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀνασ-  
thee. He and throwing off the mantle of himself, arising  
τας ἦλθε πρὸς τὸν Ἰησοῦν. 51 Καὶ ἀποκριθεὶς  
came to the Jesus. And answering  
λέγει αὐτῷ ὁ Ἰησοῦς· Τί θέλεις ποιῶ σοι;  
says to him the Jesus; What dost thou wish I may do to thee?  
Ὁ δὲ τυφλὸς εἶπεν αὐτῷ· Ῥαββουνί, ἵνα ἀνα-  
The and blind said to him; Rabboni, that I may  
βλεψῶ. 52 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ὑπάγε· ἡ  
see again. The and Jesus said to him; Go; the  
πίστις σου σέσωκε σε. Καὶ εὐθὺς ἀνεβλεψε,  
faith of thee has saved thee. And immediately he saw again,  
καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.  
and followed him in the way.

ΚΕΦ. ΙΑ'. 11.

1 Καὶ ὅτε ἐγγιζουσιν εἰς Ἱερουσαλὴμ, εἰς  
And when they drew near to Jerusalem, to  
Βηθφαγή καὶ Βηθανίαν, πρὸς τὸ ὄρος τῶν ἐλαι-  
Bethphage and Bethany, to the mountain of the olive  
ων, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ  
trees, he sends two of the disciples of himself, and

Chief, shall be the Slave of All.

45 † For even the SON of MAN came not to be served, but to serve, and to give his LIFE a Ransom for many."

46 † And they came to Jericho. And as he was departing from Jericho with his DISCIPLES, and a great Crowd, \* a Blind Beggar, † Bartimeus, (the SON of Timeus,) sat by the ROAD.

47 And hearing That it was Jesus the Nazarite, he began to cry out, and say, \* "Jesus, SON of David, have pity on me!"

48 And many charged him to be silent; but HE cried out much more, "Son of David, have pity on me!"

49 And JESUS stopping, \* said, "Call him." And they called the BLIND man, saying to him, "Take courage, arise; he calls thee."

50 And HE, throwing off his † MANTLE, \* leaping up, came to JESUS.

51 And JESUS addressing him, said, "What dost thou wish I may do for thee?" The BLIND man said to him, † "Rabboni! that I may receive my sight."

52 And JESUS said to him, † "Go; thy FAITH has restored thee." And he immediately received sight, and followed \* him on the ROAD.

CHAPTER XI.

1 And † when they drew near to Jerusalem, to Bethphage, and Bethany, near \* the MOUNT of OLIVES, he sends Two of his DISCIPLES,

\* VATICAN MANUSCRIPT.—46. Bartimeus, a Blind Beggar, the son of Timeus, sat by the ROAD. And. 47. Son of David, Jesus, have. 49. said, "Call him." And. 50. leaping up. came. 52. him on the ROAD. 1. THAT MOUNT which is.

† 46. Bartimeus, is considered by many to be a real name, and not an explication of *he who is Timeus*. † 50. Or upper garment. This was of considerable dimensions, and enveloped the whole body. In those hot countries, they threw it aside when they were at work, or ploughing in the field.—*Wakefield*. † 51. Rabboni, an intensified signification of *Rabbi*, meaning *My Master*; the highest title of honor in the Jewish schools. It is only used in one other passage in the New Testament—John xx. 16.

† 45. Matt. xx. 28. † 46. Matt. xx. 29; Luke xviii. 35. † 52. Matt. ix. 22; Mark v. 34. † 1. Matt. xxi. 1; Luke xix. 29; John xii. 14.

λεγει αυτοις· <sup>2</sup> Ὑπαγετε εἰς τὴν κωμὴν τὴν  
says to them: Go you into the town that  
κατεναντι ὑμῶν· καὶ εὐθεὺς εἰσπορευόμενοι  
opposite you; and immediately entering  
εἰς αὐτήν, εὕρησέτε πῶλον δεδεμένον, ἐφ' ᾧ  
into her, you will find a colt having been tied, upon which  
οὐδεὶς ἀνθρώπων κεκαθίκε· λύσαντες αὐτὸν  
no one of men has sat; having loosed him  
ἀγαγετε. <sup>3</sup> Καὶ εἰάν τις ὑμῖν εἴπῃ· Τὸ ποι-  
lead you. And if any one to you should say, Why do  
εἶτε τοῦτο; εἰπάτε· \* [Ὅτι] ὁ κύριος αὐτοῦ  
you this? say you; [That] the master of him  
χρεῖαν ἔχει· καὶ εὐθεὺς αὐτὸν ἀποστέλλει  
need has; and immediately him he will send  
ᾧδε. <sup>4</sup> Ἀπηλθὼν δὲ, καὶ εὗρον πῶλον δεδεμένον  
here. They went and, and found a colt having been tied  
πρὸς τῆς θύρας ἐξω ἐπὶ τοῦ ἀμφοδίου· καὶ  
near the door without in the street; and  
λυοῦσιν αὐτόν. <sup>5</sup> Καὶ τινες τῶν ἐκεῖ ἐστήκο-  
they loose him. And some of those there stand-  
των ἐλέγον αὐτοῖς· Τί ποιεῖτε λύοντες τὸν  
ing said to them; What do you loosing the  
πῶλον; <sup>6</sup> Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο  
colt? They and said to them even as commanded  
ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς. <sup>7</sup> Καὶ ἤγαγον  
the Jesus; and they suffered them. And they led  
τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπιβαλοῦσιν  
the colt to the Jesus, and they threw upon  
αὐτῷ τὰ ἱμάτια αὐτῶν· καὶ ἐκαθίσεν ἐπ' αὐτόν.  
him the mantles of themselves; and he sat upon him.  
<sup>8</sup> Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἐστρώσαν εἰς τὴν  
Many and the mantles of themselves spread in the  
ὁδόν· ἄλλοι δὲ στοιβάδας ἐκοπτον ἐκ τῶν  
way; others and branches cut off from the  
δενδρῶν, \* [καὶ ἐστρωννύον εἰς τὴν ὁδόν.]  
trees, [and scattered in the way.]  
<sup>9</sup> Καὶ οἱ προάγοντες καὶ οἱ ἀκολουθῶντες  
And those going before and those following  
ἐκράζον, \* [λέγοντες.] Ὡσαννα· εὐλογημένος  
did cry, [saying. Hosanna; worthy of blessing  
ὁ ἐρχόμενος \* [ἐν ὀνόματι κυρίου] <sup>10</sup> εὐλογη-  
he coming [in name of Lord;] worthy of  
μένη ἢ ἐρχομένη βασιλεῖα τοῦ πατρὸς ἡμῶν  
blessing the coming kingdom of the father of us  
Δαυὶδ· Ὡσαννα ἐν τοῖς ὑψίστοις. <sup>11</sup> Καὶ εἰσηλ-  
David; Hosanna in the highest. And en-  
θεν εἰς Ἱερουσόλυμα ὁ Ἰησοῦς, \* [καὶ] εἰς τὸ  
tered into Jerusalem the Jesus, [and] into the  
ἱερόν· καὶ περιβλεψάμενος πάντα, οψίας ἤδη  
temple; and having looked round on all, evening now  
οὐσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ  
being the hour, he went out to Bethany with  
τῶν δώδεκα.  
the twelve.

<sup>12</sup> Καὶ τῇ ἐπαυρίῳ ἐξεληθόντων αὐτῶν ἀπο  
And the next day coming out of them from

2 and says to them, "Go to THAT VILLAGE which is OVER AGAINST you, and as soon as you enter it, you will find a Colt tied, on which no Man has \*yet sat: loose him, and bring him.

3 And if any one should say to you, 'Why do you this?' say, The MASTER needs it; and he will instantly send it hither."

4 And they went and found a Colt fastened at the DOOR outside, in the STREET; and they loosed it.

5 And some of THOSE STANDING there, said to them, "Why do you untie the COLT?"

6 And THEY said to them as JESUS had \*directed; and they allowed them.

7 And they \*led the COLT to JESUS, and threw on it their MANTLES; and he sat on it.

8 † And many spread their GARMENTS on the ROAD; and others cut \*Branches, from the TREES, and scattered them on the ROAD.

9 And THOSE PRECEDING and THOSE FOLLOWING, shouted, "Hosanna!" † "Blessed be HE who COMES in the Name of 'Jehovah!'"

10 "Blessed be the coming KINGDOM of our FATHER David!" † "Hosanna in the HIGHEST heaven!"

11 † And \*JESUS went into Jerusalem, and into the TEMPLE. And having looked round on all things, it now being Evening, he went out to Bethany, with the TWELVE.

12 † And the NEXT DAY, as they were coming from Bethany, he was hungry;

\* VATICAN MANUSCRIPT.—2. yet sat. bring. 2. That—omit. 6. said; and. 7. 8. Branches, cut down out of the fields. And THEY, 8. and scattered in the way—omit. 9. saying—omit. 9. in the name of the Lord—omit. 11. he entered. 11. and—omit.

† 8. Matt. xxi. 8. † 9. Psa. cxviii. 58. † 10. Psa. cxlviii. 7. † 11. Matt. xxi. 12. † 12. Matt. xxi. 18.

**Βηθανίας, ἐπεινάσε·** <sup>13</sup> **καὶ ἰδὼν συκὴν μακρο-**  
Bethany, he was hungry; and seeing a fig tree at a dis-  
**θεν, ἔχουσάν φυλλὰ, ἦλθεν, εἰ ἀρα εὕρησει**  
tance, having leaves, he went, if perhaps he will find  
**τι ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτήν, οὐδὲν**  
any thing on her; and coming to her nothing  
**εὗρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς συκῶν.**  
he found except leaves: not for it was season of figs.

<sup>14</sup> **Καὶ ἀποκριθεὶς εἶπεν αὐτῇ· Μηκέτι ἐκ σου**  
And answering he said to her: No more of thee  
**εἰς τὸν αἰῶνα μὴδεὶς καρπὸν φαγοί.** Καὶ  
to the age, no one fruit may eat. And

**ἤκουον οἱ μαθηταὶ αὐτοῦ.** <sup>15</sup> **Καὶ ἐρχονται εἰς**  
heard the disciples of him. And they come to  
**Ἱεροσόλυμα· καὶ εἰσελθὼν εἰς τὸ ἱερόν ᾤρξατο**  
Jerusalem: and going into the temple he began  
**ἐκβαλλεῖν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν**  
to cast out those selling and buying in  
**τῷ ἱερῷ· καὶ τὰς τραπεζὰς τῶν κολλυβιστῶν,**  
the temple: and the tables the money-changers,  
**καὶ τὰς καθέδρας τῶν πωλοῦντων τὰς περισσε-**  
and the seats of those selling the doves

**υῖας κατεστρέψε·** <sup>16</sup> **καὶ οὐκ ἠφίεν, ἵνα τις**  
he overturned: and not suffered, that any one  
**διενεγκῇ σκευὸς διὰ τοῦ ἱεροῦ.** <sup>17</sup> **καὶ ἐδίδασ-**  
should carry an article through the temple. And he taught,

**κε, λέγων· \* [αὐτοῖς·] Οὐ γεγραπται· "Ὅτι**  
saying [to them:] Not is it written: "That  
**ὁ οἶκος μου, οἶκος προσευχῆς κληθήσεται**  
the house of me, a house of prayer shall be called

**πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν**  
for all the nations: you but have made it  
**σπηλαίον ληστῶν."** <sup>18</sup> **Καὶ ἤκουσαν οἱ γραμ-**  
a den of robbers." And heard the scribes

**ματεὶς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν**  
and the high-priests, and they sought how him  
**ἀπολεσουσιν· ἐφοβούντο γὰρ αὐτὸν, ὅτι πᾶς ὁ**  
they might destroy: they feared for him, because all the  
**ὄχλος ἐξεπλησσετο ἐπὶ τῇ διδασκῇ αὐτοῦ.** <sup>19</sup> **Καὶ**  
crowd was amazed at the teaching of him. And

**ὅτε ὥψε ἐγενετο, ἐξεπορεύετο ἐξ τῆς πόλεως.**  
when evening it became, he went out of the city.

<sup>20</sup> **Καὶ πρῶι παραπορευόμενοι, εἶδον τὴν**  
And in the morning passing along, they saw the

13 and observing a Fig-tree, at a distance, having Leaves, he went to search for fruit on it, (for it was not yet the \*season for Figs.) And having come to it, he found nothing but Leaves.

14 Then he said to it, † "Let no one eat Fruit of thee to the AGE!" And his DISCIPLES heard him.

15 † And they came to Jerusalem; and going into the TEMPLE, he drove out THOSE SELLING and buying, and overturned the TABLES of the BANKERS, and the SEATS of THOSE SELLING DOVES;

16 and would not permit any one to carry an Article through the TEMPLE.

17 He also taught \* and said, "Is it not written, † 'My HOUSE shall be called a House of Prayer for ALL NATIONS?' but you have made it a Den of Robbers."

18 † And the \*HIGH-PRIESTS and the SCRIBES heard, and sought how they might destroy him; for they feared him, Because ALL the CROWD was astonished at his TEACHING.

19 And when it was Evening, he went out of the CITY.

20 † And passing along in the Morning, they saw

\* VATICAN MANUSCRIPT.—13. SEASON. omit, 18. HIGH-PRIESTS and the SCRIBES.

17. and said, "Is it not."

17. to them

† 13. That Jesus had a right to gather figs from this tree, if there had been any upon it, appears from the law of Moses, mentioned in Deut. xxiii. 24, 25. Josephus alluding to this law, mentions ripe fruits in general, not grapes and corn only. His words are—"Let not passengers, (whether natives or strangers,) be hindered from touching the ripe fruits. Let them be permitted to fill themselves with them, but not to carry any away." That some ripe figs might be expected on fig-trees at that time of the year will appear, says Pearce, from the following considerations;—"Jesus went up to this fig-tree on the 11th day of the month Nisan, i. e. three days before the Passover, which was always on the 14th day of it. 'On the morrow after the Sabbath' which followed the Passover, the first-fruits were to be offered to God in the temple." Lev. xxiii. 11. The leaves on the tree indicated that summer was nigh, Matt. xxiv. 32, and that fruit might be reasonably expected, especially as the fig-tree shoots forth its fruit before the leaves. If, therefore, the tree bore figs, now was the period to find and eat them. † 13. That is, the season for gathering them. † 14. Some caviller's object to this miracle of our Savior, and ask, What right had he to destroy this fig-tree? In answer, observe, that the tree was evidently barren, and therefore of no use to any one; that it could hardly be private property, for it was on the public road; and that it was made the means of inculcating a great moral truth on the minds of his disciples.

† 13. Matt. xxi. 19.

† 15. Matt. xxi. 12; Luke xix. 45; John ii. 14.

† 17. Isa.

vi. 7.

† 18. Matt. xxi. 45, 46; Luke xix. 47.

† 20. Matt. xxi. 19.

συκην ἐξηραμμενην ἐκ ῥιζων· <sup>21</sup> Καὶ ἀναμνησθεὶς ὁ Πέτρος, λέγει αὐτῷ· Ῥαββί, ἰδε, ἡ συκὴ, ἣν κατήρασα, ἐξηρανται. <sup>22</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· Ἐχετε πίστιν θεοῦ. <sup>23</sup> Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ· Ἀρθῆτι, καὶ βληθῆτι εἰς τὴν θάλασσαν· καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ὃ λέγει γίνεται· ἔσται αὐτῷ ὃ ἐὰν εἴπῃ. <sup>24</sup> Διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα ἂν προσευχομενοὶ αἰτεσθε, πιστεύετε ὅτι λαμβανετε, καὶ ἔσται ὑμῖν. <sup>25</sup> Καὶ ὅταν στήκητε προσευχομενοὶ, ἀφίετε, εἰ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν. <sup>26</sup> Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἀφήσει τὰ παραπτώματα ὑμῶν. <sup>27</sup> Καὶ ἐρχονται πάλιν εἰς Ἱερουσόλυμα. Καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ, ἐρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, <sup>28</sup> καὶ λεγουσιν αὐτῷ· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν ταυτὴν ἔδωκεν, ἵνα ταῦτα ποιεῖς; <sup>29</sup> Ὁ δὲ Ἰησοῦς \* [ἀποκριθεὶς] εἶπεν αὐτοῖς· Ἐπερωτήσω ὑμᾶς \* [καγὼ] ἓνα λόγον· καὶ ἀποκριθῆτε μοι, καὶ ἐρω ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποίω. <sup>30</sup> Τὸ βαπτισμα

the FIG-TREE withered away from the Roots.

<sup>21</sup> And PETER remembering, says to him, "Rabbi, behold, the FIG-TREE which thou didst curse, is withered away."

<sup>22</sup> And JESUS answering says to them, "Have Faith in God."

<sup>23</sup> For indeed I say to you, † That whoever should say to this MOUNTAIN, 'Be raised up, and thrown into the SEA;' and should not doubt in his HEART, but believe that \* what he says is being done; he shall have it.

<sup>24</sup> For this reason I say to you, † All things whatever you \* pray for, and desire, believe That you will receive, and you shall have them.

<sup>25</sup> † And when you stand praying, forgive, if you have any thing against any one; that also THE FATHER of yours in the HEAVENS may forgive you your OFFENCES.

<sup>26</sup> † [But if you do not forgive, neither will THY FATHER of yours in the HEAVENS forgive your OFFENCES.]

<sup>27</sup> † And they came again to Jerusalem. And as he was walking about in the TEMPLE, the HIGH-PRIESTS, and the SCRIBES, and the ELDERS, came to him,

<sup>28</sup> and \* they said to him, "By What Authority doest thou these things? \* or who EMPOWERED thee to do them?"

<sup>29</sup> And JESUS said to them, "I will ask you One Question; and if you answer me, I also will inform you by What Authority I do these things.

\* VATICAN MANUSCRIPT.—23. what he says is being done; he shall have it. For this. 24. pray for, and desire, believe you That you did receive. 25. they said. 26. or who. 29. answering—omit. 29. also I—omit.

† 26. This verse is wanting in Dr. Birch's collation of the Vat. MS., and is omitted by several MSS. and Versions.

† 23. Matt. xvii. 20; xxi. 21; Luke xvii. 6. † 24. Matt. vii. 7; Luke xi. 9; John xiv. 13; James i. 5, 6. † 25. Matt. vi. 14; Col. iii. 13. † 26. Matt. xviii. 25  
† 27. Matt. xxi. 23; Luke xx. 1.

Ἰωαννου ἐξ οὐρανοῦ ἢ, ἢ ἐξ ἀνθρώπων; ἀποκ-  
of John from heaven was, or from men? answer  
ρίθητέ μοι. <sup>31</sup> Καὶ ἐλογίζοντο πρὸς ἑαυτοὺς,  
you to me. And they reasoned among themselves,  
λεγοντες· Ἐὰν εἰπώμεν· Ἐξ οὐρανοῦ, ἐρεῖ·  
saying; If we should say, From heaven, he will say;  
Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; <sup>32</sup> Ἀλλ' εἰ  
Why then not did you believe him; But if  
εἰπώμεν· Ἐξ ἀνθρώπων· ἐφοβούντα τὸν λαόν·  
we should say; From men; they feared the people;  
ἀπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι οὕτως  
all for held the John, that really  
προφήτης ἦν. <sup>33</sup> Καὶ ἀποκριθεὶς λεγουσὶ τῷ  
a prophet was. And answering they say to the  
Ἰησοῦ. Οὐκ οἶδαμεν. Καὶ ὁ Ἰησοῦς \* [ἀποκρι-  
Jesus. Not we know. And the Jesus [answer-  
θεῖς] λέγει αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν  
ing he says to them; Neither I say to you, by  
ποιᾷ ἐξουσίᾳ ταῦτα ποίω.  
what authority these things I do.

ΚΕΦ. ΙΒ'. 12.

<sup>1</sup> Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν·  
And he began to them in parables to talk;  
Ἀμπελῶνα ἐφύτευσαν ἄνθρωπος, καὶ περιεθῆκε  
A vineyard planted a man, and placed around  
φραγμὸν, καὶ ὠρυξεν ὑποληνιον, καὶ ὠκοδόμησε  
a hedge, and dug a wine-vat, and built  
πύργον· καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπέδη-  
a tower; and let out it to husbandmen and went  
μασε. <sup>2</sup> Καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ  
abroad. And he sent to the husbandmen in the  
καίρῳ δούλον, ἵνα παρα τῶν γεωργῶν λαβῇ  
season a slave, that from the husbandmen, he might receive  
ἀπο τοῦ καρποῦ τοῦ ἀμπελῶνος. <sup>3</sup> Οἱ δὲ λαβόν-  
of the fruit of the vineyard. They but taking  
τες αὐτὸν, ἐδείραν, καὶ ἀπέστειλαν κενόν. <sup>4</sup> Καὶ  
him, they fayed, and sent away empty. And  
παλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλον·  
again he sent to them another slave;  
κακείνον λιθοβολήσαντες ἐκεφαλαιώσαν, καὶ  
and this pelting with stones they wounded on the head, and  
\* [ἀπέστειλαν] ἠτιμώμενον. <sup>5</sup> Καὶ ἄλλον ἀπέ-  
[sent away] having dishonored. And another he  
στείλε· κακείνον ἀπέκτειναν· καὶ πολλοὺς  
sent, and this they killed; and many  
ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτεν-  
others, some indeed faying, some but killing.  
νοντες. <sup>6</sup> Ἐτι \* [οὖν] ἓνα υἱὸν ἔχων, ἀγαπητὸν  
yet [therefore] one son having, beloved  
\* [αὐτοῦ], ἀπέστειλε \* [καὶ] αὐτὸν πρὸς αὐτοὺς  
[of himself,] he sent [and] him to them  
ἐσχατὸν, λέγων· Ὅτι ἐντραπήσονται τὸν υἱὸν  
last, saying; That they will regard the son  
μου. <sup>9</sup> Ἐκεῖνοι δὲ ἰ γέωργοι εἶπον πρὸς ἑαυτοὺς·  
of me. Those but the husbandmen said to themselves:

30 Was the IMMERSION of \* JOHN from Heaven, or from Men? Answer me."

31 And they reasoned among themselves, saying, "If we should say, From Heaven; he will say, Why then did you not believe him?"

32 But \* should we say, From Men;"—they feared the PEOPLE; for all maintain that † JOHN was really a Prophet.

33 And answering they say to JESUS, "We do not know," And JESUS says to them, "neither do I tell you by What Authority I do these things."

## CHAPTER XII.

1 † And he began to address them in Parables. "A Man planted a Vineyard, and placed a Hedge about it, and dug a \* Wine-vat, and built a Tower, and leased it to CULTIVATORS, and left the country.

2 And he sent a Servant to the CULTIVATORS, at the SEASON, that he might receive from the CULTIVATORS of the \* FRUITS of the VINEYARD.

3 But \* seizing him, they beat Him, and sent him away empty.

4 And again he sent to them another Servant; and \* him they wounded in the head, and disgracefully treated.

5 And he sent Another, and him they killed; and Many Others, beating \* some, and killing \* some.

6 \* Having yet One beloved Son, he sent him last to them, saying, 'They will respect my SON.'

7 But Those CULTIVATORS said among them-

\* VATICAN MANUSCRIPT.—30. JOHN.

omit.

2. FRUITS of.

4. him they wounded in the head.

32. should we say.

33. answering—

omit.

5. some.

5. some.

6. He had yet one Son, beloved; he sent.

4. sent away—

9. therefore—omit.

6. of himself—omit.

6. also—omit.

† 1. See Note on Matt. xxi. 33.

† 32. Matt. iii. 5; xiv. 5; Mark vi. 20, lss. v. 1—7.

† 1. Matt. xxi. 23; Luke xxii. 9; See

Ὅτι οὗτος ἐστὶν ὁ κληρονομος· δευτε, αποκ-  
that this is the heir; come, we may  
τεινωμεν αὐτον, καὶ ἡμῶν ἐσται ἡ κληρονομία.  
kill him, and of us shall be the inheritance.

⁸ Καὶ λαβόντες αὐτον, ἀπεκτείναν, καὶ ἐξεβα-  
And having taken him, they killed, and cast  
λον ἐξω τοῦ ἀμπελωνος. ⁹ Τί \* [οὖν] ποιήσει  
out of the vineyard. What [therefore] will do

ὁ κύριος τοῦ ἀμπελωνος; Ἐλευσεται καὶ ἀπολε-  
the lord of the vineyard? He will come and destroy  
σει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελωνα  
the husbandmen, and will give the vineyard

ἀλλοις. ¹⁰ Οὐδε τὴν γραφὴν ταύτην ἀνεγνώτε·  
to others. Not even the writing this have you read;

“Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος  
“A stone which rejected those building, this

ἐγενήθη εἰς κεφαλὴν γωνίας· ¹¹ παρὰ κυρίου  
was made into a head of a corner, by a Lord

ἐγενετο αὕτη, καὶ ἐστὶ θαυμαστὴ ἐν ὀφθαλμοῖς  
was done this, and it is wonderful in eyes

ἡμῶν;” ¹² Καὶ ἐζήτουν αὐτον κρατῆσαι, καὶ  
of us?” And they sought him to seize, but

ἐφοβήθησαν τὸν ὄχλον· ἐγνώσαν γὰρ, ὅτι πρὸς  
they feared the crowd; they knew for, that to

αὐτοὺς τὴν παραβολὴν εἶπε. Καὶ ἀφέντες  
them the parable he spoke. And leaving

αὐτον, ἀπῆλθον.  
him, they went away.

¹³ Καὶ ἀποστέλλουσι πρὸς αὐτον τινὰς τῶν  
And they send to him some of the

Φαρισαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν αἰρεῖ-  
Pharisees and of the Herodians, that him they might

ψῶσι λόγῳ. ¹⁴ Οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ·  
catch in word. They and having come they say to him:

Διδασκαλε, οἶδαμεν, ὅτι ἀληθὴς εἶ, καὶ οὐ  
O teacher, we know, that true thou art, and not

μελεῖ σοι περὶ οὐδενος· οὐ γὰρ βλέπεις εἰς  
cares thee about no one: not for thou lookest into

προσώπον ἀνθρώπων, ἀλλ’ ἐπ’ ἀληθείας τὴν ὁδὸν  
face of men, but in truth the way

τοῦ θεοῦ διδάσκεις· ἐξεστὶ κνῆσαν Καίσαρι  
of the God thou teachest: is it lawful tribute to Cesar

δυναί, ἢ οὐ; δώμεν, ἢ μὴ δώμεν; ¹⁵ Ὁ  
to give, or not? should we give, or not should we give? He

δὲ εἰδὼς αὐτῶν τὴν ὑποκρίσιν, εἶπεν αὐτοῖς· Τί  
but knowing of them the hypocrisy, said to them: Why

με πειράζετε; φέρετε μοι δηνάριον, ἵνα ἰδῶ.  
me do you tempt? bring you to me a denarius, that I may see.

¹⁶ Οἱ δὲ ἠνεγκαν. Καὶ λέγει αὐτοῖς· Τίνος ἢ  
They and brought. And he says to them: Of whom the

selves; ‘This is the HEIR; come, let us kill him, and the INHERITANCE will be ours.’

8 Then seizing him, they killed him, and cast him out of the VINEYARD.

9 What will the LORD of the VINEYARD do? He will come and destroy those CULTIVATORS, and give the VINEYARD to others.

10 Have you not even read this SCRIPTURE?—

† ‘A Stone which the BUILDERS rejected, has become the Head of the Corner;

11 this was performed by Jehovah, and it is wonderful in our Eyes.’”

12 † And they sought to apprehend Him, but they feared the CROWD; for they knew that he had spoken the PARABLE respecting them; and leaving him, they went away.

13 † Then they send to him some of the PHARISEES, and of the HERODIANS, that they might ensnare Him in Conversation.

14 And having come, THEY say to him, “Teacher, we know that thou art sincere, and carest for no one; for thou lookest not to the Appearance of Men, but teachest the WAY of God in Truth. † Is it lawful to pay Tax to Cesar, or not?”

15 Should we pay, or should we not pay?” But HE, knowing their HYPOCRISY, said to them, “Why do you try Me? Bring me a Denarius, that I may see it.”

16 And THEY brought one. And he says to them,

\* VATICAN MANUSCRIPT.—9. therefore—omit.

† 14. The Jews, whose religious system was theocracy, were of opinion, that they could not, consistently with their allegiance to God their king, comply with paying an acknowledgment of subordination to an earthly sovereign. Judas of Galilee was the first who endeavored to persuade the Jews of the unlawfulness of paying tribute to a foreign potentate. See Josephus Ant. xviii. 1. and B. J. ii. 12. The primitive Christians also held a similar opinion, and fondly thought, that their subjection to Jesus Christ exempted them from all allegiance to the power of the magistrate. This idea is the proper clue to lead us to a right understanding of all those passages in the epistolary writings of the New Testament, which relate to civil government.—Wakefield.

† 10. Psal. cxviii. 22.

† 12. Matt. xxi. 45, 46; Mark xi. 18; John vii. 25, 30, 44

† 13. Matt. xxii. 15; Luke xx. 20.

εικων αυτη, και η επιγραφη; Οἱ δε ειπον αυτω·  
likeness this, and the inscription? They and said to him;  
Καισαρος. 17 Και \* [αποκριθεις] ὁ Ἰησους ειπεν  
Of Caesar. And [answering] the Jesus said  
\* [αυτοις.] Αποδοτε τα Καισαρος Καισαρι,  
[to them;] Give you back the things of Caesar to Caesar,  
και τα του θεου, τω θεω. Και εθαυμασεν  
and the things of the God, to the God. And they wondered  
επ' αυτω. 18 Και ερχονται Σαδδουκαιοι προς  
at him. And come Sadducees to  
αυτον, οἱτινες λεγουσιν αναστασιν μη ειναι·  
him, who say a resurrection not to be;  
και επηρωτησαν αυτον, λεγοντες· 19 Διδασκαλε,  
and they asked him, saying; O teacher,  
Μωσης εγραψεν ημιν, "ετι εαν τινος αδελφος  
Moses wrote for us, "that if any brother  
αποθανη, και καταλιπη γυναικα, και τεκνα μη  
should die, and should leave behind a wife, and children not  
αφη, ινα λαβη ὁ αδελφος αυτου την γυναι-  
should leave, that should take the brother of him the wife  
κα αυτου, και εξαναστησιν σπερμα, τω αδελφω  
of him, and should raise up seed, to the brother  
αυτου." 20 Επτα αδελφοι ησαν· και ὁ πρωτος  
of himself. Seven brothers were; and the first  
ελαβε γυναικα, και αποθνησκων ουκ αφηκε  
took a wife, and dying not left  
σπερμα. 21 Και ὁ δευτερος ελαβεν αυτην,  
seed. And the second took her,  
και απεθανε, και ουδε αυτος αφηκε σπερμα· και  
and died, and neither he left seed: and  
ὁ τριτος ὡσαυτως. 22 [Και \* [ελαβον αυτην]  
the third in like manner. And [took her]  
οἱ ἐπτα, και ουκ αφηκαν σπερμα. Εσχατη  
the seven, and not left seed. Last  
παντων απεθανε και ἡ γυνη. 23 Εν τη \* [ουν]  
of all died also the woman. In the [therefore]  
αναστασει, \* [ὅταν αναστωσι,] τινος αυτων  
resurrection, [when they shall rise,] of whom of them  
εσται γυνη; οἱ γαρ ἐπτα ασχον αυτην γυναι-  
shall be a wife? the for seven had her a wife  
κα. 24 Και αποκριθεις ὁ Ἰησους ειπεν αυτοις·  
And answering the Jesus said to them;  
Ου δια τουτο πλανασθε, μη ειδοτες τας γραφας,  
Not through this do you err, not knowing the writings,  
μηδε την δαμαν του θεου; 25 Οταν γαρ εκ  
neither the power of the God? When for out of  
νεκρων αναστωσιν, ουτε γαμουσιν, ουτε  
dead (ones) they may rise, neither they marry, nor  
γαμискονται, αλλ' ειναι ὡς αγγελοι εν τοις  
are given in marriage, but are as messengers in the  
ουρανοις. 26 Περὶ δε των νεκρων, ὅτι εγειρον-  
heavens. Concerning but the dead (ones,) that they rise  
ται, ουκ ανεγνωτε εν τη βιβλῳ Μωσεως, επι  
not have you read in the book of Moses, at  
του βατου ὡς ειπεν αυτω ὁ θεος, λεγων·  
the bush as said to him the God, saying;  
"Εγω ὁ θεος Αβρααμ, και ὁ θεος Ισαακ, και  
I the God of Abraham, and the God of Isaac, and

"Whose LIKENESS and IN-  
SCRIPTION is this?" And  
THEY said to him, "Ce-  
sar's."

17 And JESUS said;  
"Render the THINGS of  
Caesar, to Caesar; and the  
THINGS of God, to God."  
And they \*wondered at  
him.

18 † Then the Sadducees,  
who say there is no Resur-  
rection, came to him, and  
asked him, saying,

19 "Teacher, Moses  
wrote for us, 'That if one's  
'Brother should die, and  
'leave a Wife behind, and  
'leave no Children, that his  
'BROTHER should take his  
'WIFE, and raise up Off-  
'spring for his BROTHER.'

20 There were Seven  
Brothers; and the FIRST  
took a Wife, and dying,  
left no Child.

21 And the SECOND took  
her, and died, \*leaving no  
Child; and the THIRD in  
like manner.

22 And the SEVEN left  
no Offspring. Last of all  
the WOMAN also died.

23 At the RESURREC-  
TION, Whose Wife will she  
be of them? for the SEVEN  
had her for a Wife."

24 And JESUS answering  
said to them, "Do you not  
err through this,—not  
knowing the SCRIPTURES,  
nor the POWER of God?"

25 For when they shall  
rise from the Dead, they  
will neither marry, nor be  
given in marriage; † but  
be as \*THOSE ANGELS in  
the HEAVENS.

26 But concerning the  
DEAD, that they will rise,  
have you not read in the  
BOOK of Moses, at the  
BUSH, how God spoke to  
him, saying, † 'I am the  
'God of Abraham, and the  
'\* God of Isaac, and the  
'\* God of Jacob?'

\* VATICAN MANUSCRIPT.— 17. answering—omit. 17. to them—omit. 17. greatly  
wondered at him. 21. leaving no Child. 22. took her—omit. 23. therefore—  
omit. 23. when they shall rise—omit. 25. THOSE ANGELS. 26. God. 26. God.

† 18. Matt. xxii. 23; Luke xx. 27.

† 25. 1 Cor. xv. 42, 40, 52.

† 26. Exod. iii. 6.

ὁ θεὸς Ἰακωβ." 27 Οὐκ ἐστὶν ὁ θεὸς νεκρῶν,  
the God of Jacob." Not is the God of dead (ones),  
ἀλλὰ ζώντων. Ὑμεῖς \* [οὖν] πολὺ πλανασθε.  
but of living (ones). You [therefore] greatly err.  
28 Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας  
And approaching one of the scribes, having heard  
αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς  
them disputing, knowing that well to them  
ἀπεκρίθη, ἐπηρώτησεν αὐτὸν· Ποία ἐστὶ πρώτη  
he answered, asked him; Which is first  
παντῶν ἐντολῇ; 29 Ὁ \* [δε] Ἰησοῦς ἀπεκρίθη  
of all commandment; The [and] Jesus replied  
αὐτῷ· Ὅτι πρώτη \* [παντῶν ἐντολῇ]· "Ἀκούε  
to him; That first [of all commandment;] "Hear thou  
Ἰσραὴλ, κύριος, ὁ θεὸς ἡμῶν, κύριος εἷς ἐστὶ·  
Israel, a Lord, the God of us, Lord one is:  
30 καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης  
and thou shalt love a Lord the God of thee out of whole  
τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου,  
of the heart of thee, and out of whole of the soul of thee,  
καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης  
and out of whole of the mind of thee, and out of whole  
τῆς ἰσχύος σου." \* [Αὕτη πρώτη ἐντολῇ.]  
of the strength of thee." [This first commandment;]  
31 Καὶ δευτέρα \* [ὁμοία,] αὕτη· "Ἀγαπήσεις  
And second [like,] this: Thou shalt love  
τὸν πλησίον σου ὡς σεαυτὸν." Μείζων τούτων  
the neighbor of thee as thyself." Greater of these  
ἀλλῇ ἐντολῇ οὐκ ἐστὶ. 32 \* [Καὶ] εἶπεν αὐτῷ  
another commandment not is. [And] said to him  
ὁ γραμματεὺς· Καλῶς, διδασκαλε, ἐπ' ἀληθείας  
the scribe: Well, O teacher, in truth  
εἶπας, ὅτι εἷς ἐστὶ, καὶ οὐκ ἐστὶν ἄλλος πλην  
thou speakest, that one he is, and not is another besides  
αὐτοῦ· 33 καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς  
him: and the to love him out of whole of the  
καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, \* [καὶ ἐξ  
heart, and out of whole of the understanding, [and out of  
ὅλης τῆς ψυχῆς,] καὶ ἐξ ὅλης τῆς ἰσχύος,  
whole of the soul,] and out of whole of the strength,  
καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν, πλείον  
and the to love the neighbor as himself, more  
ἐστὶ παντῶν τῶν ὀλοκαυτωμάτων καὶ θυσιῶν.  
is of all of the whole burnt offerings and sacrifices.  
34 Καὶ ὁ Ἰησοῦς, ἰδὼν αὐτὸν, ὅτι νουνεχῶς ἀπεκ-  
And the Jesus, seeing him, that discreetly he an-  
ρίθη, εἶπεν αὐτῷ· Οὐ μακρὰν εἶ ἀπο τῆς βα-  
swered, said to him: Not far thou art from the king-  
σιλείας τοῦ θεοῦ. Καὶ οὐδεὶς οὐκετι ἐτολμα  
dom of the God. And no one no longer presumed  
αὐτὸν ἐπερωτῆσαι. 35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
him to ask. And answering the Jesus  
εἶλεγε, διδασκῶν ἐν τῷ ἱερῷ· Πῶς λεγούσιν οἱ  
said, teaching in the temple: How say the

27 He is not the \* God of the dead, but of the Living; \* you do greatly err."

28 † And one of the SCRIBES, having heard them disputing, and perceiving That he had ably answered them, asked him, "Which is the Chief Commandment of all?"

29 Jesus replied to him, "The first \* is,—† 'Hear—ken, Israel; Jehovah our 'GOD is one Jehovah;

30 'and thou shalt love Jehovah thy God with All thy \* Heart, and with All thy \* Soul, and with All thy \* Mind, and with All thy STRENGTH."

31 And the second, this,—† 'Thou shalt love thy 'NEIGHBOR as thyself.' There is no Other Com-mandment greater than these."

32 The SCRIBE said to him, "Of a truth, Teacher, thou hast spoken well; for he is One, † and be-sides him there is no other;

33 and to LOVE him with All the UNDERSTAND-ING, and with All the STRENGTH, and to LOVE one's NEIGHBOR as one's self, † is \* abundantly more than All the WHOLE BURNT OFFERINGS and \* Sacri-fices."

34 And JESUS perceiving That he had answered wisely, said to him, "Thou art not far from the KING-DOM of GOD." † And no one presumed to question him any further.

35 † And JESUS said, while teaching in the TEM-PLE, "Why do the SCRIBES

\* VATICAN MANUSCRIPT.—27. God. 27. therefore—omit. 27. you do greatly err. — 29. And—omit. 29. Commandment of all—omit. 29. is. 30. Heart. 30. Soul. 30. Mind. 30. This the First Commandment—omit. 31. like—omit. 32. And—omit. 33. and with All the soul—omit. 33. abundantly more. 33. Sacrifices.

† 28. Matt. xxii. 35. † 29. Deut. vi. 4; Luke x. 27. † 31. Lev. xix. 18; Matt. xxii. 39; Rom. xiii. 9; Gal. v. 14; James ii. 8. † 32. Deut. iv. 39; Isa. xlv. 6, 14; xlv. 6. † 33. I Sam. xv. 22; Hoshea vi. 6; Micah vi. 6—8. † 34. Matt. xxii. 43. † 35. Matt. xxii. 41; Luke xx. 41.



γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δαυὶδ;  
scribes, that the Anointed a son is of David?

36 Αὐτὸς γὰρ Δαυὶδ εἶπεν ἐν πνεύματι ἁγίῳ.  
Himself for David said by a spirit holy;

“Λέγει ὁ κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξι-  
Says the Lord to the Lord of me; Sit thou at right  
ων μου, ἕως ἀν θῶ τοὺς ἐχθροὺς σου ὑποποδίων  
of me, till I may place the enemies of thee a footstool  
τῶν ποδῶν σου.” 37 Αὐτὸς οὖν Δαυὶδ λέγει  
of the feet of thee.” Himself therefore David calls

αὐτὸν κύριον· καὶ ποθεν υἱὸς αὐτοῦ ἐστὶ; Καὶ  
him Lord; and whence a son of him is he? And  
ὁ πολὺς ὄχλος ἠκούεν αὐτοῦ ἡδέως. 38 Καὶ  
the great crowd heard him gladly. And

εἶπεν \* [αὐτοῖς] ἐν τῇ διδασκῇ αὐτοῦ· Βλέπετε  
he said [to them] in the teaching of himself; Beware you  
ἀπὸ τῶν γραμματέων, τῶν θελοντῶν ἐν στολαῖς  
of the scribes, those desiring in long robes  
περιπατεῖν, καὶ ἀσπασμούς ἐν ταῖς ἀγοραῖς,  
to walk about, and salutations in the markets,

39 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ  
and first seats in the synagogues, and  
πρωτοκλισίας ἐν τοῖς δειπνοῖς. 40 οἱ κατεσθίωνσεν  
upper couches at the feasts; those devouring  
τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσ-  
the houses of the widows, and for a how long are  
εὐχομένοι· οὗτοι ληψόνται περισσώτερον κρίμα.  
praying; these will receive heavier judgment

41 Καὶ καθίσας \* [ὁ Ἰησοῦς] κατεναντί του  
And sitting [the Jesus] over against the  
γαζοφυλακίου, εθεώρει πῶς ὁ ὄχλος βαλλεῖ  
treasury, he beheld how the crowd casts  
χαλκὸν εἰς τὸ γαζοφυλάκιον. Καὶ πολλοὶ  
copper into the treasury. And many  
πλουσιοὶ ἐβαλλον πολλὰ. 42 Καὶ ἐλθούσα μιὰ  
rich cast much. And coming one

χήρα πτωχή, ἐβάλε λεπτὰ δύο, ὃ ἐστὶ κοδ-  
a widow poor, cast mites two, which is a  
ράντης. 43 Καὶ προσκαλεσάμενος τοὺς μαθητάς  
nothing. And having called the disciples

αὐτοῦ, εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ἡ  
of himself, he said to them; Indeed I say to you, that the  
χήρα αὕτη ἢ πτωχή πλείον πάντων βεβλήκε  
widow this the poor more of all has cast  
τῶν βαλοντῶν εἰς τὸ γαζοφυλάκιον. 44 Πάν-  
of those casting into the treasury. All

τες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἐβάλον·  
for out of the abounding fulness to them have cast;  
αὕτη δὲ ἐκ τῆς ὑστερησεως αὐτῆς πάντα ὅσα  
this but out of the poverty of herself all as much as  
εἶχεν ἐβάλεν, ὅλον τὸν βίον αὐτῆς.  
she had cast, whole the living of herself.

say, That the MESSIAH is  
a Son of David?]

36 For David himself  
said, by the Holy Spirit,  
†† ‘Jehovah said to my  
‘LORD, Sit thou at my  
‘Right hand, till I put  
‘thine ENEMIES under,  
‘neath thy FEET.’

37 David himself, there-  
fore, calls him Lord, and  
how then is he \* His Son?”  
And the GREAT Crowd  
heard him with pleasure.

38 And he said in his  
TEACHING, † “Beware of  
THOSE SCRIBES who DE-  
SIRE to walk about in  
† Long robes, and † love  
Salutations in the MAR-  
KETTS,

39 and the Principal  
seats in the SYNAGOGUES,  
and the Upper couch at  
FEASTS;

40 † those PLUNDERING  
the FAMILIES of WIDOWS,  
and for a Show make long  
Prayers; these will receive  
a Heavier Judgment.”

41 † And sitting opposite  
to the TREASURY, he be-  
held how the CROWD cast  
Money into † the TREAS-  
URY; and Many Rich men  
cast in much.

42 And a poor Widow  
approaching, cast in two  
Lepta, that is, a † Farthing.

43 And having called to  
him his DISCIPLES, he said  
to them, “Indeed I say to  
you, † That this poor WID-  
OW has cast in more than  
All of THOSE CASTING into  
the TREASURY;

44 for they All cast in  
out of their SUPERFLUITY,  
but SHE out of her POV-  
ERTY cast in all that she  
had,—her Whole LIVING.”

\* VATICAN MANUSCRIPT.—67. His Son.

38. to them—omit.

41. JESUS—omit.

† 36. In the original (Psa. cx. 1) it is Jehovah. But the Evangelist has adopted the version of the LXX, who, I suppose, could not venture to translate that word which every Jew regarded with the profoundest reverence, and could not pronounce it without danger of forfeiting his claim to a future state.—Wakefield.

† 38. The stolee was an Oriental garment descending to the ankles, and worn by persons of distinction, as Kings, Priests and honorable persons, and were affected by the Jurists of the Pharisaical sect.—Bloomfield.

† 42. Or rather three-fourths of a farthing, or four mills. A kodrantees (Lat. quadrans,) was a Roman copper coin, equivalent to the fourth part of an assarion, or two Lepta.

† 36. Psa. cx. 1.  
Matt. xxiii. 14.

† 38. Matt. xxiii. 1; Luke xx. 46.  
† 41. Luke xxi. 1.

† 38. Luke xi. 43.  
† 41. 2 Kings xii. 9.

† 43. 2 Cor. viii. 12.

## ΚΕΦ. ιγ'. 13.

<sup>1</sup> Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ,  
And departing of him out of the temple,  
λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· Διδασκαλε,  
says to him one of the disciples of him; O teacher,  
ἰδε, ποταποὶ λίθοι καὶ ποταποὶ οἰκοδομαί.  
see, what stones and what buildings.  
<sup>2</sup> Καὶ ὁ Ἰησοῦς \*<sup>[ἀποκριθεὶς]</sup> εἶπεν αὐτῷ·  
And the Jesus [answering] said to him;  
Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ  
Seest thou these the great buildings? not not  
ἀπφελῇ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῇ.  
may be left a stone upon a stone, which not not may be thrown down.  
<sup>3</sup> Καὶ κυθήμενου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν,  
And sitting of him on the mountain of the olive trees,  
κατεναντὶ τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν  
over against the temple, asked him privately  
Πέτρος, καὶ Ἰακώβος, καὶ Ἰωάννης, καὶ Ἀνδρέας·  
Peter, and James, and John, and Andrew;  
<sup>4</sup> Εἶπε ἡμῖν, ποτε ταῦτα ἔσται, καὶ τί το  
Say to us, when these things shall be, and what the  
σημεῖον, ὅταν μελλῇ πάντα ταῦτα συντελεσ-  
sign, when are about all these things to be ended?  
θαι; <sup>5</sup> Ὁ δὲ Ἰησοῦς \*<sup>[ἀποκριθεὶς αὐτοῖς,]</sup> ἤρξατο  
The and Jesus [answering them,] began  
λεγεῖν· Βλέπετε μὴ τίς ὑμᾶς πλανήσῃ.  
to say; Take heed not any one you may deceive  
<sup>6</sup> Πολλοὶ \*<sup>[γὰρ]</sup> ἐλευσονται ἐν τῷ ὀνόματι μου,  
Many [for] shall come in the name of me,  
λεγοντες· Ὅτι ἐγὼ εἰμὶ καὶ πολλοὺς πλανή-  
saying; That I am; and many they will  
σοῦσιν. <sup>7</sup> Ὅταν δὲ ἀκουσῇτε πολέμους καὶ  
deceive. When and ye shall hear wars and  
ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ \*<sup>[γὰρ]</sup>  
reports of wars, not be disturbed; it behoves [for]  
γενεσθαι· ἀλλ' οὐκ ἔτι τὸ τέλος. <sup>8</sup> Ἐγερθήσεται  
to take place; but not yet the end. Shall be raised up  
γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασι-  
for nation against nation, and kingdom against king-  
λίαν· \*<sup>[καὶ]</sup> ἔσονται σεισμοὶ κατὰ τόπους,  
dom; [and] shall be earthquakes in places,  
\*<sup>[καὶ]</sup> ἔσονται λιμοὶ \*<sup>[καὶ]</sup> ταραχαί. Ἀρχαὶ  
[and] shall be famines (and commotions.) Beginnings

## CHAPTER XIII.

<sup>1</sup> † And as he was going out of the temple, one of his DISCIPLES says to him, "Teacher, see; † What Stones! and What Build-ings!"

<sup>2</sup> And Jesus said to him, "Seest thou These GREAT Buildings? † there shall not be \*left here a Stone upon a Stone; † all will be overthrown."

<sup>3</sup> And as he was sitting on † the MOUNT of OLIVES opposite the TEMPLE, Peter, and James, and John, and Andrew asked him privately,

<sup>4</sup> "Tell us, when these things will be?" and "What will be the signs when all these things are about to be accomplished?"

<sup>5</sup> And JESUS began to \*say to them, † "Beware, that no one deceive You."

<sup>6</sup> Many will come in my NAME, saying, 'I am he;' and will deceive Many.

<sup>7</sup> And when you shall hear of Conflicts, and Reports of Battles, be not alarmed; for these things must occur; but the END is not yet.

<sup>8</sup> For Nation will rise against Nation, and Kingdom against Kingdom; there will be Earthquakes in various places, and there will be Famines; these are the \*Beginnings of Sorrows.

\* VATICAN MANUSCRIPT.—2. answering—omit. them—omit.  
3. and—omit.

2. left here.

5. answering

5. say to them, "Beware."

6. for—omit.

7. for—omit.

8. and commotions—omit.

8. a Beginning of.

† 1. Josephus says that the stones with which Herod built the temple, were "of a white and firm substance," and that "every one of them was about twenty-five cubits in length, eight in height, and twelve in breadth." A cubit was nearly twenty-two inches of our measure.

† 2. How exactly this prediction was fulfilled may be known from Josephus. —He says, Cesar ordered the soldiers to dig up the whole city and the temple; but to leave three of the highest turrets standing; and a part of the wall, as a security to the garrison. But they so entirely dug up and levelled all the rest of the city, that none who saw it, would think it to have ever been inhabited." Eleazar, in his animated speech to his countrymen, thus exclaims: "Where is that great city, the metropolis of the Jewish people, defended by such walls and such mighty towers? Where is that city, which was thought to be inhabited by God? It is torn up from its foundations; and the only memorial that remains of it, is the camp of its destroyers, which is stationed in the ruins." It is also related in the Taanith of Maimonides, that according to Roman custom, the very foundations of the temple were dug up, and that T. Rufus, a Roman commander, carried a plough over them. † 3. From this spot the whole of Jerusalem was spread before the eye; and its situation, form, buildings, boundaries, and different parts, distinctly and individually seen; more especially Mount Moriah and Solomon's Temple, together with its spacious area.

† 1. Luke xxi. 5.  
6; 2. Luke xxi. 6.

† 2. Luke xix. 44.

† 5. Jer. xxix. 8; Eph. i.

ωδίνωι ταυτα. 9. Βλεπετε δε υμεις εαυτους.  
of sorrows these. Take heed but you yourselves:  
παραδωσουσι \* [γαρ] υμας εις συνεδρια, και εις  
they will deliver up [for] you to sahedrims, and into  
συναγωγας δαρησεσθε, και επι ηγεμονων και  
synagogues you will be beaten, and before governors and  
βασιλεων σταθησεσθε, ενεκεν εμου, εις μαρτυριον  
kings you will stand, on account of me, for a testimony  
αυτοις. 10. Και εις παντα τα εθνη δει,  
to them. And among all the nations it behooves.  
πρωτον κηρυχθηναι το ευαγγελιον. 11. Όταν δε  
first to be published the glad tidings. When but  
αγωσιν υμας παραδιδοντες, μη προμεριμνατε  
they may lead you delivering up, not be anxious beforehand  
τι λαλησετε, \* [μηδε μελετατε.] αλλ' ο εαν  
what you should speak, [nor be concerned;] but whatever  
δοθη υμιν εν εκεινη τη ωρα, τουτο λαλειτε.  
may be given to you in that the hour, this speak you;  
ου γαρ εστε υμεις οι λαλουντες, αλλα το πνευμα  
not for are you the speaking, but the spirit  
το αγιον. 12. Παραδωσει δε αδελφος αδελφον  
the holy. Will deliver up and a brother a brother  
εις θανατον, και πατηρ τεκνον και επαναστη-  
to death, and father a child; and they shall  
σονται τεκνα επι γονεις, και θανατωσουσιν  
rise up children against parents, and deliver to death  
αυτους. 13. Και εσεσθε μισουμενοι υπο παντων,  
them. And you will be being hated by all,  
δια το ονομα μου. Ο δε υπομεινας εις τελος,  
through the name of me. He but persevering to end,  
ουτος σωθησεται. 14. Όταν δε ιδητε το βδε-  
this will be saved. When but you may see the abomi-  
λυγμα της ερημωσης εστως οπου ου δει (ε  
nation of the desolation having stood where not it ought; (the  
αναγινωσκων νοειτω) τοτε οι εν τη Ιουδαια,  
reading let him think;) then those in the Judea,  
φευγετωσαν εις τα ορη. 15. Ο \* [δε] επι του  
let them flee to the mountains; he [and] on the  
δωματος, μη καταβατω \* [εις την οικιαν,] μηδε  
roof, not let him go down [into the house,] nor  
εισελθετω, αραι τι εκ της οικιας αυτου.  
enter, to take any thing out of the house of himself;  
16. και ο εις τον αγρον ων, μη επιστρεψατω εις  
and he in the field being, not let him turn back to  
τα οπισω, αραι το ιματιον αυτου. 17. Ουαι δε  
the back, to take the mantle of him. Woe but  
ταις εν γαστρι εχουσαις και ταις θηλαζουσαις  
to the in womb having and to the giving suck  
εν εκειναις ταις ημεραις. 18. Προσευχεσθε δε,  
in those the days. Pray you but,  
ινα μη γενηται η φυλη υμων χειμωνος.  
that not may be the flight of you of winter.

9 But † take heed to yourselves. They will deliver you up to High Councils and to Synagogues; and you will be beaten, and will stand before Governors and Kings on my account, for a Testimony to them.

10 † And the GLAD TIDINGS must first be published among All the NATIONS.

11 † But when they conduct you to deliver you up, be not anxious beforehand what you should speak; but whatever may be given you in That HOUR, this speak; for it is not YOU who will SPEAK, but the HOLY SPIRIT.

12 And † Brother will deliver up Brother to Death, and a Father his Child; and Children will rise up against Parents, and cause them to die.

13 † And you will be hated by all on account of my NAME; but HE, who PATIENTLY ENDURES to the End, he will be saved.

14 † But when you shall see THAT DESTRUCTIVE ABOMINATION, standing where it ought not"—(READER, attend!)—"then let THOSE in Judea ESCAPE to the MOUNTAINS;

15 † let not HIM who is on the ROOF descend, nor enter his HOUSE, to take Anything out of it;

16 and let not HIM who is in the FIELD return BACK to take his MANTLE.

17 † But alas for the PREGNANT and NURSING WOMEN in Those DAYS!

18 But pray that \* it may not be in Winter;

\* VATICAN MANUSCRIPT.—9. for—omit, —omit. 15. into the house—omit.

11. nor be concerned—omit. 18. it may not be.

15. and

† 15. The peculiar construction of Eastern houses is here referred to. They were all of the same height, so that a person could walk at the top of a range of buildings, without inconvenience, from one end to the other. In Palestine they are still built on this plan. A staircase is carried on the outside from the top of the house to the bottom. The injunction in this verse is delivered in a figure, expressive of great eagerness and expedition; so that if a man was walking on the roof, he was directed to go straight forwards, till he got out of the city; and not to delay even to go down into the house to take the most necessary articles of food and raiment for his flight.

† 9. Matt. x. 17, 18; xxiv. 9; Rev. ii. 10.

† 10. Luke xxiv. 14.

† 11. Matt. x.

19; Luke xii. 11; xxi. 14.

† 12. Matt. x. 21; xxiv. 10; Luke xxi. 16.

† 13. Matt.

9; Luke xxi. 17.

† 14. Dan. ix. 27; Matt. xxiv. 13; Luke xxi. 20.

† 17. Luke xxii. 20

19 Εσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις, οἷα  
 Shall be for the days those affliction, such as  
 οὐ γεγρονε τοιαυτὴ ἀπ' ἀρχῆς κτίσεως, ἥς  
 not has been so great from a beginning of creation, which  
 ἐκτίσεν ὁ θεός, ἕως τοῦ νῦν, καὶ οὐ μὴ γενήται.  
 created the God, till the now, and not may be.

20 Καὶ εἰ μὴ κύριος ἐκολοβώσε τὰς ἡμέρας, οὐκ  
 And if not a Lord shortened the days, not  
 ἀν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκ-  
 should be saved all flesh; but on account of the cho-  
 λεκτοὺς, οὓς ἐξελέξατο, ἐκολοβώσε τὰς ἡμέρας.  
 sen (ones,) whom he has chosen, he has shortened the days.

21 Καὶ τότε εἰ τις ὑμῖν εἴπῃ· Ἰδοὺ, ὧδε ὁ  
 And then if any one to you should say; Lo, here the  
 χριστός· ἢ· Ἰδοὺ, ἐκεῖ· μὴ πιστεύετε. 22 Ἐγερ-  
 Anointed; or; Lo, here; not believe you. Shall  
 θησονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται,  
 be raised for false anointed ones and false prophets

καὶ δώσουσι σημεῖα καὶ τεράτα, πρὸς τὸ ἀπο-  
 and shall give signs and wonders, to the to de-  
 πλανᾶν, εἰ δυνατόν, \* [καὶ] τοὺς ἐκλεκτοὺς.  
 ceive, if possible, [even] the chosen.

23 Ὑμεῖς δὲ βλέπετε· \* [ἰδοὺ,] προεῖρηκα ὑμῖν  
 You but take heed; [lo,] I have foretold to you  
 πάντα. 24 Ἀλλ' ἐν ἐκεῖναις ταῖς ἡμέραις, μετὰ  
 all. But in those the days, after

τὴν θλίψιν ἐκεῖνην, ὁ ἥλιος σκοτισθῆσεται,  
 the affliction that, the sun shall be darkened,  
 καὶ ἡ σελήνη οὐ δώσει τοφειγγος αὐτῆς·  
 and the moon not shall give the light of herself;

25 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἐσονται ἐκπιπτον-  
 and the stars of the heaven shall be fal-  
 τες, καὶ αἱ δυνάμεις, αἱ ἐν τοῖς οὐρανοῖς,  
 ling, and the powers, those in the heavens,  
 σαλευθήσονται. 26 Καὶ τότε οὐσονται τὸν υἱὸν  
 shall be shaken. And then they shall see the son  
 τοῦ ἀνθρώπου ἐρχομένον ἐν νεφέλαις, μετὰ  
 of the man coming on clouds, with

δυναμὴ πολλῇ καὶ δόξῃ. 27 Καὶ τότε ἀποσ-  
 power much and glory. And then he will  
 τελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυναξέει τοὺς  
 send the messengers of himself, and he will gather the

ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσαρῶν ἀνεμῶν,  
 chosen (ones) of himself from the four winds,  
 ἀπ' ἀκροῦ γῆς ἕως ἀκροῦ οὐρανοῦ. 28 Ἀπο-  
 from an extremity of earth to an extremity of heaven. From

δε τῆς συκῆς μαθετέ τὴν παραβολὴν· ὅταν  
 but the fig-tree learn you the parable: when  
 αὐτῆς ἡδὴ ὁ κλάδος ἁπαλὸς γένηται, καὶ  
 of her now the branch tender may become, and  
 ἐκφυῇ τὰ φύλλα, γινώσκετε, ὅτι ἐγγὺς τὸ  
 may put forth the leaves, you know, that near the

19 for in those DAYS  
 will be Distress, † such as  
 has not been from the Be-  
 ginning of the Creation,  
 which God created, till  
 NOW, nor ever will be.

20 And except the Lord  
 cut short the DAYS, No  
 Person could survive; but  
 on account of the CHOSEN,  
 whom he has selected, he  
 has cut short the DAYS.

21 And then if any one  
 should say to you, 'Behold,  
 the MESSIAH is here!' or  
 'Behold,—there!' believe  
 it not;

22 because False Mes-  
 siah's and False Prophets  
 will arise, and exhibit  
 Signs and Wonders, to DE-  
 CEIVE, if possible, the CHO-  
 SEN.

23 † But be you on your  
 guard; I have forewarned  
 you.

24 † But in Those DAYS,  
 after that AFFLICTION, the  
 † the SUN will be obscured,  
 and the MOON will with-  
 hold her LIGHT,

25 and \* the STARS will  
 fall out of HEAVEN, and  
 THOSE POWERS in the  
 HEAVENS will be shaken.

26 † And then they will  
 see the SON of MAN coming  
 in Clouds, with great Pow-  
 er and Glory.

27 And then he will send  
 forth \* the MESSENGERS,  
 and assemble his CHOSEN  
 from the FOUR Winds, from  
 the Extremity of Earth to  
 the utmost bound of Hea-  
 ven.

28 Now learn a PARABLE  
 from the FIG-TREE, When  
 its BRANCH now becomes  
 tender, and puts forth  
 LEAVES, \* it is known That  
 SUMMER is near.

\* VATICAN MANUSCRIPT.—22. even—omit. 23. lo—omit. 25. the STARS will  
 fall out of HEAVEN, and THOSE POWERS. 27. the MESSENGERS. 28. it is known That.

† 24. In Isaiah xlii. 9, 10, 13, when the destruction of Babylon is threatened, it is thus ex-  
 pressed, "the stars of heaven and the constellations thereof shall not give their light; the  
 sun shall be darkened in his going forth, and the moon shall not cause her light to shine. I  
 will shake the heavens, &c." And the reader may find the same eastern manner of speaking  
 in the following places of scripture:—Job xxx. 28; Eccl. xii. 1, 2; Isa. xxiv. 23; xxxiv. 4; lx.  
 20; Jer. iv. 23; xv. 9; Ezek. xxxii. 7, 8; Dan. viii. 10; Joel ii. 10, 30, 31; iii. 15; Amos v. 20;  
 viii. 9; 2 Pet. iii. 10, 12; Rev. vi. 12—14.

† 10. Dan. xii. 1; Matt. xxiv. 21. † 23. 2 Pet. iii. 17. † 24. Matt. xxiv. 29; Luke  
 xxi. 25. † 26. Dan. vii. 13, 14; Matt. xxvi. 64; Mark xiv. 62; Rev. i. 7.

θερος εστιν. 29 Οὕτω και ὑμεις, όταν ταυτα  
summer is. So also you, when these things  
ιδητε γινόμενα, γινώσκετε, ότι εγγυς εστιν  
you may see coming to pass, know you, that near he is  
επι θυραις. 30 Αμην λεγω ὑμιν, ότι ου μη  
at doors. Indeed I say to you, that not not  
παρελθῃ ἡ γενεα αὕτη, μεχρις οὗ παντα  
may pass away the generation this, till of whom all  
ταυτα γενηται. 31 Ὁ ουρανός και ἡ γῆ παρε-  
these may be done. The heaven and the earth shall  
λευσεται· οἱ δὲ λόγοι μου ου μη παρελθωσι.  
pass away; the but words of me not not may pass away.

32 Περι δε της ἡμερας ἐκείνης η της ὥρας  
Concerning but the day that or the hour  
ουδεις οιδεν, ουδε οἱ ἀγγελοι, οἱ ἐν ουρανῳ,  
no one knows, nor the messengers, those in heaven,  
ουδε ὁ υἱός, εἰ μη ὁ πατήρ. 33 Βλεπετε, ἀγ-  
nor the son, if not the father. Take heed, watch  
ρυπνεῖτε \* [και προσευχεσθε·] ουκ οιδετε γαρ  
you [and pray you;] not you know for  
ποτε ὁ καιρος εστιν. 34 Ὅς ἀνθρωπος ἀποδη-  
when the season is. As a man going  
μος ἀφεις την οικίαν αὐτου, και δους τοις  
abroad leaving the house of himself, and having given to the  
δουλοις αὐτου την ἐξουσίαν, \* [και] ἐκάστῳ  
slaves of himself the authority, [and] to each one  
το εργον αὐτου και τῷ θυρωρῷ ἐνετειλατο ἵνα  
the work of himself and to the porter he commanded that  
γρηγορή. 35 Γρηγορεῖτε οὖν· ουκ οιδετε γαρ,  
he should watch. Watch you therefore; not you know for,  
ποτε ὁ κυριος της οικίας ἐρχεται, ὡς, η  
when the lord of the house comes, evening, or  
μεσονυκτιου, η ἀλεκτοροφωναις, η πρωι· 36 μη  
midnight, or cock-crowing, or morning; lest  
ἐλθῶν ἐξαίφνης, εὖρη ὑμᾶς καθευδοντας.  
coming suddenly, he may find you sleeping.  
37 Ἀ δε ὑμιν λεγω, πασι λεγω· Γρηγορεῖτε.  
What and to you I say, to all I say: Watch you.

ΚΕΦ. αδ'. 14.

1 Ἦν δε το πασχα και τα ἀζυμα μετα δυο  
Was now the passover and the unleavened cakes after two  
ἡμερας· και ἐζητουν οἱ ἀρχιερεῖς και οἱ γραμ-  
days: and sought the high-priests and the scribes.  
ματεῖς, πως αὐτον ἐν δολῳ κρατησαντες ἀποκ-  
how him by deceit seizing they  
τεινωσιν. 2 Ἐλεγον δε· Μη ἐν τῇ ἑορτῇ,  
might kill. They said but; Not in the feast,  
μηποτε θορυβὸς ἐσται τοῦ λαοῦ.  
lest a tumult shall be of the people.  
3 Και οὗτος αὐτου ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ  
And being of him in Bethany in the house  
Σιμωνος τοῦ λεπροῦ, κατακειμένου αὐτου, ἦλθε  
of Simon the leper, reclining of him, came

29 Thus also, when you shall see these things transpiring, know That he is near at the Doors.

30 Indeed, I say to you, That this GENERATION will not pass away, till All these things be accom- plished.

31 The HEAVEN and EARTH will fail; but † my WORDS cannot fail.

32 But concerning that DAY, \* or HOUR, knows no man; not even an Angel in Heaven, nor the SON, but the FATHER.

33 † Take heed, watch; for you know not when the SEASON is.

34 † As a Man going abroad, leaving his HOUSE, and having given the AU- THORITY to his SERVANTS, to each his WORK, he also commanded the PORTER to watch.

35 Watch, therefore; for you know not when the MASTER of the HOUSE comes; \* whether at Even- ing, or at Midnight, or at Cock-crowing, or in the Morning;

36 lest coming unexpect- edly he should find you sleeping.

37 And what I say to you, I say to all, Watch."

CHAPTER XIV.

1 † Now after Two Days was the PASSOVER and the feast of UNLEAVENED BREAD; and the HIGH- PRIESTS and SCRIBES sought him how they might take him by Deception, and kill him.

2 \* For they said, "Not during the FEAST, lest there should be a Tumult of the PEOPLE."

3 † And he being at Bethany, in the HOUSE of Simon the LEPER, while he was reclining at table, a

\* VATICAN MANUSCRIPT.—32. or HOUR knows no man; not even an Angel in Heaven. 33. and pray—omit. 34. and—omit. 35. whether at Evening. 2. For they said.

† 31. Isa. xl. 8. † 33. Matt. xxiv. 42; xxv. 13; Luke xii. 40; xxi. 31; Rom. xiii. 11; 1 Thess. v. 6. † 34. Matt. xxiv. 46; xxv. 14. † 1. Matt. xxvi. 2; Luke xxi. 1; John xi. 55; xiii. 1. † 3. Matt. xxvi. 6; John xii. 1, 3; \* See Luke vii. 37.

γυνή έχουσα αλαβαστρον μυρου, ναρδου  
a woman having an alabaster box of balsam, of spikenard  
πιστικής πολυτελους. \* [και] συντριψασα το  
genuine very costly: [and] breaking the  
αλαβαστρον, κατεχεεν αυτου κατα της κεφαλης.  
alabaster box, she poured of it down on the head.

4 Ησαν δε τινες αγανακτουντες προς εαυτους,  
Were and some being angry to themselves,

\* [και λεγοντες.] Εις τι η απωλεια αυτη του  
[and saying:] For what the loss this of the

μυρου γεγονεν; 5 Ηδυνατο γαρ τουτο το μυρον  
balsam has been made? Could for this the balsam

πραθηναι επανω τριακοσιων δηναριων, και  
to be sold more three hundred denarii, and

δοθηναι τοις πτωχοις. Και ενεβριμωντο αυτη.  
to be given to the poor. And they censured her.

6 Ο δε Ιησους ειπεν. Αφετε αυτην. τι αυτη  
The but Jesus said; Let alone her; why to her

κοπους παρεχετε; καλον εργον ειργασατο εν  
troubles present you? good a work she has wrought in

εμοι. 7 Παντοτε γαρ τους πτωχους εχετε μεθ'  
me. Always for the poor you have with

εαυτων, και, όταν θελητε, δυνασθε αυτους ευ  
yourselves, and, when you will, you can them good

ποιησαι. εμε δε ου παντοτε εχετε. 8 Ο εσχεν  
to do; me but not always you have. He having

αυτη, εκποιησε. προελαβε μυρισαι μου το σωμα  
this, she has done; beforehand to anoint of me the body

εις τον ενταφιασμον. 9 Αμην λεγω υμιν, όπου  
for the burial. Indeed I say to you, wherever

αν κηρυχθη το ευαγγελιον τουτο εις ολον τον  
may be published the glad tidings this in whole the

κοσμον, και ο εκποιησεν αυτη λαληθησεται, εις  
world, also what she did this shall be spoken, for

μνημοσυνον αυτης.  
a memorial of her.

10 Και ο Ιουδας ο Ισκαριωτης, εις των  
And the Judas the Iscariot, one of the

δωδεκα, απηλθε προς τους αρχιερεις, ινα  
twelve, went to the high-priests, that

παραδω αυτον αυτοις. 11 Οι δε ακουσαντες  
he might deliver up him to them: They and hearing

εχαρησαν. και επηγγειλαντο αυτω αργυριον  
were glad; and promised him silver

δουναι. Και εζητει, πως ευκαιρως αυτον  
to give. And he sought, how conveniently him

παραδω. 12 Και τη πρωτη ημερα των  
he might deliver up. And the first day of the

αζυμων, οτε το πασχα εθουον, λεγου-  
unleavened cakes, when the paschal lamb were sacrificed, they

σιν αυτω οι μαθηται αυτου. Που θελεις απελ-  
say to him the disciples of him; where wilt thou having

θοντες ετοιμασωμεν, ινα φαγης το πασχα;  
gone we make ready, that thou mayest eat the passover?

gone we make ready, that thou mayest eat the passover?

woman came, having an Alabaster box of Balsam of genuine Spikenard, very costly; and breaking the box, she poured it on his HEAD.

4 And some were displeased, saying among themselves, "Why has this loss of the BALSAM taken place?"

5 For \* This BALSAM could have been sold for more than † Three hundred Denarii, and given to the poor." And they censured her.

6 But Jesus said, "Let her alone; why do you trouble the woman? She has done a Good Work for me."

7 † For you have the poor always among you, and when you will, you can \* do Them good; but Me you have not always.

8 Possessing This (Balsam,) she has done it, to anoint my BODY beforehand for the BURIAL.

9 \* And indeed I say to you, Wherever these GLAD TIDINGS may be proclaimed in the Whole WORLD, this also which she has done shall be spoken of in Memory of her."

10 † And \* THAT Judas Iscariot, who was one of the TWELVE, went to the HIGH-PRIESTS, to deliver Him up to them.

11 And hearing it they rejoiced, and promised to give him Money. And he sought how he might conveniently deliver Him up.

12 † Now on the FIRST Day of UNLEAVENED BREAD, when the PASCHAL LAMBS were sacrificed, his DISCIPLES say to him, "Where dost thou wish that we go and prepare that thou mayest eat the PASSOVER?"

\* VATICAN MANUSCRIPT.—3. and—omit. 4. and saying—omit. 5. This BALSAM could. 7. always do them. 9. And indeed. 10. THAT Judas Iscariot.

† 5. A Denarius being in value about 14 cents, or 7d. English, the value of the box of balsam would be forty-two dollars, or £8. 15s.

† 7. Deut. xv. 11. † 10. Matt. xxvi. 14; Luke xxii. 3, 4. † 12. Matt. xxvi. 14; Luke xxii. 7.

13 **Και** ἀποστέλλει δύο των μαθητων αὐτου, και  
And he sends two of the disciples of himself, and  
λεγει αυτοις· Ὑπαγετε εἰς την πολιν· και  
he says to them; Go you into the city; and  
ἀπαντησει ὑμιν ἄνθρωπος κεραμιον ὕδατος  
will meet you a man a pitcher of water  
βασταζων· ακολουθησατε αὐτω· 14 και ὅπου εαν  
carrying; follow him; and wherever  
εἰσελθῃ, εἰπατε τῷ οἰκοδεσποτῇ· Ὅτι ὁ  
he may enter, say to the householder; That the  
διδασκαλος λεγει· Που εστι το καταλυμα,  
teacher says; Where is the guest-chamber,  
ὅπου το πασχα μετα των μαθητων μου φαγω·  
where the passover with the disciples of me I may eat?  
15 **Και** αὗτος ὑμιν δεῖξει ἀναγαιον μεγα εστρω-  
And he to you will show an upper room large having  
μενον ετοιμον· σκει ἐτοιμασατε ἡμιν.  
been furnished ready; there prepare you for us.  
16 **Και** ἐξηλθον οἱ μαθηται αὐτου, και ηλθον εἰς  
And went forth the disciples of him, and came into  
την πολιν, και εὑρον καθως εἶπεν αυτοις· και  
the city, and found even as he said to them; and  
ἠτοιμασαν το πασχα. 17 **Και** ὀψιας γενομενης,  
they prepared the passover. And evening being come,  
ἐρχεται μετα των δωδεκα. 18 **Και** ἀνέκειμενων  
he comes with the twelve. And reclining  
αὐτων και εσθιοντων, εἶπεν ὁ Ἰησους· Ἀμην  
of them and eating, said the Jesus; Indeed  
λεγω ὑμιν, ὅτι εἷς ἐξ ὑμων παραδωσει με, ὁ  
I say to you, that one of you will deliver me, who  
εσθίων μετ' ἐμου. 19 Οἱ \* [δε] ἤρξαντο ἀντεισ-  
is eating with me. They [and] began to be sor-  
θαι, και λεγειν αὐτω εἷς καθ' εἷς· Μητι ἐγώ;  
rowful, and to say to him one by one; Not I?  
\* [και ἄλλος· Μητι ἐγώ;] 20 Ὁ δε \* [ἀποκρι-  
[and another; Not I?] He but [answer-  
θεις] εἶπεν αυτοις· Εἷς ἐκ των δωδεκα, ὁ  
ing] said to them; One of the twelve, that  
ἐμβαπτομενος μετ' ἐμου εἰς το τρυβλιον. 21 Ὁ  
dipping in with me into the bowl. The  
μεν υἱος του ἀνθρώπου ὑπάγει, καθως γεγραπ-  
indeed son of the man goes away, even as it has been  
ται περι αὐτου· οὐαι δε τῷ ἀνθρώπῳ ἐκείνῳ,  
written concerning him; woe but to the man that,  
δι' οὗ ὁ υἱος του ἀνθρώπου παραδίδεται·  
through whom the son of the man is delivered up:  
καλον ἦν αὐτῷ, εἰ οὐκ ἐγεννηθῇ ὁ ἀνθρώπος  
good it was to him, if not was born the man  
ἐκεῖνος. 22 **Και** εσθιοντων αὐτων, λαβων ὁ  
that. And eating of them, taking the  
ἰησους ἄρτον, εὐλογησας ἐκλάσε, και ἐδώκεν  
Jesus a loaf, having blessed he broke, and gave  
αὐτοις, και εἶπε· Λαβετε· τούτο ἐστι το σωμα  
to them, and said; Take; this is the body

13 And he sends two of his DISCIPLES, and says to them, "Go into the CITY, and a Man carrying a Pitcher of Water will meet you; follow him;

14 and wherever he may enter, say to the HOUSEHOLDER, The TEACHER says, Where is \* the GUEST-CHAMBER, where I may eat the PASSOVER with my DISCIPLES?

15 And he will show you a large Upper-room † furnished ready; \* there prepare for us."

16 And \* the DISCIPLES went forth, and came into the CITY, and found every thing even as he had said to them; and they prepared the PASSOVER.

17 † And Evening being come, he comes with the TWELVE.

18 And as they were reclining at table, and eating, JESUS said, "Indeed I say to you, That \* one of you who are EATING with me will deliver me up."

19 And \* they began to be sorrowful, and to say to him, one by one, "Is it I?"

20 And HE said to them, "It is THAT ONE of the TWELVE DIPPING in with me into the DISH."

21 \* The SON of MAN indeed † goes away [to death,] even as it has been written concerning him; but woe to that MAN through whom the SON of MAN is delivered up! Good were it for that MAN if he had not been born."

22 † And as they were eating, \* he took a Loaf, and having given praise, he broke it, and gave to them, and said, "Take; this is my BODY."

\* VATICAN MANUSCRIPT.—14. my GUEST-CHAMBER.

16. the DISCIPLES.

19. they.

cause the son.

† 15. Furnished ready, probably alludes to the manner of making the room ready for the celebration of the passover; which was examined in every hole and corner by the light of wax candles, and cleared from the smallest crumb of leaven with a scrupulous nicety.—Ainsworth.

† 17. Matt. xxvi. 20.

† 21. Matt. xxvi. 24; Luke xxii. 22; John vii. 33.

15. and there prepare.

18. one of you who are EATING with me.

19. and—omit.

20. answering—omit.

21. Be-

μου. <sup>23</sup> Καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας  
of me. And taking the cup, having given thanks  
ἐδωκεν αὐτοῖς· καὶ ἐπὶον ἐξ αὐτοῦ πάντες.  
he gave to them; and they drank out of it all.  
<sup>24</sup> Καὶ εἶπεν \* [αὐτοῖς.] Τούτο ἐστὶ τὸ αἷμα μου,  
And he said [to them.] This is the blood of me,  
τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν  
that of the new covenant, that concerning many  
ἐκχυνόμενον. <sup>25</sup> Ἀμὴν λέγω ὑμῖν, ὅτι οὐκετι  
being shed. Indeed I say to you, that no more  
οὐ μὴ πῶ ἐκ τοῦ γέννηματος τῆς ἀμπέλου, ἕως  
not nor I will drink of the product the vine, till  
τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πῶ καὶνόν ἐν  
the day that, when it I drink new in  
τῇ βασιλείᾳ τοῦ θεοῦ. <sup>36</sup> Καὶ ὑμνήσαντες,  
the kingdom of the God. And having sung a hymn,  
ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.  
they departed to the mountain of the olive trees.

<sup>27</sup> Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Ὅτι πάντες  
And says to them the Jesus; That all  
σκανδαλισθήσεσθε \* [ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ·]  
will be stumbled [at me in the night this,]  
ὅτι γεγραπται· “Παταξὼ τὸν ποιμένα, καὶ  
for it is written· I will smite the shepherd, and  
διασκορπισθήσεται τὰ πρόβατα.” <sup>28</sup> Ἀλλὰ  
will be scattered the sheep.” But  
μετὰ τὸ ἐγερθῆναι με, προαξὼ ὑμᾶς εἰς τὴν  
after the to be raised me, I will go before you into the  
Γαλιλαίαν. <sup>29</sup> Ὁ δὲ Πέτρος εἶπεν αὐτῷ· Καὶ εἰ  
Galilee. The but Peter said to him; Even if  
πάντες σκανδαλισθῶσιν, ἀλλ’ οὐκ ἐγώ.  
all shall be stumbled, yet not I.

<sup>30</sup> Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοί,  
And says to him the Jesus; Indeed I say to thee,  
ὅτι σὺ σημεῖον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ  
that thou this-day in the night this, before  
δὶς ἀλεκτορὰ φωνῆσαι, τρίς ἀπαρνησῇ με.  
twice a cock to have crowed, thrice thou wilt deny me.  
<sup>31</sup> Ὁ δὲ ἐκ περισσοῦ ἐλέγε μάλλον· Ἐὰν με  
He but with vehemence spoke more; If me  
θεῖν συναποθάνειν σοί, οὐ μὴ σε ἀπαρνησομαι.  
must to die with thee, not not thee I will deny.

Ὡσαντως δὲ καὶ πάντες ἐλέγον. <sup>32</sup> Καὶ ἐρχον-  
in like manner and also all they said. And they  
ται εἰς χωρίον, οὗ τὸ ὄνομα Γεθσημανῆ· καὶ  
came to a place, of which the name Gethsemane; and  
λέγει τοῖς μαθηταῖς αὐτοῦ· Καθίσατε ὧδε,  
he says to the disciples of himself; Sit you here,  
ἕως προσευξώμαι. <sup>33</sup> Καὶ παραλαμβάνει τὸν  
till I shall pray. And he takes the  
Πέτρον καὶ Ἰακώβον καὶ Ἰωάννην μεθ’ ἑαυτοῦ·  
Peter and James and John with himself;  
καὶ ἠρξάτο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν. <sup>34</sup> Καὶ  
and began to be greatly amazed and to be in anguish. And  
λέγει αὐτοῖς· Περὶλυπὸς ἐστὶν ἡ ψυχὴ μου ἕως  
he says to them; Extremely sorrowful is the soul of me even to

<sup>23</sup> And taking \* a Cup, having given thanks, he gave it to them; and they all drank out of it.

<sup>24</sup> And he said, † “This is THAT BLOOD of mine which is of the COVENANT, THAT which is POURED OUT for many.”

<sup>25</sup> Indeed I say to you, \* That I will drink of the PRODUCT of the VINE no more, till that DAY when I drink It new in the KINGDOM of GOD.”

<sup>26</sup> † And having sung, they went out to the MOUNT of OLIVES.

<sup>27</sup> And JESUS says to them, “You will all be stumbled; because it is written, † I will smite the ‘SHEPHERD, and the ‘SHEEP will be dispersed.”

<sup>28</sup> † But after I am RAISED, I will precede you to GALILEE.”

<sup>29</sup> † And PETER said to him, “Even if all shall be stumbled, yet I will not.”

<sup>30</sup> And JESUS says to him, “Indeed I say to thee, That thou This-day, in This NIGHT, before a Cock crows twice, wilt disown Me thrice.”

<sup>31</sup> But HE spoke with more vehemence, “If I must die with thee, I will by no means disown Thee.” And they all said the same.

<sup>32</sup> † And they came to a Place named Gethsamane, and he says to his DISCIPLES, “Sit here, while I \* go away and pray.”

<sup>33</sup> And he takes with him PETER, and \* JAMES, and JOHN, and began to be greatly amazed and full of Anguish.

<sup>34</sup> And he says to them, † “My SOUL is encom- passed with a deadly An-

\* VATICAN MANUSCRIPT.—22. a Cup, 24. to them—omit. 24. THAT BLOOD of mine, which is of the COVENANT, THAT which is POURED OUT. 27. at me in this NIGHT—omit. 32. go away and pray. 33. JAMES, and JOHN.

† 24. Luke xxii. 20; 1 Cor. xi. 25. † 26. Matt. xxvi. 30. † 27. Zech. xiii. 7. † 28. Matt. xvi. 7. † 29. Matt. xxvi. 33, 34; Luke xxii. 33, 34, John xiii. 37, 38. † 32. Matt. xxvi. 36; Luke xxii. 39; John xviii. 1. † 34. John xii. 27.



θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε. <sup>35</sup> Καὶ  
 death; remain you here, and watch. And  
 προελθὼν μικρὸν, ἐπέσεν ἐπὶ τῆς γῆς· καὶ  
 going forward a little, he fell on the ground; and  
 προσηύχετο, ἵνα, εἰ δυνατόν ἐστι, παρελθῇ ἀπ'  
 prayed, that, if possible it is, might pass from  
 αὐτοῦ ἡ ὥρα. <sup>36</sup> Καὶ ἐλέγεν· Ἀββὰ ὁ πατήρ,  
 him the hour. And he said; Abba the father,  
 πάντα δυνάτα σοι· παρενεγκε το ποτήριον ἀπ'  
 all (things) possible to thee; take the cup from  
 μου τούτο. Ἀλλ' οὐ, τί ἐγὼ θελω, ἀλλὰ τί  
 me this. But not, what I will, but what  
 σὺ. <sup>37</sup> Καὶ ἐρχεται, καὶ εὑρίσκει αὐτοὺς καθευ-  
 thou. And he comes, and finds them sleep-  
 δοντας· καὶ λέγει τῷ Πέτρῳ· Σίμων, καθευδεῖς;  
 ing; and he says to the Peter: Simon, sleepest thou?  
 οὐκ ἰσχύσας μίαν ὥραν γρηγορήσαι; <sup>38</sup> Γρηγο-  
 not couldst thou one hour to watch? Watch  
 εἶτε καὶ προσευχεσθε, ἵνα μὴ εἰσελθῇτε εἰς  
 you and pray you, that not you enter into  
 πειρασμόν· τὸ μὲν πνεῦμα προθυμον, ἡ δὲ  
 temptation: the indeed spirit ready, the but  
 σαρὶς ἀσθενής. <sup>39</sup> Καὶ πάλιν ἀπελθὼν προσηύ-  
 flesh weak. And again going away he prayed,  
 ξάτο, τὸν αὐτὸν λόγον εἰπὼν. <sup>40</sup> Καὶ ὑποστρε-  
 the same words saying. And having returned  
 ψας, εὑρεν αὐτοὺς πάλιν καθευδοντας· ἦσαν  
 he found them again sleeping: were  
 γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι καὶ οὐκ  
 for the eyes of them weighed down and not  
 ᾔδεισαν, τί αὐτῷ ἀποκριθῶσι. <sup>41</sup> Καὶ ἐρχεται  
 they knew, what to him they might answer. And he comes  
 τὸ τρίτον, καὶ λέγει αὐτοῖς· Καθευδετε το  
 the third, and he says to them: Do you sleep the  
 λοιπὸν καὶ ἀναπαυεσθε; ἀπεχεῖ, ἦλθεν ἡ ὥρα·  
 now and rest you? It is enough, is come the hour:  
 ἰδοὺ, παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς  
 lo, is delivered up the son of the man into the  
 χεῖρας τῶν ἁμαρτωλῶν. <sup>42</sup> Ἐγείρεσθε, ἀγωμεν·  
 hands of the sinners. Arise, let us go:  
 ἰδοὺ, ὁ παραδίδους με ἤγγικε.  
 lo, he delivering up me has come near.  
<sup>43</sup> Καὶ εὐθὺς, ἐπὶ αὐτοῦ λαλῶντος, παραγι-  
 And immediate y, while of him speaking, comes  
 νεται Ἰουδᾶς, εἰς ὧν τῶν δώδεκα, καὶ μετ' αὐτοῦ  
 Judas, one being of the twelve, and with him  
 ὄχλος \* [πολὺς] μετὰ μαχαίρων καὶ ξυλῶν,  
 crowd [great] with swords and clubs,  
 παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ  
 from the high-priests and the scribes and  
 τῶν πρεσβυτέρων. <sup>44</sup> Δεδωκεῖ δὲ ὁ παραδίδους  
 the elders. Had given and he delivering up  
 αὐτὸν συσσημόν αὐτοῖς, λέγων· Ὁν ἀν φι-  
 him a signal to them, saying: Whoever  
 λήσω, αὐτὸς ἐστὶ· κρατήσατε αὐτὸν καὶ  
 may kiss, he it is: seize him and  
 ἀπαγαγετε ἀσφαλῶς. <sup>45</sup> Καὶ ἐλθὼν, εὐθὺς  
 lead away safely. And coming, immediately

guish; stay here and watch."

35 And going forward a little, he fell on the GROUND, and prayed, that if possible the HOUR might pass from him.

36 And he said, "Abba, FATHER, all things are possible with thee; remove this CUP from me; yet not what I will, but what thou wilt."

37 And he comes and finds them sleeping; and he says to PETER, "Simon, sleepest thou? couldst thou not keep awake a single Hour?"

38 Watch and pray, that you \*enter not into Trial; the SPIRIT indeed is willing, but the FLESH is weak."

39 And going again, he prayed, speaking the SAME Words.

40 And \*again he came and found them sleeping; (for Their EYES were overpowered;) and they knew not what to answer him.

41 And he comes the THIRD time, and says to them, "Do you sleep now, and take your rest? It is enough, the HOUR is come; behold the SON of MAN is delivered up into the HANDS of SINNERS."

42 †Arise, let us go; behold! HE, who DELIVERS me up, has come."

43 †And immediately, while he was yet speaking, comes \*JUDAS, being one of the TWELVE, and with him a Crowd, armed with Swords and Clubs, from the HIGH-PRIESTS, and the SCRIBES, and the ELDERS.

44 And the BETRAYER had given them a Signal, saying, "He it is, whom I may kiss; seize him, and lead him away safely."

45 And coming, and immediately approaching

\* VATICAN MANUSCRIPT.—38. come into. 40. again he came. 43. Judas, being one of the twelve. 43. great—omit.

† 36. John v. 30; vi. 38. † 41. John xlii. 1. † 42. Matt. xxvi. 46; John xviii. 1, 2. † 43. Matt. xxvi. 47; Luke xlii. 47; John xviii. 3.

προσελθων αυτω, λεγει· 'Ραββι, \* [ραββι.]  
 approaching to him, he says, Rabbi, [rabbi:]  
 και κατεφιλησεν αυτον. 46 Οἱ δε επεβαλον επ'  
 and kissed him. They then laid on  
 αυτον τας χειρας \* [αὐτων,] και εκρατησαν  
 him the hands [of them,] and seized  
 αυτον. 47 Εἰς δε τις των παρεστηκοτων,  
 him. One and a certain of those standing,  
 σπασαμενος την μαχαιραν, επαισε τον δουλον  
 drawing the sword, struck the slave  
 του αρχιερεως, και αφειλεν αυτου το ωτιον.  
 of the high-priest, and cut off of him the ear.  
 48 Και αποκριθεις ο Ιησους ειπεν αυτοις· 'Ως  
 And answering the Jesus said to them; As  
 επι ληστην εξηλθετε μετα μαχαιρων και  
 upon a robber came you out with swords and  
 ξυλων, συλλαβειν με. 49 Καθ' ἡμεραν ημην  
 clubs, to take me. Every day I was  
 προς υμας εν τω ιερω διδασκων, και ουκ  
 with you in the temple teaching, and not  
 εκρατησατε με· αλλ', ινα πληρωθωσιν αι γρα-  
 you seized me; but, that must be fulfilled the writ-  
 φαι. 50 Και αφεντες αυτον παντες εφυγον.  
 ings. And leaving him all they fled.  
 51 Και εἰς τις νεανισκος ηκολουθει αυτω, περι-  
 And one a certain young man followed him, wrap-  
 βεβλημενος σινδωνα σκι γυμνον· και κρατουσιν  
 ped about a linen cloth on naked; and they seized  
 αυτον \* [οἱ νεανισκοι.] 52 'Ο δε καταλιπων την  
 him [the young men.] He but leaving the  
 σινδωνα, γυμνος εφυγεν \* [απ' αυτων.]  
 linen cloth, naked he fled [from them.].  
 53 Και απηγαγον τον Ιησουν προς την αρχιε-  
 And they led the Jesus to the high-  
 ρεα· και συνερχονται αυτω παντες οἱ αρχιερεῖς,  
 priest; and came together to him all the high-priests,  
 και οἱ πρεσβυτεροι, και οἱ γραμματεῖς. 54 Και  
 and the elders, and the scribes. And  
 ο Πეტρος απο μακροθεν ηκολουθησεν αυτω εως  
 the Peter at a distance followed him even  
 εσω εἰς την αυλην του αρχιερεως· και ην συγ-  
 to into the palace of the high-priest; and was sit-  
 καθημενος μετα των δπηρετων, και θερμαινο-  
 ting in company with the attendants, and warming  
 μενος προς το φως. 55 Οἱ δε αρχιερεῖς και  
 himself to the light. The and high priests and  
 ολον το συνεδριον εζητουν κατα του Ιησου  
 whole the high council sought against the Jesus  
 μαρτυρια· εἰς το θανατωσαι αυτον· και ουχ  
 testimony for the to put to death him; and not  
 εδρισκον. 56 Πολλοι γαρ εψευδομαρτυρουν  
 they found. Many for testified falsely  
 κατ' αυτου, και ισαι αι μαρτυριαι ουκ ησαν.  
 against him, but consistent the testimonies not were.  
 57 Και πινες ανασταντες, εψευδομαρτυρουν κατ'  
 And some having stood up, testified falsely against  
 αυτου, λεγοντες· 58 'Οτι ημεῖς ηκουσαμεν αυτου  
 him, saying; That we heard him

him, he says, "Rabbi,"  
 and repeatedly kissed him.

46 Then THEY laid  
 HANDS on him, and seized  
 him.

47 And one of THOSE  
 STANDING by drew a  
 SWORD, and struck a SER-  
 VANT of the HIGH-PRIEST,  
 and cut off His \*EAR-TIP.

48 † And JESUS answer-  
 ing said to them, "As in  
 pursuit of a Robber, have  
 you come with Swords and  
 Clubs to take me?"

49 I was with you every  
 day in the TEMPLE teach-  
 ing, and you did not arrest  
 me. † But the SCRIPTURES  
 must be verified."

50 And leaving him,  
 they all fled.

51 And a certain Youth  
 followed him, with a Linen  
 cloth wrapped about his  
 naked body; and they  
 seized him;

52 but leaving the LINEN  
 CLOTH, he fled naked.

53 † And they conducted  
 JESUS to the HIGH-  
 PRIEST; and all the HIGH-  
 PRIESTS, and the ELDERS,  
 and the SCRIBES, came to-  
 gether to him.

54 And PETER followed  
 him at a distance, even  
 into the PALACE of the  
 HIGH-PRIEST; and sat in  
 company with the ATTEN-  
 DANTS, warming himself  
 before the FIRE.

55 † And the HIGH-  
 PRIESTS and the Whole  
 SANHEDRIM sought testi-  
 mony against JESUS, in  
 order to KILL him; but  
 they found none.

56 For many testified  
 falsely against him, but  
 their TESTIMONIES were  
 insufficient.

57 And some standing  
 up, testified falsely against  
 him, saying,

58 "We heard him de-

\* VATICAN MANUSCRIPT.—46. rabbi—omit. 46. of them—omit. 47. EAR-TIP.  
 51. the young men—omit. 52. from them—omit.

† 48. Matt. xxvi. 55; Luke xxii. 52. † 49. Psa. xxii. 6; Isa. liii. 7; Luke xxii. 57;  
 xiv. 44. † 58. Matt. xxvi. 67; Luke xxii. 54; John xviii. 13. † 55. Matt. xxvi. 59.

λεγοντος· ὅτι ἐγὼ καταλυσω τὸν ναὸν τούτον  
saying; That I will destroy the temple this  
 τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον  
the made with hands, and in three days another  
 ἀχειροποίητον οἰκοδομησώ. <sup>59</sup> Καὶ οὐδὲ οὕτως  
made without hands I will build. And not even thus  
 ἰσὴν ἢ μαρτυρία αὐτῶν. <sup>60</sup> Καὶ ἀναστὰς  
consistent was the testimony of them. And arising  
 ὁ ἀρχιερεὺς εἰς μέσον, ἐπηρώτησεν τὸν Ἰησοῦν,  
the high priest in midst, he asked the Jesus,  
 λεγῶν· Οὐκ ἀποκρινῇ οὐδὲν; τί οὗτοι σου  
saying; Not answerest thou nothing? what these of thee  
 καταμαρτυροῦσιν; <sup>61</sup> Ὁ δὲ ἐσιώπα, καὶ οὐδὲν  
testify against? He but was silent, and nothing  
 ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν  
he answered. Again the high-priest asked him  
 καὶ λέγει αὐτῷ· Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ  
and says to him; Thou art the Anointed, the son of the  
 εὐλογητοῦ; <sup>62</sup> Ὁ δὲ Ἰησοῦς εἶπεν· Ἐγὼ εἰμι·  
blessed? The and Jesus said, I am;  
 καὶ οἴσεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν  
and you shall see the son of the man at right  
 καθήμενον τῆς δυνάμεως, καὶ ἐρχομενόν μετὰ  
sitting of the power, and coming with  
 τῶν νεφελῶν τοῦ οὐρανοῦ. <sup>63</sup> Ὁ δὲ ἀρχιερεὺς  
the clouds of the heaven. The and high-priest,  
 διάρρηξας τοὺς χιτῶνας αὐτοῦ, λέγει· Τί ἐτι  
having rent the clothes of himself, says; What further  
 χρειαὴν ἔχομεν μαρτυρῶν; <sup>64</sup> Ἰκούσατε τῆς  
need have we of witnesses? You have heard the  
 βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες  
blasphemy; what to you appears? They but all  
 κατέκριναν αὐτὸν εἶναι ἐνοχὸν θανάτου. <sup>65</sup> Καὶ  
condemned him to be deserving of death. And  
 ἤρξαντο τινες ἐμπνέειν αὐτῷ, καὶ περικαλύπτειν  
began some to spit upon him, and to cover  
 τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτὸν,  
the face of him, and to beat with the fist him,  
 καὶ λέγειν αὐτῷ· Προφητεῦσον. Καὶ οἱ ὑπη-  
and to say to him; Prophecy. And the at-  
 ρεταὶ ῥαπισμασὶν αὐτὸν ἐβαλλον. <sup>66</sup> Καὶ οὗτος  
tendants with open hands him beat. And being  
 τοῦ Πέτρου ἐν τῇ αὐλῇ κατῶ, ἐρχεται μία  
the Peter in the court-yard below, comes one  
 τῶν παιδίσκων τοῦ ἀρχιερέως· <sup>67</sup> καὶ ἰδούσα  
of the maid-servants of the high priest: and seeing  
 τὸν Πέτρον θερμαινόμενον, ἐμβλεψασα αὐτῷ  
the Peter warming himself, she looking to him  
 λέγει· Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα.  
says: And thou with the Nazarene Jesus wast.  
<sup>68</sup> Ὁ δὲ ἠρνήσατο, λεγῶν· Οὐκ οἶδα, οὐδὲ  
He but denied, saying: Not I know, nor  
 ἐπιστάμαι τί σὺ λέγεις. Καὶ ἐξῆλθεν ἐξω εἰς  
comprehend what thou sayest. And he went out into  
 τὸ προαυλίον· \* [καὶ ἀλεκτὰρ ἐφῶνῃσιν.]  
the outer court: [and a cock crew.]

clare, † I will destroy  
 THIS TEMPLE MADE WITH  
 HANDS, and in Three Days,  
 I will build Another made  
 without hands."

59 But not even thus  
 was their TESTIMONY suf-  
 ficient.

60 And the HIGH-PRIEST  
 standing up in the MIDST,  
 asked JESUS, saying, "An-  
 swerest thou nothing \* to  
 what these testify against  
 thee?"

61 † But HE was silent,  
 and answered nothing.  
 And the HIGH-PRIEST  
 asked him, and says to  
 him; "Art thou the MES-  
 SIAH, the SON of the  
 BLESSED One?"

62 And JESUS said, "I  
 am; and you shall see the  
 SON of MAN sitting at the  
 Right hand of the MIGHTY  
 One, and coming with the  
 CLOUDS of HEAVEN."

63 And the HIGH-PRIEST  
 having rent his GARMENTS,  
 says, "What further need  
 have we of Witnesses?"

64 You have heard the  
 BLASPHEMY; What is your  
 opinion?" And they ALL  
 condemned him as worthy  
 of Death.

65 And some began to  
 spit upon him, and to  
 cover His FACE, and to  
 beat him with the fist, and  
 to say to him, "Divine to  
 us;" and the ATTENDANTS  
 struck Him on the cheek  
 with the Open Hand.

66 † And PETER being  
 below in the COURT-YARD,  
 there comes one of the  
 MAID-SERVANTS of the  
 HIGH-PRIEST;

67 and seeing PETER  
 warming himself, earnestly  
 looking at him, she says,  
 "Thou also wast with the  
 NAZARENE, \* JESUS."

68 But HE denied, say-  
 ing, "I \* neither know nor  
 understand what thou  
 sayest." And he went out  
 into the OUTER COURT;

\* VATICAN MANUSCRIPT.—60. Because these.  
 nor understand. 68. and a Cock crew—omit.

67. JESUS.

67. neither know

† 58. Mark xv. 29; John ii. 19.  
 Matt. xxvi. 64; Luke xxii. 69.

160. Matt. xxvi. 62.  
 † 68. Matt. xxvi. 58, 69; Luke xxii. 66; John xviii. 26.

† 51. Matt. xxiv. 30.  
 Luke xxii. 26; John xviii. 26.

69 **Και ἡ παιδίσκη ἰδουσα αὐτον** \***[παλιν]** **ἤρξατο**  
And the maid-servant seeing him [again] began  
**λεγειν τοις παρεστηκοσιν** **ὅτι οὗτος ἐξ αὐτῶν**  
to say to those having stood by; That this of them  
**ἐστιν.** 70 **Ὁ δὲ παλιν ἠρνεῖτο.** **Και μετὰ**  
is. He and again denied. And after  
**μικρον παλιν οἱ παρεστώτες ἐλέγον τῷ Πέτρῳ**  
a little again those having stood by said to the Peter;  
**Ἀληθῶς ἐξ αὐτῶν εἰ· καὶ γὰρ Γαλιλαῖος εἰ,**  
Truly of them thou art; also for a Galilean thou art,  
\***[καὶ ἡ λαλία σου ὁμοιάζει.]** 71 **Ὁ δὲ ἤρξατο**  
[and the speech of thee is like.] He then began  
**ἀναθεματίζειν καὶ ὀμνύναι** **ὅτι οὐκ οἶδα τὸν**  
to curse and swear; That not I know the  
**ἀνθρώπον τούτον, ὃν λέγετε.** 72 **Και ἐκ δευ-**  
man this, of whom you say. And of sec-  
**τερου ἀλεκτῶρ ἐφώνησε.** **Και ἀνεμνησθῆ ὁ**  
ond cock crew. And remembered the  
**Πέτρος τοῦ ῥήματος, οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς**  
Peter the word, of which said to him the Jesus;  
**ὅτι πρὶν ἀλεκτορὰ φωνῆσαι δις, ἀπαρνήσῃ με**  
That before a cock to have crowed twice, thou wilt deny me  
**τρὶς.** **Καὶ ἐπιβαλὼν ἐκλαίει.**  
thrice. And reflecting he wept.

ΚΕΦ. ιε'. 15.

1 **Και εὐθεὺς ἐπὶ τὸ πρωὶ συμβουλίον ποιή-**  
And immediately on the morning a council having  
**σαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ**  
been held the high-priests with the elders and  
**γραμματέων, καὶ ὅλον τὸ συνέδριον, δέσαντες**  
scribes, even whole the sanhedrim, binding  
**τὸν Ἰησοῦν, ἀπνεύγκαν καὶ παρέδωκαν τῷ Πι-**  
the Jesus, carried and delivered up to the Pi-  
**λάτῳ.** 2 **Καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος**  
late. And asked him the Pilate;  
**Σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων;** **Ὁ δὲ ἀποκρι-**  
Thou art the king of the Jews? He and answer-  
**θεις εἶπερ αὐτῷ** **Σὺ λέγεις.** 3 **Καὶ κατηγοροῦν**  
ing said to him; Thou sayest. And accused  
**αὐτοῦ οἱ ἀρχιερεῖς πολλὰ.** 4 **Ὁ δὲ Πιλάτος**  
him the high-priests many things. The and Pilate  
**παλιν ἐπηρώτησεν αὐτὸν, λέγων** **Οὐκ ἀποκρίνη**  
again asked him, saying; Not answerest thou  
**οὐδέν;** **ἰδε, πόσα σου καταμαρτυροῦσιν.**  
nothing? see, how many things of thee they testify against.  
5 **Ὁ δὲ Ἰησοῦς οὐκετι οὐδὲν ἀπεκρίθη** **ὥστε**  
The but Jesus no longer nothing answered: so as  
**θαυμάζειν τὸν Πιλάτον.** 6 **Κατὰ δὲ ἑορτὴν**  
to surprise the Pilate. At now feast  
**ἀπελευν αὐτοῖς ἓνα δεσμίον ὃν περ ᾔτουντο.**  
he used to released to them one prisoner whoever they asked.

69 † and the MAID-SERVANT seeing him, \* said to THOSE STANDING BY, "This is one of them."

70 And HE denied it again. And after a little, THOSE STANDING BY said again to PETER, "Certainly, thou art one of them; for thou art also a Galilean."

71 Then HE began to curse and swear, "I know not this MAN of whom you speak."

72 † And \*immediately for a second time † a Cock crew. And PETER recollected the WORD which JESUS spoke to him, "That before a Cock crows twice, thou wilt disown me thrice." And reflecting on it, he wept.

CHAPTER XV.

1 † And immediately in the \* Morning, the HIGH-PRIESTS, with the ELDERS and Scribes, even the Whole SANHEDRIM, held a Council; and having bound JESUS, they carried and delivered him up to \* Pilate.

2 † And PILATE asked him, "Art thou the KING of the JEWS?" And HE answering, \* says to him, "Thou sayest it."

3 And the HIGH-PRIESTS accused him of many things.

4 † Then PILATE asked him again, saying, "Answerest thou nothing? See how many things they \* accuse thee of."

5 † But JESUS answered no more, so that PILATE was astonished.

6 † Now at each Feast he used to release to them One Prisoner, whoever they asked.

\* VATICAN MANUSCRIPT.—69. again—omit. 69. said to THOSE. 70. and thy speech is like it—omit. 72. immediately for a second. 1. Morning.  
1. Pilate. 2. says to him. 4. accuse thee of.  
† 72. or a watch-trumpet sounded. See Note on Matt. xvi. 34.  
† 69. Matt. xxvi. 71, 73; Luke xii. 58, 59; John xviii. 25, 26. † 72. Matt. xxvi. 75.  
† 1. Psal. ii. 2; Matt. xxvii. 1; Luke xii. 66; xiii. 1; John xviii. 28; Acts iii. 13; iv. 26.  
† 2. Matt. xxvii. 11. † 4. Matt. xxvii. 13. † 5. Isa. liii. 7; John xix. 9. † 6. Matt. xxvii. 15; Luke xiii. 17; John xviii. 39.

7 Ἦν δὲ ὁ λεγόμενος Βαραββας μετα των συστα-  
Was and he being named Barabbas with the insur-  
γιαστων δεδεμενος, οἵτινες ἐν τῇ στασει φονον  
gents having been bound, who in the sedition murder  
πεποιηκεισαν. 8 Καὶ ἀναβοησας ὁ οχλος  
had committed. And crying out the crowd  
ἤρξατο αἰτεῖσθαι, καθὼς αἰεὶ ἐποίει αὐτοῖς.  
began to demand, as always he did to them.  
9 Ὁ δὲ Πιλατος ἀπεκριθὴ αὐτοῖς, λεγὼν· Θελε-  
The but Pilate answered them, saying; Do you  
τε ἀπολυσῶ ὑμῖν τον βασιλεα των Ιουδαιων;  
wish I shall release to you the king of the Jews?  
10 Ἐγινωσκε γαρ, ὅτι δια φθονον παραδεδωκεισαν  
He knew for, that through envy had delivered up  
αὐτον οἱ ἀρχιερεῖς. 11 Οἱ δὲ ἀρχιερεῖς ἀνεσει-  
him the high-priest. The and high-priests stirred  
σαν τον οχλον, ἵνα μαλλον τον Βαραββαν  
up the crowd, that rather the Barabbas  
ἀπολυσῇ αὐτοῖς. 12 Ὁ δὲ Πιλατος ἀποκριθεὶς  
he should release to them. The but Pilate answering  
παλιν εἶπεν αὐτοῖς· Τι οὖν θελετε ποιῶσω οὐ  
again said to them; What then do you wish I shall do whom  
λεγετε βασιλεα των Ιουδαιων; 13 Οἱ δὲ παλιν  
you call a king of the Jews? They but again  
ἐκραζαν· Σταυρῶσον αὐτον. 14 Ὁ δὲ Πιλατος  
cried out; Crucify him. The and Pilate  
εἶλεγεν αὐτοῖς· Τι γαρ κακον ἐποίησεν; Οἱ δὲ  
said to them; What for evil has he done? They but  
περισσως ἐκραζαν· Σταυρῶσον αὐτον. 15 Ὁ  
vehemently cried out; Crucify him. The  
δὲ Πιλατος, βουλομενος τῷ οχλῷ το ἱκανον  
then Pilate, being willing to the crowd the satisfaction  
ποιῆσαι, ἀπελυσεν αὐτοῖς τον Βαραββαν, καὶ  
to make, released to them the Barabbas, and  
παρεδωκε τον Ἰησουν, φραγελλωσας, ἵνα  
delivered up the Jesus, having scourged, that  
σταυρωθῇ.  
as might he crucified.

16 Οἱ δὲ στρατιῳται ἀπηγαγον αὐτον εσω της  
The and soldiers led away him within the  
αυλης, ὃ ἐστι πραιτωριον· καὶ συγκαλουσιν  
court, which is a judgment hall; and they call together  
ὅλην την σπειραν. 17 Καὶ ἐνδυνουσιν αὐτον  
whole the company. And they clothed him  
πορφυραν, καὶ περιτιθεασιν αὐτῷ πλεξαντες  
purple, and placed it around him braiding  
ἀκανθινον στεφανον. 18 Καὶ ἤρξαντο ἀσπαζεσ-  
an acanthine wreath. And they began to salute  
θαι αὐτον· Χαιρε ὁ βασιλευς των Ιουδαιων.  
him; Hail the king of the Jews.  
19 Καὶ ἐτυπτον αὐτου την κεφαλην καλαμῳ,  
And they struck of him the head with a reed,  
καὶ ἐνεπτυνον αὐτῷ, καὶ τιθεντες τα γονατα  
and spit upon him, and placing the knees

7 And there was HE  
who was NAMED Barabbas,  
having been imprisoned  
with the INSURGENTS,  
who had committed Mur-  
der in the INSURRECTION.  
8 And the CROWD \*go-  
ing up began to demand  
what he was accustomed to  
grant them.

9 But PILATE answered  
them, saying, "Do you  
wish me to release to you  
the KING of the JEWS?"

10 For he knew That  
\*they had delivered him  
up from Envy.

11 † But the HIGH-  
PRIESTS stirred up the  
CROWD, that he should  
rather release BARABBAS  
to them.

12 And PILATE answer-  
ing again, said to them,  
"What \*then shall I do to  
him you call the KING of  
the JEWS?"

13 And THEY again  
cried out, "Crucify him."

14 And PILATE said to  
them, "For what? Has he  
done Evil?" But they  
vehemently cried out, say-  
ing, "Crucify him."

15 † Then PILATE, being  
willing to GRATIFY the  
CROWD, released BARAB-  
BAS to them; and having  
scourged JESUS, delivered  
him up to be crucified.

16 † And the SOLDIERS  
led him away into the  
COURT, which is the Præ-  
torium; and they called  
together the Whole COM-  
PANY.

17 And they arrayed him  
in a Purple garment, and  
intertwining an Acanthine  
Wreath, placed it around  
his head;

18 and began to salute  
him,—“Hail, KING of the  
JEWS!”

19 And they struck his  
HEAD with a Reed, and  
spit on him, and KNEEL-  
ING, did homage to him.

\* VATICAN MANUSCRIPT.—8. going up began.  
I do to him you call the KING of the JEWS?

10. they had:

12. then shall

† 11. Matt. xxvii. 20: Acta iii. 14. † 15. Matt. xxvii. 28: John xix. 1, 18. † 16. Matt. xxvii. 27.

προσεκυνουν αυτω. <sup>20</sup> Και οτε ενεπαιξαν αυτω,   
 did homage to him. And when they mocked him,   
 εξεδυσαν αυτον την πορφυραν, και ενεδυσαν   
 they took off him the purple, and put on   
 αυτον τα ιματια τα ιδια\* και εξαγουσιν αυτον,   
 him the clothes the own; and they led out him,   
 \* [ινα σταυρωσωσιν αυτον.] <sup>21</sup> Και αγγαρευουσι   
 [that they might crucify him.] And they compel   
 παραγοντα τινα Σιμωνα Κυρηναιον, ερχομενον   
 passing by one Simon a Cyrenian, coming   
 απ' αγρου, (τον πατερα Αλεξανδρου και Ρου-   
 from country, (the father of Alexander and Ru-   
 φου,) ινα αρη τον σταυρον αυτου. <sup>22</sup> Και   
 fus,) that he might bear the cross of him. And   
 φερουσιν αυτον επι Γολγοθα τοπον· ο εστι   
 they bring him to Golgotha place; which is   
 μεθερμηνευομενον, κρανιου τοπος. <sup>23</sup> Και εδιδουν   
 being translated, of a skull a place. And they gave   
 αυω \* [πιειν] εσμυρνισμενον οινον· ο δε   
 him [to drink] having been mixed with myrrh wine; he but   
 ουκ ελαβε.   
 not received.

<sup>24</sup> Και σταυρωσαντες αυτον, διαμεριζονται τα   
 And crucifying him, they divide the   
 ιματια αυτου, βαλλοντες κληρον επ' αυτα, τις   
 clothes of him, casting lots on them, who   
 τι αρη. <sup>25</sup> Ην δε ωρα τριτη, και εσταυρωσαν   
 what should take. It was and hour third, and they crucified   
 αυτον. <sup>26</sup> Και ην η επιγραφη της αιτιας αυτου   
 him. And was the inscription of the accusation of him   
 επιγεγραμμενη· “Ο βασιλευς των Ιουδαιων.”   
 was written over; The king of the Jews.”   
 <sup>27</sup> Και συν αυτω σταυρουσι δυο ληστας· ενα εκ   
 And with him they crucify two robbers; one at   
 δεξιων, και ενα εξ ευωνυμων αυτου. <sup>28</sup> \* [Και   
 right, and one at left of him. [And   
 επληρωθη η γραφη η λεγουσα· “Και μετα   
 was fulfilled the writing that saying; And with   
 ανομων ελογισθη.”] <sup>29</sup> Και οι παραπορευομενοι   
 lawless ones he was numbered.” And those passing along   
 εβλασφημουν αυτον, κινουντες τας κεφαλας   
 reviled him, shaking the heads   
 αυτων, και λεγοντες· Ουα· ο καταλυων τον   
 of them, and saying; Ah; he destroying the   
 ναον, και εν τρισιν ημεραις οικοδομων·   
 temple, and in three days building;   
 <sup>30</sup> σωσον σεαυτον, και καταβα απο του σταυρου.   
 save thyself, and come down from the cross.   
 <sup>31</sup> Ομοιως και οι αρχιερεις, εμπαιζοντες προς   
 in like manner also the high-priests, mocking to   
 αλληλους μετα των γραμματεων, ελεγον·   
 one another with the scribes, said;

<sup>20</sup> And when they had mocked him, they stripped him of the PURPLE garment, and put on him \* his own CLOTHES, and led him out.

<sup>21</sup> † And One Simon, a Cyrenian, the FATHER of † Alexander and Rufus, coming from the Country, was passing by, and they compel him to carry his cross.

<sup>22</sup> † And they bring him to \* GOLGOTHA, which, being translated, is, a Place of a Skull.

<sup>23</sup> And they presented him Wine mingled with Myrrh; but \* HE did not receive it.

<sup>24</sup> And \* they nail him to the Cross, † and part his GARMENTS, casting Lots for them, what each should take.

<sup>25</sup> And it was the third Hour when they nailed him to the Cross.

<sup>26</sup> And the INSCRIPTION of his ACCUSATION was written over him, “The KING of the JEWS.”

<sup>27</sup> And with him they \* crucified Two Robbers; one at his Right hand, and the other at his Left.

<sup>28</sup> \* † [And THAT SCRIPTURE was verified, which SAYS, † “He was numbered with LAW-BREAKERS.”]

<sup>29</sup> And THOSE PASSING ALONG reviled him, † shaking their HEADS, and saying, “Ah! THOU DESTROYER of the TEMPLE, and Builder of it in Three Days,—

<sup>30</sup> save thyself, and come down from the CROSS!”

<sup>31</sup> In like manner also, the HIGH-PRIESTS deriding him, with the Scribes, said

\* VATICAN MANUSCRIPT.—20. his CLOTHES. 20. that they might crucify him—omit. 22. GOLGOTHA. 23. to drink—omit. 23. HE. 24. they nail him to the Cross, and part his GARMENTS. 27. crucified. 28.—omit.

† 21. Persons probably well known, and then living at Rome; since Paul, Rom. xvi. 13, salutes Rufus there. † 28. Fritz and Tischendorf cancel this verse, and Griesbach marks it for omission; yet Bloomfield thinks injudiciously, as it is a remarkable fulfilment of prophecy, and is omitted only by a few MSS.

† 21. Matt. xxvii. 32; Luke xxiii. 26. † 22. John xix. 17. † 24. Psa. xxii. 18; Luke xxiii. 34; John xix. 26. † 28. Isa. lii. 12; Luke xxii. 37. † 29. Psa. xxii. 7

Ἄλλους ἐσώσεν, ἑαυτὸν οὐ δύναται σῶσαι;  
Others he saved, himself not is able to save?  
\* Ὁ Χριστός, ὁ βασιλεὺς τοῦ Ἰσραὴλ, κατα-  
The Anointed, the king of the Israel, let him  
βατῶ νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ  
descend now from the cross, that we may see and  
πιστευσωμεν. Καὶ οἱ συνεσταυρωμένοι αὐτῷ  
may believe. And those having been crucified with him  
ὠνειδίζον αὐτόν. <sup>33</sup> Γενομένης δὲ ὥρας ἑκτῆς,  
reproached him. Being come and hour sixth,  
σκοτὸς ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας  
darkness was on whole the land, till hour  
ἐννατῆς. <sup>34</sup> Καὶ τῇ ὥρᾳ τῇ ἐννατῇ ἐβοήσεν ὁ  
ninth. And the hour the ninth cried the  
Ἰησοῦς φωνῇ μεγάλῃ, \* [λεγων·] Ἐλωι, Ἐλωι·  
Jesus with a voice loud, [saying·] Eloi, eloi;  
λαμμά σαβαχθανι; ὃ ἐστὶ μεθερμηνευόμενον·  
lamma sabachthani? which is being translated;  
Ὁ θεὸς μου, \* [ὁ θεὸς μου·] εἰς τί με ἐγκατε-  
The God of me, [the God of me·] to what me hast thou  
λίπες; <sup>35</sup> Καὶ τινες τῶν παρεστηκότων ἀκου-  
left, And some of those standing by hear-  
σαντες, ἐλεγον· Ἰδού, Ἠλίαν φωνεῖ. <sup>36</sup> Δραμών  
ing, said: Lo, Elias he calls. Running  
δε εἰς, καὶ γεμίσας σπογγὸν οἶζου, περιθεὶς τε  
and one, and filling a sponge of vinegar, attaching and  
καλαμῷ, ἐποτίξεν αὐτόν, λεγων· Ἀφετε· ἴδωμεν,  
to a reed, gave to drink him, saying: Let alone: we may see,  
εἰ ἐρχεται Ἠλίας καθελεῖν αὐτόν. <sup>37</sup> Ὁ δὲ  
it comes Elias to take down him. The then  
Ἰησοῦς, ἀφείς φωνὴν μεγάλην, ἐξεπνεύσε.  
Jesus, uttering a voice loud, breathed out.

<sup>38</sup> Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς  
And the curtain of the temple was rent into  
δυο, ἀπὸ ἀνωθεν ἕως κάτω. <sup>39</sup> Ἰδὼν δὲ ὁ κεντυ-  
two, from above to below. Seeing but the centu-  
ριων, ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ, ὅτι  
rion, that having stood by over against him, that  
οὕτω \* [κραξας] ἐξεπνεύσεν, εἶπεν· Ἀληθὺς ὁ  
thus [having cried] he breathed out, said: Truly the  
ἄνθρωπος οὗτος υἱὸς ἑστὶν θεοῦ. <sup>40</sup> Ἦσαν δὲ καὶ  
man this a son was of a god. Were and also  
γυναῖκες ἀπὸ μακροθεν θεωροῦσαι· ἐν αἷς ἦν καὶ  
women from a distance beholding: among whom was also  
Μαρία ἡ Μαγδαλὴν, καὶ Μαρία ἡ τοῦ Ἰακώβου  
Mary the Magdalene, and Mary the of the James  
τοῦ μικροῦ καὶ Ἰωσὴ μῆτηρ, καὶ Σαλωμὴ· <sup>41</sup> αἱ  
the little and Joseph mother, and Salome: who  
\* [καὶ,] ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν  
[also,] when he was in the Galilee, followed  
αὐτῷ, καὶ διηκονοῦν αὐτῷ· καὶ ἄλλαι πολλαί,  
him, and served him: and others many,  
αἱ συναναβασαὶ αὐτῷ εἰς Ἱεροσόλυμα.  
those having come up with him to Jerusalem.

to each other, "He saved others; cannot he save himself?"

<sup>32</sup> The MESSIAH! the KING of \* Israel! let him come down now from the cross, that we may see and believe." Even those, † who were crucified with him, reproached him.

<sup>33</sup> And the sixth Hour being come, there was Darkness over the Whole LAND, till the ninth Hour.

<sup>34</sup> And at the \* NINTH Hour JESUS cried with a loud Voice, † "Eloi, Eloi, lamma sabachthani!" which, being translated, is, "My GOD! to what hast thou surrendered me?"

<sup>35</sup> And some of THOSE STANDING BY, hearing this, said, "Behold, he calls Elijah."

<sup>36</sup> † And one ran, and filled a Sponge with Vinegar, and putting it on a Reed, gave him to drink, saying, "Let him alone; let us see whether Elijah will come to take him down."

<sup>37</sup> Then JESUS uttering a loud Voice, expired.

<sup>38</sup> † And the VEIL of the TEMPLE was rent in Two from top to bottom.

<sup>39</sup> And THAT CENTURION who STOOD BY over against him, seeing that thus he expired, said, "Certainly, \* This MAN was a Son of God."

<sup>40</sup> † And Women also were beholding from a distance; among whom was Mary of MAGDALA, and Mary the MOTHER of JAMES the YOUNGER, and \* of Joseph, and Salome;

<sup>41</sup> who when he was in GALILEE, † followed him, and ministered to him; and MANY Others, who CAME UP with him to Jerusalem.

\* VATICAN MANUSCRIPT.—32. Israel. 34. NINTH Hour. 34. saying—omit.  
34. my GOD—omit. 39. having cried—omit. 39. This MAN. 40. the mo-  
ther of. 41. also—omit.  
† 32. Matt. xxvii. 44; Luke xxiii. 39. † 34. Psa. cxli. 1; Matt. xxvii. 46. † 36. Psa.  
lxv. 21. † 38. Matt. xxvii. 51; Luke xxiii. 45. † 40. Psa. cxxxviii. 11. † 41. Luke  
vii. 2, 2.

42 Καὶ ἡδὴ ὥσας γενομένης, (ἐπεὶ ἦν παρα-  
And now evening being come, (since it was prepa-  
σκευή, ὃ ἐστὶ προσαββατον,) 43 ἦλθεν Ἰωσήφ  
ration, that is before sabbath,) came Joseph  
ὁ ἀπὸ Ἀριμαθίας, εὐσχημῶν βουλευτῆς, ὃς  
that from Arimathea, of rank a senator, who  
καὶ αὐτὸς ἦν προσδέχόμενος τὴν βασιλείαν τοῦ  
also himself was expecting the kingdom of the  
θεοῦ, τολμήσας εἰσηλθεὶς πρὸς Πιλάτον, καὶ  
God, assuming courage went in to Pilate, and  
ῥητήσατο τὸ σῶμα τοῦ Ἰησοῦ. 44 Ὁ δὲ Πιλάτος  
asked for the body of the Jesus. The and Pilate  
ἐθαύμασεν, εἰ ἡδὴ τεθνήκε· καὶ προσκαλεσα-  
wondered, if already he was dead; and having  
μένος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτόν, εἰ  
called the centurion, he asked him, if  
παλαὶ ἀπεθάνε. 45 Καὶ γινούς ἀπὸ τοῦ κεντυ-  
already he had died. And knowing from the centu-  
ρίωνος, ἐδώρησά τὸ σῶμα τῷ Ἰωσήφ. 46 Καὶ  
rion, he gave the body to Joseph. And  
ἀγοράσας σινδονά, \* [καὶ] καθελὼν αὐτόν,  
having bought linen, [and] having taken down him,  
ἐνείλησε τῇ σινδονί· καὶ κατέθηκεν αὐτὸν ἐν  
he wrapped the linen; and laid him in  
μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ  
a tomb, which was having been hewn out of a rock; and  
προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.  
rolled a stone against the door of the tomb.  
47 Ἡ δὲ Μαρία ἡ Μαγδαλὴν καὶ Μαρία Ἰωσή  
The but Mary the Magdalene and Mary of Jose-  
θεωροῦν, πού τιθεταί.  
beheld, where he was laid.

ΚΕΦ. ιε'. 16.

1 Καὶ διαγενομένου τοῦ σαββατοῦ, Μαρία ἡ  
And being past the sabbath, Mary the  
Μαγδαλὴν, καὶ Μαρία ἡ τοῦ Ἰακώβου, καὶ  
Magdalene, and Mary that of the James, and  
Σαλῶμῃ ἠγόρασαν ἀρώματα, ἵνα ἐλθούσαι  
Salome bought aromatics, that coming  
ἀλειψώσιν αὐτόν. 2 Καὶ λίαν πρῶι τῆς μίας  
they might anoint him. And very early of the first  
σαββατῶν ἐρχονται ἐπὶ τὸ μνημεῖον, ἀνατεί-  
of week they came to the tomb, having  
λάντος τοῦ ἡλίου. 3 Καὶ ἐλέγον πρὸς ἑαυτάς·  
risen the sun. And they said to themselves;  
Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ  
Who will roll away for us the stone from the door of the  
μνημείου; 4 Καὶ ἀναβλεψάσαι θεωροῦσιν, ὅτι  
tomb; And looking up they saw, that  
ἀποκεκλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.  
had been rolled away the stone; it was for great very.  
5 Καὶ εἰσελθούσαι εἰς τὸ μνημεῖον, εἶδον νε-  
And having entered into the tomb, they saw a

42 † And Evening being now come, (since it was the Preparation, that is, the Day before the Sabbath,)

43 THAT Joseph came, who was of Arimathea, an honorable Senator, who himself also was † expect- ing the KINGDOM of God, taking courage, went to \* PILATE, and asked for the BODY of JESUS.

44 And PILATE won- dered that he was already dead; and having called the CENTURION, he in- quired of him \* if he was already dead.

45 And having ascer- tained from the CENTU- RION, he gave the \* DEAD- BODY to JOSEPH.

46 And having bought Linen, taking him down, he wrapped him in the LINEN, and \* put him in a Tomb which was hewn out of the Rock, and rolled a Stone to the ENTRANCE of the TOMB.

47 And Mary of MAG- DALA, and \* THAT Mary the mother of Joses, saw where he was laid.

CHAPTER XVI.

1 † And the SABBATH being past, Mary of MAG- DALA, and THAT Mary the mother of JAMES, and Sa- lome, † bought Aromatics, that they might come and anoint him.

2 And very early on the \* first day of the WEEK, (about sunrise,) they came to the TOMB.

3 And they said to them- selves, "Who will roll away the STONE for us from the ENTRANCE of the TOMB?"

4 (for it was very large.) And looking up, they saw that the STONE had been rolled away.

5 † And \* coming to the

VATICAN MANUSCRIPT.—43. PILATE, 44. if he was already dead. 45. DEAD BODY. 46. and—omit. 46. put him. 47. THAT Mary the mother. 2. first day of the WEEK. 5. coming to.

† 42. Matt. xxvii. 57; Luke xxiii. 50; John xix. 38. † 43. Luke ii. 25, 38. † 1. Matt. xxviii. 1; Luke xxiv. 1; John xx. 1. † 1. Luke xxiii. 50. † 5. Luke xxiv. 3; John xx. 11, 12.



ανισκον καθημενον εν τοις δεξιαις, περιβεβλη-  
youth sitting on the right, having been  
μενον στολην λευκην· και εξεθαμβηθησαν.  
clothed a robe white; and they were awe-struck.  
6 Ο δε λεγει αυτοις· Μη εκθαμβεισθε· Ιησουν  
He but says to them; Not be you amazed; Jesus  
ζητετε τον Ναζαρηνον, τον εσταυρωμενον·  
you seek the Nazarene, the having been crucified;  
ηγερθη, ουκ εστιν ωδε· ιδε ο τοπος, όπου  
he has been raised, not he is here; see the place, where  
εθηκαν αυτον. 7 ΑΛΛ' υπαγετε, ειπατε τοις  
they laid him. But go, say to the  
μαθηταις αυτου, και τω Πητρῳ, οτι προαγει  
disciples of him, and to the Peter, that he goes before  
υμας εις την Γαλιλαιαν· εκει αυτον οψεσθε,  
you into the Galilee; there him you will see,  
καθως ειπεν υμιν. 8 Και εξελθουσαι, εφυγον  
as he said to you. And having gone out, they fled  
απο του μνημειου· ειχε δε αυτας τρομος και  
from the tomb; had seized and them trembling and  
εκστασις, και ουδενι ουδεν ειπον· εφοβουντο  
astonishment, and to no one nothing they said; they were afraid  
γαρ.  
for.

9 \* [Αναστας δε πρωι πρωτη σαββατου εφανε  
[Having risen and early first of week he appeared  
πρωτον Μαρια τη Μαγδαληνη, αφ' ης εκβεβ-  
first to Mary the Magdalene, from whom he had  
ληκει επτα δαιμονια. 10 Εκεινη πορευθεισα  
cast seven demons. She going  
απηγγειλε τοις μετ' αυτου γενομενις, πεν-  
brought back word to those with him having been, mourn-  
θουσι και κλαιουσι. 11 Κακεινοι ακουσαντες  
ing and weeping. And those having heard  
οτι ζη· και εθεαθη υπ' αυτης, ηπιστησαν.  
that he was alive and had been seen by her, they did not believe.  
12 Μετα δε ταυτα δυσιν εξ αυτων περιπατουσιν  
After but these things to two of them walking  
εφανερωθη εν ετερα μορφη, πορευομενις εις  
he appeared in another aspect, going into  
αγρον. 13 Κακεινοι απελθοντες απηγγειλαν  
country. And those having gone brought back word  
τοις λοιποις· ουδε εκεινοις επιστευσαν.  
to the rest; neither to them did they give credit.  
14 Τστορον, ανακειμενοι αυτοις τοις ενδεκα  
Afterwards, reclining with them to the eleven  
εφανερωθη· και ωνειδισε την απιστιαν αυτων  
he appeared; and reproached the unbelief of them  
και σκληροκαρδιαν, οτι τοις Θεασκενοις αυτον  
and hardness of heart, because to those having seen him  
εγηνερμενον ουκ επιστευσαν. 15 Και ειπεν  
having been raised not they gave credit. And said

TOMB, they saw a Youth sitting at the RIGHT side, clothed with a white Robe; and they were awe-struck.

6 † And HE says to them; "Be not alarmed; you seek Jesus, THAT NAZARENE who was CRUCIFIED. He has been raised; he is not here. See the PLACE where they laid him!

7 But go, say to his DISCIPLES, and to PETER, That he precedes you to GALILEE; there you will see Him, ‡ as he said to you."

8 And coming out, they fled from the TOMB; for trembling and astonishment had seized them; and they said nothing to any one, for they were afraid.

9 \* [And having risen early on the first day of the Week, † he appeared first to Mary of MAGDALA, from whom he had expelled Seven Demons.

10 ‡ She went and told THOSE who had BEEN with him, as they were mourning and weeping.

11 And they, having heard that he was alive, and had been seen by her, did not believe it.

12 And after THESE things, he appeared in ANOTHER ASPECT † to two of them, as they were walking, going into the country.

13 And they returning announced it to the OTHER disciples; neither TO THEM did they give credit.

14 † Afterwards he appeared to the ELEVEN, as they were reclining, and censured their UNBELIEF and OBSTINACY, Because they believed not THOSE who had SEEN him after his resurrection,

\* VATICAN MANUSCRIPT.—9—20—omit.

† 9. From this verse to the end of the chapter is wanting in the Vat. MS., and in many other ancient copies. Griesbach marks the whole passage of very doubtful authenticity, but retains it in the text. Tischendorf rejects the whole clause. But judging from the evidence with regard to this passage, it is probably an authentic fragment, placed as a completion of the Gospel in very early times; and therefore coming to us with strong claims on our reception and reverence.

† 6. Matt. xxviii. 5—7.

† 7. Matt. xxvi. 32; Mark xiv. 28.

† 9. John xx. 14.

† 10. Luke xxiv. 10; John xx. 18.

† 12. Luke xxiv. 13.

† 14. Luke xxiv. 26.

John xx. 19, 1 Cor. xv. 2.

αυτοῖς· Πορευθεντες εἰς τον κοσμον ἅπαντα,  
to them; Having gone into the world all.  
κηρυξατε το ευαγγελιον παση τη κτισει. 16 Ὁ  
publish the glad tidings to all the creation. He  
πιστευσας και βαπτισθεις, σωθησεται· ὁ δε  
having believed and having been dipped, shall be saved; he but  
απιστησας, κατακριθησεται. 17 Σημεια δε τοις  
not having believed, shall be condemned. Signs and to those  
πιστευσασι ταυτα παρακολουθησει· Εν τῳ  
having believed these shall attend; In the  
ονοματι μου δαιμονια εκβαλουσι· γλωσσαις  
name of me demons they shall cast out; with tongues  
λαλησουσι καιναις· 18 οφεις αρουσι· και  
they shall speak new: serpents they shall take up; and if  
θανασιμον τι πιωσιν, ου μη αυτοις βλαψει·  
deadly thing they may drink, not not them it may hurt:  
επι αρρωστους χειρας επιθησουσι, και καλως  
upon sick ones hands they shall place, and well  
εξουσιν. 19 Ὁ μεν ουν κυριος, μετα το λαλη-  
they will be. The indeed then Lord, after the to have  
σαι αυτοις, ανεληφθη εἰς τον ουρανον, και  
spoken to them, he was taken up into the heaven, and  
εκαθισεν εκ δεξιων του θεου· 20 εκεινοι δε εξελ-  
sat at righ' of the God: those and having  
θοντες εκηρυξαν πανταχου, του κυριου συνερ-  
gone forth published everywhere, the Lord working  
γουντος, και τον λογον βεβαιουντος δια των  
with, and the word ratifying through the  
επακολουθουντων σημειων.]  
accompanying signs.]

15 † And he said to them, "Go into all the WORLD, and proclaim the GLAD TIDINGS to the WHOLE CREATION.

16 HE who BELIEVES and is immersed will be saved; but HE who BELIEVES NOT will be condemned.

17 And these Signs will accompany the BELIEVERS; † in my NAME they will expel Demons; † they will speak in new Languages;

18 † they will take up Serpents; and if they should drink any deadly poison, it will not injure Them; † they will lay Hands on Sick persons, and they will be well."

19 Then, indeed, after the LORD had SPOKEN to them, † he was taken up into HEAVEN, and sat down at the Right hand of GOD.

20 And THOSE having gone forth, proclaimed everywhere, † the LORD co-operating, and ratifying the WORD through the ACCOMPANYING Signs.

### \* ACCORDING TO MARK.

\* VATICAN MANUSCRIPT.—Subscription—ACCORDING TO MARK.

† 15. Matt. xxviii. 19; Rom. x. 15—18; Col. i. 23. † 16. Acts ii. 38; viii. 12; xvi. 31—33. † 17. Acts v. 16; viii. 7; xvi. 18. † 17. Acts ii. 4; x. 46; xli. 6. † 18. Acts xxviii. 5. † 18. Acts xxviii. 8; James v. 14, 15. † 19. Luke xxiv. 51; Acts i. 6; ii. 24, 35. † 20. Acts v. 12; xiv. 3; i Cor. ii. 4, 5; Heb. ii. 4.

[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΛΟΥΚΑΝ.  
[GLAD TIDINGS] BY LUKE.  
ACCORDING TO LUKE.

ΚΕΦ. α'. 1.

<sup>1</sup> Ἐπειδὴ περ πολλοὶ ἐπεχειρήσαν ἀνατάξασθαι  
Since many have undertaken to prepare  
διηγησὶν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν  
a narrative about those having been fully established among us,  
πραγμάτων, <sup>2</sup> καθὼς παρέδωκαν ἡμῖν οἱ ἀπ'  
facts, even as delivered to us those from  
ἀρχῆς αὐτοπταὶ καὶ ὑπηρεταὶ γενομένοι τοῦ  
a beginning eye-witnesses and ministers having been of the  
λόγου. <sup>3</sup> ἔδοξε καμοὶ, παρηκολούθηκοτι ἀνωθεν  
word; it seemed right also to me, having traced from the first  
πασὶν ἀκριθῶς, καθέξης σοὶ γράψαι, κρα-  
all accurately, in an orderly manner to thee to write, O most  
τιστε Θεοφιλε, <sup>4</sup> ἵνα ἐπιγνῶς περὶ ὧν  
excellent Theophilus, that thou mayest know concerning which  
κατηχηθῆς λόγων τὴν ἀσφαλείαν.  
thou hast been taught of words the certainty.

<sup>5</sup> Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου, τοῦ βασι-  
Was in the days of Herod, the king  
λεως τῆς Ἰουδαίας, ἱερεὺς τις ὀνοματι Ζαχαρίας,  
of the Jews, a priest certain name Zacharias,  
ἐξ ἐφημερίας Ἀβια· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν  
of course of Abia; and the wife of him of the  
θυγατέρων Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς Ἐλισαβέτ.  
daughters of Aaron, and the name of her Elisabeth.  
<sup>6</sup> Ἦσαν δὲ δίκαιοι ἀμφοτέρω ἐνώπιον τοῦ θεοῦ,  
They were and righteous both in presence of the God,  
πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαι-  
walking in all the commandments and ordi-  
ωμασι τοῦ κυρίου ἀμεμπτοί. <sup>7</sup> Καὶ οὐκ ἦν αὐτοῖς  
nances of the Lord blameless. And not was to them  
τεκνόν, καθότι ἡ Ἐλισαβέτ ἦν στείρα, καὶ  
a child, because the Elisabeth was barren, and  
ἀμφοτέρω προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν  
both having been advanced in the days of them  
ἦσαν. <sup>8</sup> Ἐγένετο δὲ ἐν τῷ ἱερατεῦν αὐτοῦ  
were. It happened now in the to perform sacred rites him  
ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντὶ τοῦ  
in the order of the course of him before of the  
θεοῦ, <sup>9</sup> κατὰ τὸ εἶθος τῆς ἱερατείας ἐλάχε  
God, according to the custom of the priesthood it fell to his lot

CHAPTER I.

1 Since many have undertaken to prepare a History of those FACTS, which have been FULLY ESTABLISHED among us,

2 † even as THOSE, who WERE from the Beginning Eye-witnesses and Dispensers of the WORD, delivered them to us;

3 it seemed proper for me also, having accurately traced all things from the first, to write to Thee in consecutive order, † † Most excellent Theophilus,

4 that thou mayest know † the CERTAINTY of the Words, concerning which thou hast been taught.

5 † In the DAYS of Herod, \* King of JUDEA, there was a certain Priest named Zachariah, † of the Course of Abijah; and his \* Wife was of the DAUGHTERS of Aaron, and her NAME was Elisabeth.

6 And they were both righteous in the sight of GOD, walking in all the COMMANDMENTS and Institutions of the LORD blameless.

7 And they had no Child, because \* Elizabeth was barren, and both were far advanced in YEARS.

8 Now it occurred, while he was PERFORMING THE PRIEST'S OFFICE before GOD, in the ORDER of his CLASS,

9 † that it fell to him by lot, according to the cus-

\* VATICAN MANUSCRIPT.—Title—ACCORDING TO LUKE.  
7. Elisabeth.

5. King.

5. Wife.

† 3. This epithet proves that Theophilus was a man of Senatorian rank; probably a prefect, or governor; the same Greek title being applied to the Roman governor Felix, in Acts xxiii. 26, and elsewhere. It was equivalent to the Latin title *optimus*, bestowed by the Romans on their principal senators. † 9. Prideaux, referring to Lightfoot's Temple Service, says, that the priests, according to David's institution, were divided into twenty-four courses, that each course attended at Jerusalem its week; and every course being divided into seven classes, each class served its day at the temple; and each priest of that class had his part in the service appointed by lot. And Josephus gives much the same account, adding that the priests entered upon their office on the sabbath-day at noon, and left it at the same time on the sabbath-day following; and that this practice, first settled by David, continued to his own days.—Pearce.

† 2. Heb. ii. 8; 1 Pet. v. 1; 2 Pet. i. 16; 1 John i. 1; Mark i. 1; John xv. 27. † 3. Acts i. 1. † 4. John xx. 31. † 5. Matt. ii. 1. † 5. 1 Chron. xxiv. 10, 19; Neh. xii. 4, 17.

του θυμιασαι, εισελθων εις τον ναον του κυριου·  
of the to burn incense, entering into the temple of the Lord;

10 και παν το πληθος ην του λαου προσευχομενον  
and whole the multitude was of the people praying

εξω τη ωρα του θυμιαματος. 11 Ωφθη δε  
without to the hour of the incense burning. Appeared and

αυτω αγγελος κυριου, εστως εκ δεξιων του  
to him a messenger of a lord, standing at right of the

θυσιαστηριου του θυμιαματος. 12 Και εταραχθη  
alter of the incense. And was troubled

Ζαχαριαν ιδων, και φοβος επεπεσεν επ' αυτον.  
Zacharias seeing, and fear fell upon him.

13 Ειπε δε προς αυτον ο αγγελος· Μη φοβου,  
Said but to him the messenger; Not fear,

Ζαχαρια· διоти εισηκουσθη η δεησις σου, και η  
Zacharias; because has been heard the prayer of thee, and the

γυνη σου Ελισαβετ γεννησει υιον σου· και  
wife of thee Elisabeth shall bear a son to thee; and

καλεσεις το ονομα αυτου Ιωαννην. 14 Και  
thou shalt call the name of him John. And

εσται χαρα σοι και αγαλλιασις, και πολλοι  
he shall be a joy to thee and exultation, and many

επι τη γενεσει αυτου χαρησονται. 15 Εσται  
at the birth of him shall be glad. He shall be

γαρ μεγας ενωπιον κυριου· και οινον και σικερα  
for great in sight of a lord; and wine and strong drink

ου μη πιη· και πνευματος αγιου πλησθησεται  
not not he may drink; and a spirit of holy shall be filled

ετι εκ κοιλιας μητρος αυτου. 16 Και πολλους  
yet out o womb of mother of himself. And many

των υιων Ισραηλ επιστρεψει επι κυριον τον  
of the sons of Israel shall he turn to a lord the

θεον αυτων. 17 Και αυτος προελευσεται ενωπιον  
God of them. And he shall precede in the sight

αυτου εν πνευματι και δυναμει Ηλιου, επιστρε-  
of him in spirit and power of Elias, to

ψαι καρδιας πατερων επι τεκνα, και απειθεις εν  
turn hearts of fathers to children, and disobedient by

φρονησει δικαιων, ετοιμασαι κυριω λαον κατε-  
wisdom of just (ones,) to make ready for a lord a people having

σκευασμενον. 18 Και ειπε Ζαχαριαν προς τον  
been prepared. And said Zacharias to the

αγγελον· Κατα τι γνωσομαι τουτο; εγω γαρ  
messenger; By what shall I know this? I for

ειμι πρεσβυτης, και η γυνη μου προβεβηκυια  
am an old man, and the wife of me far advanced

εν ταις ημεραις αυτης. 19 Και αποκριθεις ο  
in the days of herself. And answering the

αγγελος ειπεν αυτω· Εγω ειμι Γαβριηλ, ο  
messenger said to him, I am Gabriel, the

TOM of the PRIESTHOOD,  
‡ to go into the † SANCTU-  
ARY of the LORD to burn  
INCENSE.

10 † And the Whole MUL-  
TITUDE of the PEOPLE was  
praying without, at the  
HOUR of the INCENSE  
BURNING.

11 And there appeared  
to him an Angel of the  
Lord, standing at the right  
side of the ALTAR of IN-  
CENSE.

12 And Zachariah see-  
ing him, † was agitated,  
and Fear fell on him.

13 But the ANGEL said  
to him, "Fear not, Zacha-  
riah; because thy PRAYER  
has been heard; and thy  
WIFE Elizabeth will bear  
thee a Son, † and thou shalt  
call his NAME John.

14 And he will be to  
thee a Joy and Exultation;  
and many will rejoice on  
account of his BIRTH.

15 For he will be great  
in the sight of the LORD;  
and † will not partake of  
Wine and † Strong drink;  
but he will be filled with  
holy Spirit, even from his  
Birth.

16 And many of the  
SONS of Israel will he turn  
to the Lord their God.

17 † And he will come  
first into his sight in the  
Spirit and Power of Elijah,  
to turn the Hearts of Fa-  
thers to Children, and the  
Disobedient, by the Wis-  
dom of the Righteous; to  
make ready for the Lord a  
prepared People.

18 And Zachariah said  
to the ANGEL, † "By what  
shall I know this? for I  
am old, and my WIFE is  
far advanced in YEARS."

19 And the ANGEL an-  
swering, said to him, † "I  
am THAT Gabriel, ATTEND-

† 9. The holy place where the altar of incense stood, before the veil. Exod. xxx. 1, 6-8; xl. 26.

† 15. The original word is derived from a root which signifies to inebriate; and denotes wine made from fruits, and particularly from the palm. John was to be a Nazarite. Jerome says, "Any inebriating liquor is called *sicera*, whether made of corn, apples, honey, dates, or any other fruits." The English word *cider* comes from the same word.

† 9. Exod. xxx. 7, 8; 1 Sam. ii. 28; 1 Chron. xxiii. 13; 2 Chron. xxix. 11. † 10. Lev. xvi. 17.

† 11. Dan. x. 8; Luke i. 29; ii. 9; Acts x. 4; Rev. i. 17. † 13. ver. 60, 63.

† 15. Num. vi. 3; Judges xiii. 4; Mark vii. 88. † 17. Mal. iv. 5; Matt. xi. 14; Mark ix. 12.

† 18. Gen. xvii. 17. † 19. Dan. viii. 16; ix. 21-23; Matt. xviii. 10.

παρεστηκως ενωπιον σου θεου και απεσταλην  
having attended in presence of the God; and I am sent  
λαλησαι προς σε, και ευαγγελισασθαι σοι  
to speak to thee, and to tell glad tidings to thee  
ταυτα. <sup>20</sup> Και ιδου, εση σιωπων, και μη  
these. And lo, thou shalt be having been dumb, and not  
δυναμενος λαλησαι, αχρι ης ημερας γενηται  
being able to speak, till of which day may be done  
ταυτα· ανθ' ων ουκ επιστευσας τοις λογοις  
these; because of which not thou hast believed the words  
μου, οτινες πληρωθησονται εις τον καιρον  
of me, which shall be fulfilled into the season  
αυτων. <sup>21</sup> Και ην ο λαος προσδοκων τον Ζαχα-  
of them. And was the people waiting for the Zacha-  
ριαν· και εθανμαζον εν τω χρονιζειν αυτον εν  
rias; and wondering in the to delay him in  
τω ναφ. <sup>22</sup> Εξελθων δε ουκ ηδυνατο λαλησαι  
the temple. Coming out but not he was able to speak  
αυτοις· και επεγνωσαν, οτι οπτασιαν εωρακεν  
to them; and they perceived, that a vision he has seen  
εν τω ναφ· και αυτος ην διανεων αυτοις, και  
in the temple; and he was making signs to them, and  
διεμενε κωφος. <sup>23</sup> Και εγενετο ως επλησθησαν  
remained dumb. And it happened as were filled  
αι ημεραι της λειτουργιας αυτου, απηλθεν εις  
the days of the ministration of him, he went to  
τον οικον αυτου. <sup>24</sup> Μετα δε ταυτας τας ημερας  
the house of himself. After and these the days  
συνελαβεν Ελισαβετ η γυνη αυτου· και περι-  
conceived Elisabeth the wife of him; and hid  
εκρυβεν εαυτην μηνας πεντε, λεγουσα· <sup>25</sup> Οτι  
herself months five, saying: That  
ουτω μοι πεποιηκεν ο κυριος εν ημεραις, αις  
thus to me has done the Lord in days, which  
επειδεν αφελειν το ονειδος μου εν ανθρωποις.  
he looked on to take away the reproach of me among men.  
<sup>26</sup> Εν δε τω μηνι τω εκτω απεσταλη ο  
In now the month the sixth was sent the  
αγγελος Γαβριηλ υπο του θεου εις πολιν της  
messenger Gabriel by the God to a city of the  
Γαλιλαιας, η ονομα Ναζαρετ, <sup>27</sup> προς παρ-  
Galilee, to which a name Nazareth, to a  
θενον μεμνηστευμενην ανδρι, η ονομα Ιωσηφ,  
virgin having been betrothed to a man, to whom a name Joseph,  
εξ οικου Δαυιδ· και το ονομα της παρθενου,  
of house of David: and the name of the virgin,  
Μαριαμ. <sup>28</sup> Και εισελθων ο αγγελος προς  
Mary. And coming the messenger to  
αυτην, ειπε· Χαιρε, κεχαριτωμενη· ο κυριος  
her, said: Hail, having been favored: the Lord  
μετα σου· \* [ευλογημενη συ εν γυναιξιν.]  
with thee: [having been blessed thou among women.]  
<sup>29</sup> Η δε επι τω λογω διεταραχθη, και διελογι-  
She but at the word was greatly agitated, and pon-  
ζετο, ποταπος ειη ο ασπασμος ουτος. <sup>30</sup> Και  
dered, what could be the salutation this. And

ING in the presence of  
GOD; and I am sent to  
speak with thee, and to  
tell thee these glad tidings.

<sup>20</sup> And behold, thou  
shalt be silent, and unable  
to speak, till the Day when  
these things are accom-  
plished; because thou hast  
not believed my words,  
which will be fulfilled in  
their SEASON."

<sup>21</sup> And the PEOPLE  
were waiting for ZACHA-  
RIAH, and wondered at  
his CONTINUING so long  
in the SANCTUARY.

<sup>22</sup> And coming out, he  
could not speak to them;  
and they perceived That  
he had seen a Vision in  
the SANCTUARY; for he  
made Signs to them, and  
continued † speechless.

<sup>23</sup> And it occurred, when  
† the DAYS of his PUBLIC  
SERVICE were completed,  
he returned to his own  
HOUSE.

<sup>24</sup> And after These DAYS  
Elizabeth his WIFE con-  
ceived, and concealed her-  
self five Months, saying,

<sup>25</sup> "Thus has the LORD  
done for me, in the Days  
when he regarded me, † to  
take away my REPROACH  
among Men."

<sup>26</sup> Now, in the SIXTH  
MONTH, the ANGEL Gabriel  
was sent by GOD to a City  
of GALILEE, named Naza-  
reth,

<sup>27</sup> to a Virgin † betrothed  
to a Man whose name was  
Joseph, of the House of  
David; and the VIRGIN'S  
NAME was Mary.

<sup>28</sup> And coming in to her,  
he said, † "Hail, favored  
one! the LORD is with  
thee!"

<sup>29</sup> But SHE was greatly  
agitated at the WORD; and  
she pondered what this  
SALUTATION could mean.

\* VATICAN MANUSCRIPT.—28. blessed art thou among women—omit.

† 22. or deaf and dumb, for the original word has this double meaning. That Zachariah was deprived for a time of both these senses is evident from verse 62, where it is said, "they made signs to the father."

† 23. 2 Kings xi. 5; 1 Chron. ix. 25.  
‡ 27. Matt. i. 18; Mark ii. 4, 5.

‡ 25. Gen. xxx. 23; Isa. iv. 1; Ilv. 1, 4

ειπεν δ' αγγελος αυτη· Μη φοβου, Μαριαμ·  
said the messenger to her; Not fear, Mary;  
εὔρες γαρ χαριν παρα τῷ θεῷ. <sup>31</sup> Καὶ ἰδου,  
thou hast found for favor with the God. And lo,  
συλληψῃ ἐν γαστρὶ, καὶ τεξῇ υἱόν, καὶ  
thou shalt conceive in womb, and shalt bear a son, and  
καλεσεῖς τὸ ὄνομα αὐτοῦ Ἰησοῦν. <sup>32</sup> Οὗτος  
thou shalt call the name of him Jesus. This  
ἐσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ  
shall be word, and a son of highest he shall be called; and  
δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ  
shall give to him a lord the God the throne of David the  
πατρὸς αὐτοῦ. <sup>33</sup> καὶ βασιλεύσει ἐπὶ τὸν οἶκον  
father of him; and he shall reign over the house  
Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ  
of Jacob to the ages, and of the kingdom of him  
οὐκ ἐσται τέλος. <sup>34</sup> Εἶπε δὲ Μαριαμ πρὸς τὸν  
not shall be an end. Said but Mary to the  
αγγέλου· Πῶς ἐσται τοῦτο, ἐπεὶ ἀνδρα οὐ γι-  
messenger; How shall be this, since a man not I  
νώσκω; <sup>35</sup> Καὶ ἀποκριθεὶς ὁ αγγέλους εἶπεν αὐτῇ·  
know? And answering the messenger said to her;  
Πνεῦμα ἅγιον ἐπελευσεται ἐπὶ σέ, καὶ δύναμις  
A spirit holy shall come upon thee, and a power  
ὑψίστου ἐπισκιάσει σοί· διὸ καὶ τὸ γεννώμενον  
of highest shall overshadow thee; therefore and the being begotten  
ἅγιον, κληθήσεται υἱὸς θεοῦ. <sup>36</sup> Καὶ ἰδου,  
holy, shall be called a son of God. And lo,  
Ελισαβὲτ ἡ συγγενὴς σου, καὶ αὕτη συνειλη-  
Elisabeth the kinswoman of thee, even she having  
φύει υἱόν ἐν γήρει αὐτῆς· καὶ οὗτος μὴν ἕκτος  
conceived a son in old age of her; and this month sixth  
ἐστὶν αὕτη τῇ καλουμένῃ στείρᾳ. <sup>37</sup> Ὅτι οὐκ  
is to her the being called barren. For not  
ἀδυνατήσει παρα τῷ θεῷ παν ῥῆμα. <sup>38</sup> Εἶπε δὲ  
shall be impossible with the God every word. Said and  
Μαριαμ· Ἰδου, ἡ δούλη κυρίου· γενοῖτο μοι  
Mary; lo, the handmaid of a lord; may it be done to me  
κατὰ τὸ ῥῆμα σου. Καὶ ἀπελθεν ἀπ' αὐτῆς ὁ  
according to the word of thee. And went from her the  
αγγέλους.  
messenger.

<sup>39</sup> Ἀναστὰσα δὲ Μαριαμ ἐν ταῖς ἡμέραις  
Arising and Mary in the days  
ταύταις, ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ  
those, she went into the hilly country with  
σπουδῆς, εἰς πόλιν Ἰουδα. <sup>40</sup> Καὶ εἰσηλθεν εἰς  
haste, into a city of Juda. And entered into  
τὸν οἶκον Ζαχαρίου, καὶ ἠσπασατο τὴν Ελισα-  
the house of Zacharias, and saluted the Elisa-  
βὲτ. <sup>41</sup> Καὶ ἐγένετο, ὥς ἤκουσεν ἡ Ελισαβὲτ  
beth. And it happened, as heard the Elisabeth

30 And the ANGEL said to her, "Fear not, Mary; for thou hast found Favor with God.

31 † And behold, thou wilt conceive, and bear a Son, and † thou shalt call his NAME † Jesus.

32 He will be great, and will be called a Son of the Most High; and † the Lord GOD will give him the THRONE of David his FA-  
THER;

33 and † he will reign over the HOUSE of Jacob to the AGES; and of his KING-  
DOM there will be no End."

34 Then Mary said to the ANGEL, "How can this be, since I know not a Man?"

35 And the ANGEL an-  
swering, said to her, † "Holy Spirit will come upon thee, and Power from the Most High will over-  
shadow thee; and there-  
fore that BEGOTTEN, BEING  
HOLY, will be called a Son  
of God.

36 And behold, Eliza-  
beth, thy KINSWOMAN,  
even she has conceived a  
Son in her Old age; and  
this is the sixth Month  
with HER who is CALLED  
barren.

37 † For \* No Declara-  
tion is impossible with  
God."

38 And Mary said, "Be-  
hold, the HANDMAID of  
the Lord! May it be done  
to me according to thy  
WORD." And the ANGEL  
departed from her.

39 And Mary arising in  
those DAYS, went to † the  
MOUNTAINOUS COUNTRY  
with haste, to a City of Ju-  
dah;

40 and entered into the  
HOUSE of Zachariah, and  
saluted ELIZABETH.

41 And when ELIZA-

\* VATICAN MANUSCRIPT.—37. of God No Declaration is.

† 31. See Note on Matt. i. 21.

† 31. Isa. vii. 14; Matt. i. 21.

† 31. Luke ii. 21.

οκxxxii. 11; Isa. ix. 6; xvi. 5; Jer. xxiii. 5; Acts ii. 20.

† 32. 2 Sam. vii. 11, 12; Psa

vii. 14, 27; Micah iv. 7; Heb. i. 8.

† 35. Matt. i. 20.

† 33. Isa. xxiv. 23; Dan. ii. 44;

xxxii. 17; Matt. xix. 26; Mark x. 27; Luke xviii. 27; Rom. iv. 21.

† 34. Gen. xviii. 14; Jer.

† 39. Josh. xx. 7.

xxi. 2-11.

τον ασπασμον της Μαρίας, εσκιρτησε το βρε-  
the salutation of the Mary, leaped the babe  
φος εν τη κοιλια αυτης· και πλησθη πνευματος  
in the womb of her; and was filled a spirit  
αγιου η Ελισαβετ, και ανεφωνησε φωνη μεγαλη  
of holy the Elisabeth, and she cried out with a voice great  
και ειπεν· 42 Ευλογημενη συ εν γυναιξι· και  
and said; Having been blessed thou among women; and  
ευλογημενος ο καρπος της κοιλιας σου. 43 Και  
having been blessed the fruit of the womb of thee. And  
ποθεν μοι τουτο, ινα ελθη η μητηρ του κυριου  
whence to me this, that should come the mother of the Lord  
μου προς με; 44 Ιδου γαρ, ως εγενετο η φωνη  
of me to me? Lo for, as came the voice  
του ασπασμου σου εις τα ωτα μου, εσκιρτησε  
of the salutation of thee into the ears of me, leaped  
το βρεφος εν αγαλλιασει εν τη κοιλια μου.  
the babe in exultation in the womb of me.  
45 Και μακαρια η πιστευσασα, οτι εσται τελειω-  
And happy she having believed, that shall be a fulfill-  
σις τοις λελαλημενοις αυτη παρα κυριου.  
ment to those having been told to her from a lord.

46 Και ειπε Μαριαμ· Μεγαλυνει η ψυχη μου  
And said Mary; magnifies the soul of me  
τον κυριον, 47 και ηγαλλιασε το πνευμα μου επι  
the Lord, and has exulted the spirit of me in  
τω θεω τω σωτηρι μου· 48 οτι επεβλεψεν επι  
the God the savior of me; for he looked upon  
την ταπεινωσιν της δουλης αυτου. Ιδου γαρ,  
the low state of the handmaid of himself. Lo for,  
απο του νυν μακαριουσι με πασαι αι γενειαι  
from the now will call happy me all the generations;  
49 οτι εποιησε μοι μεγαλεια ο δυνατος· και  
for has done to me great things the mighty one; and  
αγιον το ονομα αυτου, 50 και το ελεος αυτου  
holy the name of him, and the mercy of him  
εις γενεας γενεων τοις φοβουμενοις αυτον.  
to generations of generations to those fearing him.  
51 Εποιησε κρατος εν βραχιονι αυτου· διεσκορ-  
He has showed strength with arm of himself; he has  
πισεν υπερηφανους διανοια καρδιας αυτων.  
dispersed arrogant ones in thought of hearts of them.  
52 Καθειλε δυναστας απο θρονων, και υψωσε  
He has cast down mighty ones from thrones, and lifted up  
ταπεινους. 53 Πεινωντας ενεπλησεν αγαθων,  
humble ones. Hungering ones he filled of good things,  
και πλουτουντας εξαπεστειλε κενους. 54 Αντε-  
and being rich he sent away empty. He  
λαβετο Ισραηλ παιδος αυτου, μνησθηναι ελεους,  
aided Israel a child of himself, to remember mercy,  
55 (καθως ελαλησε προς τους πατερας ημων.)  
(as he spoke to the fathers of us.)

BETH heard the SALUTA-  
TION of MARY, the BABE  
leaped in her WOMB; and  
ELIZABETH was filled with  
holy Spirit.

42 And she exclaimed  
with a loud \* Voice, and  
said, "Blessed art thou  
among Women! and bles-  
sed is the FRUIT of thy  
WOMB!

43 But how happens  
this to me, that the MO-  
THER of my LORD should  
come to me?

44 For behold, when the  
VOICE of thy SALUTATION  
came to my EARS, the  
BABE leaped in my WOMB  
for Joy.

45 And happy SHE HAV-  
ING BELIEVED that there  
will be a Fulfillment of the  
WORDS SPOKEN to her by  
the Lord."

46 And Mary said, † "My  
SOUL extols the LORD,

47 and my SPIRIT ex-  
ults in GOD my SAVIOR;

48 because he kindly  
viewed the HUMBLE CON-  
DITION of his HANDMAID;  
for, behold! from THIS  
TIME † All GENERATIONS  
will pronounce me happy;

49 for the MIGHTY One  
has done Wonders for me;  
† and holy is his NAME;

50 † and his MERCY ex-  
tends to Generations of  
Generations of THOSE who  
FEAR him.

51 † He shows Strength  
† with his Arm; he dis-  
perses those Proud in the  
Thought of their Hearts.

52 † He casts down Po-  
tentates from Thrones, and  
raises up the lowly.

53 He fills the Hungry  
with good things, and the  
Rich he sends away empty.

54 He supports Israel,  
his own Child, remember-  
ing Mercy,

55 († as he spoke to our

\* VATICAN MANUSCRIPT.—42. Cry.

51. Grotius observes, that God's efficacy is represented by his finger, his great power by his hand, and his omnipotence by his arm. The plague of lice was the finger of God, Exod. vii. 16. The plagues in general were wrought by his hand, Exod. iii. 30. And the destruction of Pharaoh's host in the Red Sea, is called the act of his arm, Exod. xv. 16.

† 46. 1 Sam. ii. 1.

† 48. Luke xi. 27.

† 49. Psal. cxi. 9.

† 50. Psal. ciii.

17, 18. † 51. Psal. xeviii. 1.

† 52. 1 Sam. ii. 8; Psal. cxlii. 7.

† 55. Gen. xvii.

19; Psal. cxxxii. 11.

τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.  
to the Abraam and to the seed of him even to an age.

<sup>56</sup> Ἐμείνε δὲ Μαρίαμ συν αὐτῇ ὥσει μηνῶν τρεῖς.  
Abode and Mary with her about months three;

καὶ ὑπεστρέψεν εἰς τὸν οἶκον αὐτῆς.  
and returned to the house of her,

<sup>57</sup> Τῇ δὲ Ἐλισαβὲτ ἐπλησθῆ ὁ χρόνος τοῦ  
To the now Elisabeth was fulfilled the time of the  
τεκεῖν αὐτήν· καὶ ἐγεννήσεν υἱόν. <sup>58</sup> Καὶ ἤκου-  
to bear her; and she brought forth a son. And heard

σαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι  
the neighbors and the kindred of her, that

ἐμεγάλυνε κύριος τὸ ἐλεος αὐτοῦ μετ' αὐτῆς.  
had magnified a lord the mercy of himself towards her;

καὶ συνέχαιρον αὐτήν. <sup>59</sup> Καὶ ἐγένετο, ἐν τῇ  
and they rejoiced with her. And it came to pass, in the

ογδοῇ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον· καὶ  
eighth day they came to circumcise the little child; and

ἐκαλοῦν αὐτό, ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ,  
called it, after the name of the father of him,

Ζαχαρίαν. <sup>60</sup> Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ  
Zacharias. And answering the mother of him

εἶπεν· Οὐχί· ἀλλὰ κληθήσεται Ἰωάννης. <sup>61</sup> Καὶ  
said; No; but he shall be called John. And

εἶπον πρὸς αὐτήν· Ὅτι εὐδεὶς ἐστὶν ἐν τῇ  
they said to her; That no one is among the

συγγενεῖα σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ.  
kindred of thee, who is called to the name this.

<sup>62</sup> Ἐνενεύον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι  
They made sign then to the father of him, the what he would desire

καλεῖσθαι αὐτόν. <sup>63</sup> Καὶ αἰτήσας πινακίδιον,  
to be called him. And having requested a tablet,

ἐγράψε, λέγων· Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ.  
he wrote, saying: John is the name of him.

Καὶ ἐθαύμασαν πάντες. <sup>64</sup> Ἀνεφύχθη δὲ τὸ  
And they wondered all. Was opened and the

στόμα αὐτοῦ παραχρῆμα, καὶ ἡ γλῶσσα αὐτοῦ·  
mouth of him immediately, and the tongue of him;

καὶ ἐλάλει εὐλογῶν τὸν θεόν. <sup>65</sup> Καὶ ἐγένετο  
and he spoke blessing the God. And came

ἐπὶ πάντας φόβος τοὺς περιοικούντας αὐτούς·  
on all a fear those dwelling around them;

καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο  
and in whole the hilly-country of the Judea talked of throughout

πάντα τὰ ῥήματα ταῦτα. <sup>66</sup> Καὶ ἐθεντο πάντες  
all the things these. And placed all

οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες·  
those having heard in the hearts of themselves, saying;

FATHERS,) to ABRAHAM, and to his POSTERITY, even to the AGE."

<sup>56</sup> And Mary remained with her about three Months, and returned to her HOUSE.

<sup>57</sup> Now ELIZABETH'S TIME to be DELIVERED was fulfilled; and she brought forth a Son.

<sup>58</sup> And her NEIGHBORS and RELATIVES heard That the Lord had magnified his MERCY towards her; and they rejoiced with her.

<sup>59</sup> And, on † the EIGHTH Day, ‡ when they came to circumcise the CHILD, they were about to call him Zachariah, after the NAME of his FATHER;

<sup>60</sup> but his MOTHER interposing, said, "No; but ‡ he shall be called John."

<sup>61</sup> And they said to her, "There is no one among thy RELATIVES, who is called by this NAME."

<sup>62</sup> Then they asked his FATHER, by Signs, WHAT HE WISHED HIM TO BE CALLED.

<sup>63</sup> And requesting † a TABLET, he wrote, saying, ‡ "His NAME is John." And they all wondered,

<sup>64</sup> ‡ for his MOUTH was instantly opened, and his TONGUE loosed; and he spoke, praising God.

<sup>65</sup> And Fear came on ALL their NEIGHBORS. And All these THINGS were talked of through All the ‡ MOUNTAINOUS COUNTRY of JUDEA.

<sup>66</sup> And All THOSE HEARING, pondered them in their HEARTS, saying,

† 59. Not before that day, because the mother was unclean seven days, Lev. xii. 1, 2; and so was the child, by touching her, and therefore he was not then fit to be admitted into covenant. The law appointed no certain place in which circumcision was to be done, nor any certain person to perform it, and therefore it was sometimes done by women, Exod. iv. 25, and here in the house of Elizabeth, as appears by her presence at it, verse 60. The Jews did it sometimes in their schools, for the sake of the number of the witnesses. Then also they named the infant; because, when God instituted circumcision, he changed the names of Abraham and Sarah.—*Whitby*. Among the Jews, the child was named when it was circumcised, and ordinarily the name of the father was given to the first-born son.—*A. Clarke*. † 63. A thin board, made out of the pike-tree, smeared over with wax, was used among the ancients, as a writing-tablet.

† 50. Gen. xvii. 12; Lev. xii. 3.

† 60. ver. 13.

† 65. ver. 13.

† 64. ver.

20. ‡ 65. ver. 30.



Τι ἀρα τὸ παιδίον τούτο ἔσται; Καὶ χεὶρ  
What then the child this will be? And hand  
κυρίου ἦν μετ' αὐτοῦ.  
of Lord was with him.

67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλησθῆ  
And Zacharias the father of him was filled  
πνεύματος ἁγίου, καὶ προεφήτευσεν, λέγων·  
a spirit of holy, and prophesied, saying:

Εὐλογητός κυριος, ὁ θεὸς τοῦ Ἰσραὴλ· ὅτι  
Blessed Lord, the God of the Israel; for

ἐπεσκεψάτο καὶ ἐποίησεν λυτρώσιν τῷ λαῷ  
he has visited and wrought redemption to the people

αὐτοῦ, 69 καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν τῷ  
of himself, and raised up a horn of salvation to us in the

οίκῳ Δαυὶδ τοῦ παιδὸς αὐτοῦ· 70 (καθὼς ἐλάλησε  
house of David the servant of himself; (even as he spoke

διὰ στόματος τῶν ἁγίων, τῶν ἀπ' αἰῶνος,  
through mouth of the holy ones, of those from an age,

προφητῶν αὐτοῦ·) 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν,  
of prophets of himself;) a salvation from enemies of us,

καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς·  
and from hand of all those hating us:

72 ποιῆσαι ἐλεος μετὰ τῶν πατέρων ἡμῶν, καὶ  
to perform mercy with the fathers of us, and

μνησθῆναι διαθήκης ἁγίας αὐτοῦ, 73 ὅρκον, ὃν  
to remember covenant holy of himself, an oath, which

ᾠμοσε πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ  
he swore to Abraham the father of us, of the

δοῦναι ἡμῖν, 74 ἀφοβῶς, ἐκ χειρὸς τῶν ἐχθρῶν  
to give to us, without fear, from hand of the enemies

ἡμῶν ῥυσθέντας, λατρεῖν αὐτῷ 75 ἐν ὁσιότητι  
of us having been rescued, to worship him in holiness

καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ, πάσας τὰς  
and righteousness in presence of him, all the

ἡμέρας ἡμῶν. 76 Καὶ σὺ, παιδίον, προφήτης  
days of us. And thou, little child, a prophet

ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ \* [προ-  
of highest shalt be called; thou shalt go for before [face]

σωποῦ] κυρίου, ἑτοιμασαὶ ὁδοὺς αὐτοῦ, 77 τοῦ  
of a lord, to prepare ways of him, of the

δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ, ἐν ἀφε-  
to give knowledge of salvation to the people of him, in forgive-

σει ἁμαρτιῶν αὐτῶν, 78 διὰ σπλαγχνα ἐλεους  
ness of sins of them, on account of tender mercies

θεοῦ ἡμῶν, ἐν οἷς ἐπεσκεψάτο ἡμᾶς ἀνατολὴ ἐξ  
of God of us, by which he has visited us a rising from

ὑψους, 79 ἐπιφαναι τοῖς ἐν σκοτει καὶ σκιά  
on high, to shine to those in darkness and shade

"What then will this CHILD be?" \* And the Hand of the Lord was with him.

67 And Zachariah, his FATHER, was filled with holy Spirit, and prophesied, saying,

68 "Blessed be the Lord, the GOD of ISRAEL, because he has visited and wrought Redemption for his PEOPLE;

69 and † has raised up † a Horn of Salvation for us, in the \* House of David, his SERVANT;

70 († even as he spoke by the Mouth of THOSE HOLY ones, his Prophets of the Age;)

71 a Salvation from our Enemies, and from the Hand of ALL who HATE us;

72 to perform his Mercy with our FATHERS; and to remember his holy Covenant;

73 the Oath which he swore to Abraham, our FATHER,—

74 to permit us, being rescued from the Hand of our ENEMIES, fearlessly to worship him,

75 by Holiness and Righteousness in his sight, ALL our DAYS.

76 And thou, Child, wilt be called a Prophet of the Most High; for thou shalt go † before the Lord to prepare his Ways;

77 to impart a Knowledge of Salvation to his PEOPLE in the forgiveness of their Sins,

78 on account of the tender Compassions of our God, by which he has visited us; a Day-dawn from on high,

79 to Illuminate THOSE SITTING in Darkness and Death-shade; to DIRECT

\* VATICAN MANUSCRIPT.—66. For also the Hand. 69. the House of David. 76. face—omit.

† 69. A horn in Scripture is frequently a symbol of power or principality, and hence this expression will signify, a mighty Saviour, or Prince of Salvation.

‡ 63. Psa. xviii. 2; cxxxii. 17. † 70. Acts iii. 21; Rom. i. 2. † 73. Gen. xii. 3; xviii. 4; xxii. 16, 17; Heb. vi. 13, 17. † 76. Isa. xl. 3; Mal. iii. 1; iv. 5; Matt. xi. 10; ver. 17.

θανάτου καθήμενοις, του κατευθυναι τους ποδας  
of death sitting, of the to guide the feet  
ἡμῶν εἰς ὁδὸν εἰρήνης. <sup>80</sup> Το δὲ παιδίον ἤνυξαν,  
of us into a way of peace. The now little child grew,  
καὶ ἐκραταίουτο πνευματί· καὶ ἦν ἐν ταῖς ἐρη-  
and became strong in spirit; and was in the des-  
μοῖς, ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν  
erts, till day of manifestation of him to the  
Ἰσραὴλ.  
Israel.

ΚΕΦ. β'. 2.

<sup>1</sup> Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε  
It came to pass and in the days those, went forth  
δογμα παρὰ Καίσαρος Αὐγουστοῦ, ἀπογραφεσ-  
a decree from Cesar Augustus, to register  
θαι πᾶσαν τὴν οἰκουμένην. <sup>2</sup> (Αὕτη ἡ ἀπογραφὴ  
all the habitable. (This the registry  
πρῶτη ἐγένετο ἡγεμονευόντος τῆς Συρίας  
first was made being governor of the Syria  
Κυρηνίου.) <sup>3</sup> Καὶ ἐπορεύοντο πάντες ἀπογρα-  
Cyrrenius.) And they went all to be  
φεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. <sup>4</sup> Ἀνέβη  
registered, each into the his own city. Went up  
δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως  
and also Joseph from the Galilee, out of city  
Ναζαρεθ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυὶδ,  
Nazareth, into the Judea, into a city of David,  
ἣτις καλεῖται Βηθλεὲμ, (διὰ τὸ εἶναι αὐτὸν ἐξ  
which is called Bethlehem, (because he to be him of  
οἴκου καὶ πατρὸς Δαυὶδ,) <sup>5</sup> ἀπογραφασθαι συν-  
house and family of David,) to be registered with  
Μαριάμ τῇ μεμνηστευμένῃ αὐτῷ \* [γύναικι,]  
Mary the having been espoused to him [a wife,]  
οὐσῇ ἐγκυῶ. <sup>6</sup> Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς  
being with child. It happened but in the to be them  
ἐκεῖ, ἐπλησθῆσαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν.  
there were fulfilled the days of the to bear her.  
<sup>7</sup> Καὶ ἔτεκε τὸν υἱὸν αὐτῆς τοῦ πρωτοτοκόν,  
And she brought forth the son of her the first-born,  
καὶ ἐσπαργάνωσεν αὐτόν, καὶ ἀνεκλίνεν αὐτόν  
and swathed him, and laid him  
ἐν τῇ φάτνῃ· διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ  
in the manger; because not was to them a place in the  
καταλυματί.  
guest-chamber.

our FEET into the Way of Peace."

<sup>80</sup> Now the CHILD grew, and acquired strength of Mind; and he was in the DESERTS till the Day of his public appearance to ISRAEL.

CHAPTER II.

<sup>1</sup> Now it occurred in those DAYS, that an Edict went forth from Cesar Augustus, to register All the <sup>†</sup>HABITABLE.

<sup>2</sup> (<sup>†</sup>This \* was the first Registry of Quirinus, Governor of SYRIA.)

<sup>3</sup> And they all went to be registered, each into his own City.

<sup>4</sup> And Joseph also went up from GALILEE, out of the City of Nazareth, into the <sup>†</sup>City of David, which is called Bethlehem, (<sup>†</sup>because he was of the House and Family of David.)

<sup>5</sup> to be registered with Mary, <sup>†</sup>his BETROTHED, being pregnant.

<sup>6</sup> And it came to pass while they WERE there, the DAYS of her DELIVERY were accomplished.

<sup>7</sup> <sup>†</sup>And she brought forth her FIRST-BORN SON, and swathed him, and laid him in \* <sup>†</sup>a Manger; because there was no Place for them in the GUEST-CHAMBER.

\* VATICAN MSS.—2. This was the first Registry.

5. Wife—omit.

7. a Manger.

<sup>†</sup> 1. *Oikoumene* literally means the inhabited earth, and is applied in this place, by some recent translators, to the Roman Empire. But as no historian mentions a general census at this time, the meaning of the word must be restricted to the land of Judea, where this enrollment took place. *Oikoumene* is used by Luke in chap. xxi. 26, and Acts xi. 28, and applied in this restricted sense. <sup>†</sup> 7. Wetstein has shown from a multitude of instances, that *phatnee* means not merely the manger, but the whole stable. The room for guests being already full, Joseph and Mary retired to a more homely receptacle, called a *stabulum*, the middle of which afforded room for cattle, and the sides accommodation for persons. It was not properly a stable, but was formed for the convenient lodging of both men and cattle. Bishop Pearce, however, has a note on this verse, which is worthy of consideration. He says, "Upon the whole, it seems to me probable, that Mary was delivered in a *guest-chamber*, or *lodging-room*, (whether it were in a public house, or that of some friend, is not said,) in some chamber of a house, and not of a stable; and that then, for want of a bed in that *guest-chamber*, wherein to lay her Son Jesus, she made use of one of the *Eastern* mangers, made of coarse cloth, and fastened, like our seamen's hammocks, to some part of the chamber where she was; and there laid him, as having no other place for him. This afforded a circumstance by which the shepherds were directed to find him out, and distinguish this holy babe from all others. See verses 12, 16."

<sup>†</sup> 2. Acts v. 37.

<sup>†</sup> 4. 1 Sam. xvi. 1, 4; John vii. 42.

<sup>†</sup> 4. Matt. i. 16; Luke i.

27.

<sup>†</sup> 5. Matt. i. 18; Luke i. 27.

<sup>†</sup> 7. Matt. i. 25.

<sup>8</sup> Καὶ ποιμένες ἦσαν ἐν τῇ χωρᾷ τῇ αὐτῇ  
And shepherds were in the country the this  
ἀγρᾶν λύνοντες, καὶ φυλάσσοντες φυλάκας τῆς  
abiding in the fields, and keeping watches of the  
νυκτός ἐπὶ τὴν ποιμνὴν αὐτῶν. <sup>9</sup> Καὶ \* [ἰδού,]  
might over the flock of them. And [10,]  
ἄγγελος κυρίου ἐπέστη αὐτοῖς, καὶ δόξα κυρίου  
a messenger of a lord stood near to them, and glory of a lord  
περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον  
shone round them; and they feared a fear  
μεγαν. <sup>10</sup> Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ  
great. And said to them the messenger; Not  
φοβέσθε· ἰδού γὰρ, εὐαγγελίζομαι ὑμῖν χαρὰν  
fear you; lo for, I bring glad tidings to you a joy  
μεγάλην, ἥτις ἐστὶ παντὶ τῷ λαῷ. <sup>11</sup> ὅτι  
great, which shall be to all the people: that  
ἐτεχθῇ ὑμῖν σήμερον σωτὴρ, ὃς ἐστὶ Χριστὸς  
was born to you to-day a savior, who is anointed  
κυρίου, ἐν πόλει Δαυὶδ. <sup>12</sup> Καὶ τοῦτο ὑμῖν τὸ  
Lord, in city of David. And this to you the  
σημεῖον· Εὗρησέτε βρέφος ἐσπαργανωμένον  
sign; You shall find a babe having been swathed  
κειμένον ἐν φατνῇ. <sup>13</sup> Καὶ ἐξαίφνης ἐγένετο  
lying in a manger. And suddenly was  
σὺν τῷ ἀγγέλῳ πλῆθος στρατίας οὐρανοῦ,  
with the messenger a multitude of host of heaven,  
αἰνούντων τὸν θεόν, καὶ λεγόντων· <sup>14</sup> “ Δόξα  
praising the God, and saying; “ Glory  
ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ· ἐν ἀνθρώ-  
in highest heaven to God, and on earth peace; among men  
ποις εὐδοκία.”  
good will.”

<sup>15</sup> Καὶ ἐγένετο, ὥς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν  
And it came to pass, when went from them into the  
οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι, οἱ ποιμέ-  
heaven the messengers, and the men, the shep-  
νες, εἶπον πρὸς ἀλλήλους· Διελθώμεν δὴ ἕως  
herds, said to one another; We should go now to  
βηθλεὲμ, καὶ ἰδῶμεν τὸ ῥῆμα τοῦτο τὸ γεγονός,  
Bethlehem, and see the thing this the having been done,  
ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. <sup>16</sup> Καὶ ἦλθον  
which the Lord has made known to us. And they came  
σπεύσαντες, καὶ ἀνεύρον τὴν τε Μαριάμ καὶ τὸν  
having made haste, and they found the both Mary and the  
Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φατνῇ.  
Joseph, and the babe lying in the manger.  
<sup>17</sup> Ἰδόντες δὲ, διεγνώρισαν \* [περὶ] τοῦ ῥήματος  
Having seen and, they published [around] the declaration  
τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.  
that having been told to them concerning the little child this.  
<sup>18</sup> Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ  
And all those having heard wondered about  
τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς.  
those having been told by the shepherds to them.  
<sup>19</sup> Ἡ δὲ Μαριάμ πάντα συνετηρεῖ τὰ ῥήματα  
The but Mary all kept the words  
\* [ταῦτα,] συμβαλλούσα ἐν τῇ καρδίᾳ αὐτῆς.  
[these,] pondering in the heart of herself.

<sup>8</sup> And there were Shep-  
herds in THAT COUNTRY,  
residing in the fields, and  
keeping over their FLOCK  
the Watches of the NIGHT.  
<sup>9</sup> And an Angel of the  
Lord stood by them, and  
the Glory of the Lord shone  
round them; and they  
were greatly afraid.

<sup>10</sup> And the ANGEL said  
to them, “Fear not; for  
behold, I bring you glad  
tidings, † which will be a  
great Joy to All the PEOP-  
PLE;”

<sup>11</sup> † because To-day was  
born for you, in David’s  
City, a Savior, who is the  
Lord Messiah.

<sup>12</sup> And this will be a  
\* Sign to you; you will  
find a Babe swathed, lying  
in a Manger.”

<sup>13</sup> And suddenly there  
was with the ANGEL a  
Multitude of the heavenly  
Host, praising God, and  
saying,

<sup>14</sup> “Glory to God in the  
highest heavens, on Earth  
Peace, and among Men  
Good will.”

<sup>15</sup> Now it occurred,  
when the ANGELS departed  
from them to HEAVEN, the  
MEN, the SHEPHERDS, said  
to one another, “Let us  
go now to Bethlehem, and  
see this THING which has  
transpired, which the LORD  
has made known to us.”

<sup>16</sup> And they came in  
haste, and found both  
MARY and JOSEPH, and  
the BABE lying in the  
MANGER.

<sup>17</sup> And having seen it,  
they published THAT DEC-  
laration which had been  
SPOKEN to them about  
this CHILD.

<sup>18</sup> And All THOSE HAV-  
ING HEARD, wondered at  
the THINGS RELATED to  
them by the SHEPHERDS.

<sup>19</sup> But MARY kept All  
these words, pondering  
them in her HEART.

\* VATICAN MANUSCRIPT.—9. lo—omit. 12. Sign. 17. around—omit. 19. these—omit.

† 10. Gen. xii. 3; Psa. lxxii. 17; Jer. iv.

‡ 11. Isa. ix. 6.

**20** Και ὑπεστρεψαν οἱ ποιμένες δοξαζόντες και  
And returned the shepherds glorifying and  
αινούντες τον θεον ἐπὶ πασιν οἷς ἤκουσαν και  
praising the God for all which they had heard and  
εἶδον, καθὼς ἐλαληθη πρὸς αὐτοὺς.  
seen, even as it had been told to them.

**21** Και ὅτε ἐπλησθησαν ἡμέραι οκτώ του  
And when were fulfilled days eight of the  
περιτεμεῖν αὐτον, και ἐκλήθη το ὄνομα αὐτου  
to circumcise him, and he was called the name of him  
Ἰησους, το κληθεῖν ὑπο του ἀγγελου προ του  
Jesus, that being called by the messenger before of the  
συλληφθῆναι αὐτον ἐν τη κοιλίᾳ.  
was conceived him in the womb.

**22** Και ὅτε ἐπλησθησαν αἱ ἡμέραι του καθαρῆ-  
And when were fulfilled the days of the purifica-  
μου αὐτων, κατὰ τον νομον Μωσῆως, ἀνῆγαγον  
tion of them, according to the law of Moses, they brought  
αὐτον εἰς Ἱερουσαλὴμα, παραστήσαι τῷ κυρίῳ,  
him to Jerusalem, to present to the Lord;

**23** (καθὼς γεγραπται ἐν νομῷ κυρίου· “Ὅτι  
(as it is written in law of Lord; That  
πάν ἄρσεν διανοίγον μήτραν, ἅγιον τῷ κυρίῳ  
every male opening a womb, holy to the Lord  
κληθήσεται.”) **24** και του δουναι θυσιαν, κατὰ  
shall be called;”) and of the to offer a sacrifice, according to  
το εἰρημένον ἐν νομῷ κυρίου· “Ζευγος τρυγ-  
that having been said in law of Lord; “A pair of turtle  
νων, ἡ δυο νεοσσους περιστέρων.”  
doves, or two young pigeons.”

**25** Και ἰδου, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ὃς  
And lo, was a man in Jerusalem, to whom  
ὀνομα Συμεων· και ὁ ἄνθρωπος οὗτος δικαίος  
a name of Simeon; and the man this just  
και εὐλαβῆς, προσδεχόμενος παρακλήσιν του  
and pious, waiting for consolation of the  
Ἰσραὴλ. Και πνεῦμα ἡν ἅγιον ἐπ’ αὐτον· **26** και  
Israel. And a spirit was holy upon him; and

ἦν αὐτῷ κεχρηματισμένον ὑπο του πνευματος  
it was to him having been informed by the spirit  
του ἁγίου, μὴ ἰδεῖν θάνατον, πρὶν ἢ ἰδῇ  
of the holy, not to see death, before he should see  
τον Χριστον κυρίου. **27** Και ἦλθεν ἐν τῷ πνευ-  
the anointed of Lord. And he came by the spirit  
ματι εἰς το ἱερον· και ἐν τῷ εἰσαγαγεῖν τοὺς  
into the temple; and in the to bring the  
γονεῖς το παιδιον Ἰησουν, του ποιῆσαι αὐτοὺς  
parents the little child Jesus, of the to do them  
κατὰ το εἰθισμένον του νομου περι  
according to that having been instituted of the law concerning  
αὐτου· **28** και αὐτος ἐδέξατο αὐτο εἰς τὰς ἀγκα-  
him; also he took it into the arms  
λας αὐτου, και εὐλόγησε τον θεον, και εἶπε·  
of himself, and blessed the God, and said;

**20** And the SHEPHERDS  
returned, glorifying and  
praising God for all which  
they had heard and seen,  
even as it had been de-  
clared to them.

**21** † And when eight  
Days were ended, the  
[time] to CIRCUMCISE him,  
his NAME was called Jesus,  
THAT NAME given him by  
the ANGEL before his CON-  
CEPTION.

**22** † And when † the  
\* Days of her Purification  
were completed, according  
to the LAW of Moses, they  
carried him up to Jerusa-  
lem, to present him to the  
LORD;—

**23** (even as it is written  
in the Law of the Lord,  
that † “Every Male, being  
a first-born, shall be called  
holy to the Lord;”)

**24** and to OFFER a Sac-  
rifice, according to what is  
enjoined in \* the LAW of  
the Lord,—†† “A Pair of  
Turtle-doves, or Two  
Young Pigeons.”

**25** And behold, there  
was a Man in Jerusalem,  
whose Name was Simeon;  
and he was a righteous and  
pious MAN, expecting the  
Consolation of ISRAEL;  
and the holy Spirit was on  
him.

**26** And he was divinely  
informed by the HOLY  
SPIRIT, that he would not  
die, till he should see the  
Lord’s MESSIAH.

**27** And he came by the  
SPIRIT into the TEMPLE;  
and when the PARENTS  
BROUGHT IN the CHILD  
Jesus, † to DO according to  
the CUSTOM of the LAW  
concerning him,

**28** he also took him in  
his ARMS, and praised God,  
and said,

\* VATICAN MANUSCRIPT.—22. Days of her Purification.

24. the LAW of.

† 22. That is, *thirty-three* days after what was termed the seven days of her uncleanness—forty days in all; the time appointed by the law, after the birth of a male child. See Lev. xii. 2, 6. † 24. One for a burnt-offering, and the *other* for a sin-offering; See Lev. xii. 8. These were the offerings of the poorer Jewish mothers. † 27. To present him to the Lord, and then redeem him by paying *five shekels*, Num. xviii. 15, 16.

† 21. Luke i. 59. † 21. Matt. i. 25; Luke i. 81. † 22. Lev. xii. 2—6, † 23. Exod. xiii. 2; xxi. 20; xxxiv. 19; Num. iii. 13; viii. 17; xviii. 15. † 24. Lev. xii. 8.

29 **Νυν απολυεις τον δουλον σου, δεσποτα,**  
Now dost thou dismiss the servant of thee, O sovereign,  
**κατα το ρημα σου, εν ειρηνη.** 30 **οτι ειδον οι**  
according to the word of thee, in peace; for have seen the  
**οφθαλμοι μου το σωτηριον σου,** 31 **ο ητοιμα-**  
eyes of me the salvation of thee, which thou hast  
**σας κατα προσωπον παντων των λαων.** 32 **φως**  
prepared before face of all the people; a light  
**εις αποκαλυψιν εθνων, και δοξαν λαου σου**  
for a revelation of nations, and a glory of people of thee  
**Ισραηλ.** 33 **Και ην ο πατηρ αυτου και η μητηρ**  
Israel. And was the father of him and the mother  
**θαυμαζοντες επι τοις λαλουμενοις περι αυτου.**  
wondering at those being spoken about him.  
34 **Και ευλογησεν αυτους Συμεων, και ειπε προς**  
And blessed them Simeon, and said to  
**Μαριαμ την μητερα αυτου. Ιδου, ουτως κειται**  
Mary the mother of him; Lo, this is placed  
**εις πτωσιν και αναστασιν πολλων εν τω**  
for a fall and rising of many in the  
**Ισραηλ, και εις σημειον αντιλεγομενον.** 35 **(και**  
Israel, and for a sign being spoken against; (also  
**σου δε αυτης την ψυχην διελευσεται ρομφαια.)**  
of thee and of thyself the soul shall pierce through a sword;)  
**οπως αν αποκαλυφθωσιν εκ πολλων καρδιων**  
so that may be disclosed of many hearts  
**διαλογισμοι.**

reasonings.  
36 **Και ην Αννα προφητις, θυγατηρ Φανουηλ,**  
And was Anna a prophetess, a daughter of Phanuel,  
**εκ φυλης Ασηρ. αυτη προβεβηκυια εν ημεραις**  
of tribe of Asher; she having been advanced in days  
**πολλαις, (ησασα ετη μετα ανδρος επτα απο**  
many, having lived years with a husband seven from  
**της παρθενιας αυτης.)** 37 **και αυτη χηρα ως ετων**  
the virginity of herself; also she a widow about years  
**ογδοηκοντα τεσσαρων, η ουκ αφιστατο απο του**  
eighty four, who not withdrew from the  
**ιερου, νηστεια και δεησεσι λατρουσα νυκτα**  
temple, fastings and prayers serving night  
**και ημεραν.** 38 **Και αυτη, αυτη τη ωρα επισ-**  
and day. And she, this the hour stand-  
**τασα, ανθωμολογειτο τω κυριω, και ελαλει περι**  
ing by, acknowledged the Lord, and spoke about  
**αυτου πασι τοις προσδεχομενοις λυτρωσιν εν**  
him to all those looking for redemption in  
**Ιερουσαλημ.**

Jerusalem.  
39 **Και ως ετελεσαν απαντα τα κατα τον**  
And when they finished all the things according to the  
**νομον κυριου, υπεστρεψαν εις την Γαλιλαιαν,**  
law of Lord, they returned into the Galilee,  
**εις την πολιν αυτων, Ναζαρετ.** 40 **Το δε παιδιον**  
into the city of themselves, Nazareth. The and little child  
**ηυξανε, και εκραταιουτο \*** [πνευματι,] πληρου-  
grew, and was strengthened [in spirit,] being  
**μενον σοφιας και χαρις θεου ην επ' αυτο.**  
filled with wisdom; and favor of God was on it.

29 "Now, O sovereign Lord, dismiss thy SERVANT according to thy WORD, in Peace;

30 because my EYES have seen thy SALVATION,

31 which thou hast made ready in the Presence of All the PEOPLE;

32 † a Light of Nations for enlightenment, and a Glory of thy People Israel."

33 And his FATHER and MOTHER were wondering at the WORDS SPOKEN concerning him.

34 And Simeon blessed them, and said to Mary his MOTHER, "Behold, this child is destined for the † Fall and Rising of many in ISRAEL; and for † a Mark of contradiction;—

35 (and indeed, a Sword will pierce through the SOUL of Thee Thyself,) that the Reasonings of Many Hearts may be disclosed."

36 There was also a Prophetess, Anna, Daughter of Phanuel, of the tribe of Asher; she was far advanced in Age, having lived with \* a Husband seven Years from her VIRGINITY;

37 she was also a Widow \* about eighty-four Years, who departed not from the TEMPLE, but serving God † Night and Day with Fastings and Prayers.

38 And she standing by at THAT very time, praised \* God, and spoke of him to All THOSE EXPECTING † Deliverance in Jerusalem.

39 And when they had finished all things according to the LAW of the Lord, they returned to GALILEE, to their own City Nazareth.

40 † And the CHILD grew, and became strong, filled with Wisdom, and the Favor of God was on him.

\* VATICAN MANUSCRIPT.—36. a HUSBAND.  
spoke. 40. in Spirit—omit.

37. till eighty-four.

38. God, and

† 32. Isa. xlii. 6; xlix. 6; lx. 1; Acts xiii. 47; xxviii. 25.  
xli. 44; Rom. ix. 32; 1 Cor. i. 23, 24; 1 Pet. ii. 7, 8.  
xxvi. 7; 1 Tim. v. 5.

† 38. Luke xxiv. 21.

† 34. Heb. xii. 3.

† 40. Luke i. 80, ver. 52.

† 34. Isa. viii. 14; Matt.

† 37. Acts

<sup>41</sup> Και επορευοντο οι γονεις αυτου κατ' ετος εις  
And went the parents of him every year to  
Ιερουσαλημ τη εορτη του πασχα.  
Jerusalem of the feast of the passover.

<sup>42</sup> Και οτε εγενετο ετων δωδεκα, αναβαντων  
And when he was years twelve, having gone up  
αυτων \* [εις Ιεροσολυμα] κατα το εθος της  
of them [to Jerusalem] according to the custom of the  
εορτης. <sup>43</sup> και τελειωσαντων τας ημερας, εν  
feast; and having ended the days, in

τω υποστρεφειν αυτους, υπεμεινεν Ιησους ο  
the to return them, remained Jesus the  
παις εν Ιερουσαλημ· και ουκ εγνω Ιωσηφ και  
boy in Jerusalem; and not knew Joseph and  
η μητηρ αυτου. <sup>44</sup> Νομισαντες δε αυτον εν  
the mother of him. Having supposed and him in

τη συνοδια ειναι, ηλθον ημερας οδον, και  
the company to be, they went of a day a journey, and  
ενεζητουν αυτον εν τοις συγγενεσι και τοις  
they sought him among the kinsmen and the  
γνωστοις. <sup>45</sup> Και μη ευραντες, υπεστρεψαν  
acquaintances. And not finding, they returned

εις Ιερουσαλημ, ζητουντες αυτον. <sup>46</sup> Και  
to Jerusalem, seeking him. And

εγενετο, μεθ' ημερας τρεις ευρον αυτον εν τω  
it happened, after days three they found him in the  
ιερω καθεζομενον εν μεσω των διδασκαλων,  
temple sitting in middle of the teachers,

και ακουοντα αυτων, και επρωτωντα αυτους.  
and hearing of them, and asking them.

<sup>47</sup> Εξισταντο δε παντες \* [οι ακουοντες αυτου,]  
Were amazed and all [those hearing him,]

επι τη συνεσει και ταις αποκρισεσιν αυτου.  
upon the understanding and the answers of him.

<sup>48</sup> Και ιδοντες αυτον, εξεπλαγησαν· και προς  
And seeing him, they were amazed; and to

αυτον η μητηρ αυτου ειπε· Τεκνον, τι ποιη-  
him the mother of him said; O child, why hast thou  
σας ημιν ουτως; ιδου, ο πατηρ σου καγω  
done to us thus? lo, the father of thee and I

οδυνωμενοι εζητουμεν σε. <sup>49</sup> Και ειπε προς  
being in distress have sought thee. And he said to

αυτους· Τι οτι εζητετε με; ουκ ηδειτε,  
them; Why for did you seek me? not know you,

οτι εν τοις του πατρος μου δει ειναι με; <sup>50</sup> Και  
that in the of the father of me must to be me? And

αυτοι ου συνηκαν το ρημα, ο ελαλησεν αυτοις.  
they not understood the word, which he spoke to them.

<sup>51</sup> Και κατεβη μετ' αυτων, και ηλθεν εις Ναζα-  
And he went down with them, and came into Naza-

ρεθ· και ην υποτασσομενος αυτοις. Και η  
reth; and was being subject to them. And the

41 And his PARENTS went yearly to Jerusalem to the † FEAST of the PASS-OVER.

42 And when he was twelve Years old, † they went up according to the CUSTOM of the FEAST.

43 And having † completed the DAYS, on their RETURN, Jesus, the YOUTH, remained in Jerusalem. And \* his PARENTS knew it not.

44 And supposing him to be in the COMPANY, they went a Day's Journey; and they sought him, among their RELATIVES and AC-QUAINTANCES.

45 But not finding him, they returned to Jerusa-lem, seeking him.

46 And it happened, after three Days they found him in the TEMPLE, sitting in † the Midst of the TEACHERS, both hear- ing them, and asking them questions.

47 And ALL were as- tonished at his INTELLI- GENCE and REPLIES.

48 And seeing him, they were amazed; and his MO- THER said to him, "Child, why hast thou done thus to us? behold thy FATHER and I \* seek thee sorrow- ing."

49 And he said to them, "Why did you seek me? Did you not know that I must be in † the [COURTS] of my FATHER?"

50 And they did not understand the WORD which he spoke to them.

51 And he went down with them, and came to Nazareth, and was subject to them. And his MOTHER

\* VATICAN MANUSCRIPT.—42. to Jerusalem—omit. 43. his PARENTS knew, 47. those bearing him—omit. 48. seek thee.

† 42. All the males were required to attend at the three festivals at Jerusalem; and fe- males, though not commanded, yet used often to attend, especially at the Passover. Child- ren were excused; but the Rabbinical writers say, that the above obligation was thought binding at twelve years of age. † 43. That is, been there eight days, of which the feast of the Passover was one, and the rest were the seven days of unleavened bread. † 46. They sat on benches in a half circle, and their scholars at their feet, Acts xxii. 3. † 49. In the courts or house of my Father, is now generally admitted as correct. A similar ellipsis occurs in Mark v. 35, and Acts xvi. 40.

‡ 41. Exod. xxiii. 15, 17; xxxiv. 23; Deut. xvi. 1, 16.

μητηρ αυτου διετηρει παντα τα ρηματα ταυτα  
mother of him treasured all the words these  
εν τη καρδια αυτης. <sup>52</sup> Και Ιησους προεκοπτε  
in the heart of herself. And Jesus advanced  
σοφια, και ηλικια, και χαριτι παρα θεω και  
in wisdom, and in vigor, and in favor with God and  
ανθρωποις.  
men.

ΚΕΦ. γ'. 3.

<sup>1</sup> Εν ετει δε πεντεκαιδεκατη της ηγεμονιας  
In year now fifteenth of the government  
Τιβεριου Καισαρος, ηγεμονευοντος Ποντιου Πι-  
of Tiberias Cesar, being governor Pontius Pi-  
λατου της Ιουδαιας, και τετραρχουντος της  
late of the Judea, and being tetrarch of the  
Γαλιλαιας Ηρωδου, Φιλιππου δε του αδελφου  
Galilee Herod, Philip and the brother  
αυτου τετραρχουντος της Ιτουραιας και Τραχω-  
of him being tetrarch of the Ituria and Trach-  
νιτιδος χωρας, και Λυσανιου της Αβιληνης  
nitis region, and Lysanias of the Abilene  
τετραρχουντος, <sup>2</sup> επι αρχιερεως Αννα και Κα-  
being tetrarch, under high priests Annas and Cai-  
αφα, εγενετο ρημα θεου επι Ιωαννην, τον  
aphas, came a word of God to John, the  
Ζαχαριου νιον, εν τη ερημω. <sup>3</sup> Και ηλθεν εις  
of Zacharias son, in the desert. And he went into  
πασαν την περιχωρον του Ιορδανου, κηρυσσαν  
all the country about the Jordan preaching  
βαπτισμα μετανοιας εις αφεσιν αμαρτιων. <sup>4</sup> Ως  
a dipping of reformation into a forgiveness of sins; as  
γεγραπται εν βιβλω λωγων Ησαιου του προ-  
it is written in a book of words of Esaias the pro-  
φητου, \* [λεγοντες.] "Φωνη βοωντος εν τη  
phet, [saying:] "A voice crying in the  
ερημω. Ετοιμασατε την οδον κυριου, ευθειας  
desert; Make you ready the way of a lord, straight  
ποιειτε τας τριβους αυτου. <sup>5</sup> Πασα φαραγξ  
make you the beaten tracks of him; Every ravine  
πληρωθησεται, και παν ορος και βουνος ταπει-  
shall be filled up, and every mountain and hill shall be  
νωθησεται, και εσται τα σκολια εις ευθειαν,  
made low; and shall be the crooked into straight,  
και αι τραχειαι εις οδους λειας. <sup>6</sup> και οψεται  
and the rough into ways smooth; and shall see  
πασα σαρχ το σωτηριον του θεου." <sup>7</sup> Ελεγεν  
all flesh the salvation of the God." He said  
ουν τοις εκπορευομενοις οχλοις βαπτισθηναι υπ'  
then to those coming out of crowds to be dipped by  
αυτου. Γεννηματα εχιδνων, τις υπεδειξεν υμιν  
him; O broods of venomous serpents, who pointed out to you

kept All \*these THINGS in  
her HEART.

<sup>52</sup> † And Jesus advanced  
\*in WISDOM, and in Man-  
liness, and in Favor with  
God and Men.

CHAPTER III.

<sup>1</sup> Now in the fifteenth  
Year of the GOVERNMENT  
of Tiberius Cesar, Pontius  
Pilate being Governor of  
JUDEA, and Herod tet-  
rarch of GALILEE, and  
Philip his BROTHER tet-  
rarch of ITUREA, and the  
Province of Trachonitis,  
and Lysanias, the tetrarch  
of ABILENE,

<sup>2</sup> † in the \* High-priest-  
hood of † Annas, and Cai-  
aphas, a Command from  
God came to John, the  
SON of Zachariah, in the  
DESERT.

<sup>3</sup> † And he went into All  
the adjacent \*Country of  
the JORDAN, publishing an  
Immersion of Reformation  
† for Forgiveness of Sins.

<sup>4</sup> As it is written in the  
Book of the Words of  
Isaiah, the PROPHET; † "A  
"Voice proclaiming in the  
"DESERT, Prepare the WAY  
"for the Lord, make the  
"HIGHWAYS straight for  
"him.

<sup>5</sup> "Every Ravine shall  
"be filled up, and Every  
"Mountain and Hill shall  
"be made low; and the  
"CROOKED roads shall be-  
"come straight, and the  
"ROUGH Ways smooth;

<sup>6</sup> † "and All Flesh shall  
"see the SALVATION of  
"God."

<sup>7</sup> Then he said to the  
CROWDS COMING FORTH  
to be immersed by him,  
† "O Progeny of Vipers!  
who admonished you to fly

\* VATICAN MANUSCRIPT.—51. the SAYINGS.  
priest. 3. Country. 4. saying—omit.

52. in WISDOM and.

2. High-

† 2. Doddridge says, "I cannot suppose, as some have done, that Annas was high-priest the former part of this year, and Caiaphas the latter; much less that Luke knew so little of the Jewish constitution, as to suppose there could be two high-priests properly so called. The easiest solution is, that one was the high-priest, and the other his sagan or deputy, so that the title might, with a very pardonable liberty, be applied to both."

† 52. 1 Sam. ii. 26; ver. 40. † 2. John xi. 40, 51; xviii. 13; Acts iv. 6. † 3. Matt. iii. 1; Mark i. 4. † 3. Luke i. 77. † 4. Isa. xl. 3; Matt. iii. 3; Mark i. 3; John i. 23, † 6. Psa. xlviii. 3; Isa. lii. 10; Luke ii. 10. † 7. Matt. iii. 7.

φυγειν απο της μελλουσης οργης; <sup>8</sup> Ποιησατε  
to flee from the coming wrath? Bring forth  
ουν καρπους αξιους της μετανοιας· και μη  
then fruits worthy of the reformation; and not  
αρχησθε λεγειν εν εαυτοις· Πατερα εχομεν τον  
you should begin to say in yourselves; A father we have the  
Αβρααμ. Λεγω γαρ υμιν, οτι δυναται ο θεος  
Abraam. I say for to you, that is able the God  
εκ των λιθων τουτων εγειραι τεκνα τω Αβρααμ.  
out of the stones of these to raise up children to the Abraam.  
<sup>9</sup> Ηδη δε και η αξινη προς την ριζαν των δενδρων  
Now and even the axe to the root of the trees  
κειται· παν ουν δενδρον μη ποιουν παρπον  
is placed; every therefore tree not bearing fruit  
καλον, εκκοπτεται, και εις πυρ βαλλεται.  
good, is cut down, and into a fire is cast.  
<sup>10</sup> Και επηρωτων αυτον οι οχλοι, λεγοντες· Τι  
And asked him the crowds, saying; What  
ουν ποιησομεν; <sup>11</sup> Αποκριθεις δε λεγει αυτοις·  
then should we do? Answering and he says to them;  
Ο εχων δυο χιτωνας, μεταδοτω τω μη εχοντι·  
He having two tunics, let him share with the not having;  
και ο εχων βρωματα, ομοιως ποιειτω.  
and he having meats, in like manner let him do.  
<sup>12</sup> Ηλθον δε και τελωναι βαπτισθηναι, και  
Came and also tax-gatherers to be dipped, and  
ειπον προς αυτον· Διδασκαλε, τι ποιησομεν;  
said to him; O teacher, what should we do?  
<sup>13</sup> Ο δε ειπε προς αυτους· Μηδεν πλεον παρα  
He and said to them; Nothing more from  
το διατεταγμενον υμιν πρassετε. <sup>14</sup> Επηρωτων  
that having been appointed to you collect you. Asked  
δε αυτον και στρατευομενοι, λεγοντες· Και  
and him also soldiers, saying; And  
ημεις τι ποιησομεν; Και ειπε προς αυτους·  
we what should we do? And he said to them;  
Μηδεν διασεισσετε, μηδε συκοφαντησητε· και  
No one may you extort from, neither may you accuse wrongfully; and  
αρκεισθε τοις οψωνιοις υμων.  
be you content with the wages of you.  
<sup>15</sup> Προσδοκωντος δε του λαου, και διαλογιζο-  
Expecting and of the people, and reason-  
μενων παντων εν ταις καρδιαις αυτων περι του  
ing all in the hearts of them about the  
Ιωαννου, μηποτε αυτος ειη ο Χριστος, <sup>16</sup> απεκ-  
John, whether he were the Anointed, an-  
ρινατο ο Ιωαννης απασι, λεγων· Εγω μεν  
swered the John to all, saying; I indeed  
ιδατι βαπτισω υμας· ερχεται δε ο ισχυροτερος  
in water dip you; comes but the mightier  
μου, ου ουκ ειμι ικανος λυσαι τον ιμαντα των  
of me, of whom not I am worthy to loose the strap of the  
υποδηματων αυτου· αυτος υμας βαπτισει εν  
sandals of him; he you will dip in  
πνευματι αγιω και πυρι. <sup>17</sup> Ου το πτυον  
spirit holy and fire. Of whom the winnowing shovel  
εν τη χειρι αυτου, και διακαθαριει την  
in the hand of him, and he will thoroughly cleanse the

from the APPROACHING VENGEANCE?

<sup>8</sup> Produce, therefore, Fruits worthy of REFORMATION; and begin not to say among yourselves, 'We have a Father—ABRAHAM;' for I assure you, That GOD is able from these STONES to raise up CHILDREN to ABRAHAM.

<sup>9</sup> And even now the AXE lies at the ROOT of the TREES; † Every Tree, therefore, not bearing good Fruit is cut down, and cast into the Fire."

<sup>10</sup> And the CROWDS asked him, saying, "What then should we do?"

<sup>11</sup> He \*answered and said to them, † "Let HIM who HAS Two Coats give to HIM who HAS none; and let HIM who HAS Food do the same."

<sup>12</sup> † And Tribute-takers, also, came to be immersed, and said to him, "Teacher, what should we do?"

<sup>13</sup> And HE said to them, "Collect nothing more than WHAT IS APPOINTED for you."

<sup>14</sup> And Soldiers, also, asked him, \* "What also should we do?" And he said to them, "Oppress, and falsely accuse, No one; and be satisfied with your WAGES."

<sup>15</sup> And the PEOPLE were waiting, and all were reasoning in their HEARTS concerning JOHN, whether he were not the MESSIAH;

<sup>16</sup> JOHN answered all, saying, † "I indeed immerse you in Water; but a MIGHTIER than I is coming, for whom I am not fit to untie the STRAP of his SANDALS; he will immerse you in holy Spirit and Fire.

<sup>17</sup> Whose WINNOWING SHOVEL in his HAND will effectually cleanse his

\* VATICAN MANUSCRIPT.—11. answered and said.

14. What also should we do?

† 9. Matt. vii. 19.

† 11. Luke xi. 41; 2 Cor. viii. 14; James ii. 15, 16; 1 John iii. 17

iv. 20. † 12. Matt. xxi. 32; Luke vii. 29.

† 16. Matt. iii. 11; Mark i. 7, 8.



ἄλωνα αὐτοῦ· καὶ συναξει τὸν σιτὸν εἰς τὴν  
 floor of him: and he will gather the wheat into the  
 αποθηκὴν αὐτοῦ, τὸ δὲ ἀχυρὸν κατακαύσει πυρὶ  
 storehouse of himself, the but chaff he will burn up in fire  
 ἀσβεστοῦ. <sup>18</sup> Πολλὰ μὲν οὖν καὶ ἕτερα  
 inextinguishable. Many indeed then also other things  
 παρακαλῶν εὐηγγελίζετο τὸν λαόν. <sup>19</sup> Ὁ δὲ  
 exhorting he preached glad tidings the people. The but  
 Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ  
 Herod the tetrarch, being reproved by him  
 περὶ Ἡρωδίας τῆς γυναίκος τοῦ ἀδελφοῦ  
 about Herodias of the wife of the brother  
 αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ  
 of him, and about all of which had done evils the  
 Ἡρώδης, <sup>20</sup> προσεθηκε καὶ τούτο ἐπὶ πᾶσι, καὶ  
 Herod, added also this to all, and  
 κατεκλείσκει τὸν Ἰωάννην ἐν τῇ φυλακῇ.  
 shut up the John in the prison.

<sup>21</sup> Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τοῦ  
 It occurred and in the to have been dipped all the  
 λαοῦ, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχο-  
 people, and Jesus having been dipped and pray-  
 μένου, ἀνεφύχθη τὸν οὐρανόν, <sup>22</sup> καὶ καταβη-  
 ing, to have been opened the heaven, and to des-  
 ναί το πνεῦμα τὸ ἅγιον σωματικῶς εἶδει, ὥσει  
 send the spirit the holy in a bodily form, like  
 περιστέρα, ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ  
 a dove, upon him, and a voice out of heaven  
 γενέσθαι, \* [λεγουσαν]· “Σὺ εἶ ὁ υἱὸς μου ὁ  
 to have come, [saying;] “Thou art the son of me the  
 ἀγαπητός, ἐν σοὶ ἠδύοκῃσα.”  
 beloved, in thee I delight.

<sup>23</sup> Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὥσει ἐτῶν τριακοντα,  
 And he was the Jesus about years thirty,  
 ἀρχόμενος, ὡς ἐνομιζέτο, υἱὸς Ἰωσήφ, τοῦ  
 beginning, being, as was allowed, a son of Joseph, of the  
 Ἡλὶ, <sup>24</sup> τοῦ Ματθαί, τοῦ Λευὶ, τοῦ Μελχί,  
 Heli, of the Matthat, of the Levi, of the Melchi,  
 τοῦ Ἰαννα, τοῦ Ἰωσήφ, <sup>25</sup> τοῦ Ματθαίου, τοῦ  
 of the Janna, of the Joseph, of the Mattathias, of the  
 Ἀμὼς, τοῦ Ναουμ, τοῦ Ἐσλὶ, τοῦ Ναγγαί, <sup>26</sup> τοῦ  
 Amos, of the Naoum, of the Esli, of the Naggai, of the  
 Μααθ, τοῦ Ματθαίου, τοῦ Σεμεὶ, τοῦ Ἰωσήφ,  
 Maath, of the Mattathias, of the Semei, of the Joseph,  
 τοῦ Ἰουδα, <sup>27</sup> τοῦ Ἰωάννα, τοῦ Ῥησα, τοῦ Ζορο-  
 of the Juda, of the Joanna, of the Rhesa, of the Zoro-  
 βαβελ,  
 babel,

\* THRESHING-FLOOR; † he will gather the WHEAT into his GRANARY, but the CHAFF he will consume with an inextinguishable Fire.”

18 And exhorting many other things, he proclaimed glad tidings to the PEOPLE.

19 † But HEROD the TETRARCH being reproved by him on account of Herodias, his BROTHER'S WIFE, and about all the Crimes which Herod had done,

20 added also this to all, —he shut up John in \* Prison.

21 And it occurred, when All the PEOPLE were IMMERSED, † Jesus also having been immersed, and praying, the HEAVEN was opened,

22 and the HOLY SPIRIT, in a Bodily Form like a Dove, descended upon him, and there came a Voice from Heaven, saying, “Thou art my SON, the BELOVED; in thee I delight.”

23 And he, JESUS, was about † thirty years old, when he began [his work,] being, † as was allowed, a \* Son of JOSEPH, the † son of ELI,

24 the son of MATTHAI, the son of LEVI, the son of MELCHI, the son of JANNAI, the son of JOSEPH,

25 the son of MATTA-THIAH, the son of AMOS the son of NAHUM, the son of ESLI, the son of NAGGAI,

26 the son of MAATH, the son of MATTATHIAH, the son of SHIMEI, the son of JOSEPH, the son of JU-DAH,

27 the son of JOHANAH, the son of RESA, the son of ZERUBBABEL, the son

\* VATICAN MANUSCRIPT.—17. to thoroughly cleanse his THRESHING-FLOOR, and to gather. 20. Prison. 22. saying—omit. 23. a Son (as was allowed) of JOSEPH.

† 23. or son-in-law of Eli, the father of Mary. Luke gives Mary's ancestry, and Matthew that of Joseph. See Appendix.

† 17. Micah vi. 13; Matt. xiii. 30. † 19. Matt. xiv. 3; Mark vi. 17. † 21. Mat. iii. 13; Mark i. 9; John i. 32. † 23. See Num. iv. 3, 35, 39, 43, 47. † 23. Mat. xiii. 55; John vi. 42.

του Σαλαθιηλ, του Νηρι, <sup>28</sup> του Μελχι, του  
of the Salathiel, of the Neri, of the Melchi, of the

Αδδι, του Κωσαμ, του Ελμωδαμ, του Ηρ, <sup>29</sup> του  
Addi, of the Cosam, of the Elmodam, of the Er, of the

Ιωση, του Ελιεζερ, του Ιωρειμ, του Ματθατ,  
Jose, of the Eliezer, of the Jorem, of the Matthat,

του Λευι, <sup>30</sup> του Συμεων, του Ιουδα, του Ιωσηφ,  
of the Levi, of the Simeon, of the Juda, of the Joseph,

του Ιωнан, του Ελιακειμ, <sup>31</sup> του Μελεα, του  
of the Jonan, of the Eliakim, of the Melea, of the

Μαιναν, του Ματταθα,  
Mainan, of the Mattatha,

του Ναθαν, του Δαυιδ, <sup>32</sup> του Ιεσσαί, του  
of the Nathan, of the David, of the Jesse, of the

Οβηδ, του Βοοζ, του Σαλμων, του Ναασσων,  
Obed, of the Booz, of the Salmon, of the Naasson,

<sup>33</sup> του Αμιναδαβ, του Αραμ, του Εσρωμ, του  
of the Aminadab, of the Aram, of the Esrom, of the

Φαρες, του Ιουδα, <sup>34</sup> του Ιακωβ, του Ισαακ,  
Phares, of the Juda, of the Jacob, of the Israel,

του Αβρααμ, του Θαρα, του Ναχωρ, <sup>35</sup> του  
of the Abraam, of the Thara, of the Nachor, of the

Σερουχ, του Ραγαν, του Φαλεκ, του Εβερ, του  
Seruch, of the Ragau, of the Phalec, of the Eber, of the

Σαλα, <sup>36</sup> του Καϊναν, του Αρφαξαδ, του Σημ,  
Sala, of the Cainan, of the Arphaxad, of the Sem,

του Νωε, του Λαμεχ, <sup>37</sup> του Μαθουσαλα, του  
of the Noe, of the Lamech, of the Mathusala, of the

Ενωχ, του Ιρεδ, του Μαλελεηλ, του Καϊναν,  
Enoch, of the Jared, of the Maleleel, of the Cainan,

<sup>38</sup> του Ενωσ, του Σηθ, του Αδαμ, του θεου.  
of the Enos, of the Seth, of the Adam, of the God.

#### ΚΕΦ. Δ'. 4.

<sup>1</sup> Ἰησοῦς δε πνευματος ἁγίου πληρης ὑπεσ-  
Jesus and spirit of holy full re-

τρεψεν απο του Ιορδανου· και ηγετο εν τῷ  
turned from the Jordan; and was led about by the

πνευματι εις την ερημον, <sup>2</sup> ἡμερας τεσσαρακοντα  
spirit into the desert, days forty

πειραζομενος ὑπο του διαβολου. Και ουκ  
being tempted by the accuser. And not

εφαγεν ουδεν εν ταις ἡμεραις ἐκειναις· και  
he ate nothing in the days those; and

συντελεσθεισων αυτων, \* [ὕστερον] επεινασε.  
being ended of them, [afterwards] he was hungry.

of SALATHIEL, the son of NERI,

<sup>28</sup> the son of MALCHI, the son of ADDI, the son of KOSAM, the son of ALMODAM, the son of ER,

<sup>29</sup> the son of Joses, the son of ELIEZER, the son of JORAM, the son of MATTATH, the son of LEVI,

<sup>30</sup> the son of SIMEON, the son of JUDAH, the son of JOSEPH, the son of JONAN, the son of ELIAKIM,

<sup>31</sup> the son of MELIAH, the son of MATTATHAH, the son of NATHAN, the son of DAVID,

<sup>32</sup> the son of JESSE, the son of OBED, the son of BOAZ, the son of SALMON, the son of NAHSHON,

<sup>33</sup> the son of AMMINADAB, the son of RAM, the son of HEZRON, the son of PHAREZ, the son of JUDAH,

<sup>34</sup> the son of JACOB, the son of ISAAC, the son of ABRAHAM, the son of TERAH, the son of NAHOR,

<sup>35</sup> the son of SERUG, the son of REU, the son of PELEG, the son of EBER, the son of SALAH,

<sup>36</sup> the son of CAINAN, the son of ARPHAXAD, the son of SHEM, the son of NOAH, the son of LAMECH,

<sup>37</sup> the son of METHUSELAN, the son of ENOCH, the son of JARED, the son of MAHALALEEL, the son of CAINAN,

<sup>38</sup> the son of ENOS, the son of SETH, the son of ADAM, the son of GOD.

#### CHAPTER IV.

<sup>1</sup> And † Jesus, full of holy Spirit, returned from the JORDAN, and was carried about by the SPIRIT \* in the DESERT

<sup>2</sup> forty Days, being tempted by the ENEMY. † And he ate nothing in those DAYS; and when they were completed, he was hungry.

\* VATICAN MANUSCRIPT.—1. in the DESERT.

2. afterwards—omit.

† 1. Matt. iv. 1. Mark i. 12.

† 2. Exod. xxxiv. 28; 1 Kings xix. 8.

Και εἶπεν αὐτῷ ὁ διαβολὸς· Εἰ υἱὸς εἶ τοῦ  
And said to him the accuser: If ason thou art of the  
θεοῦ, εἰπε τῇ λίθῳ τούτῳ, ἵνα γενηται ἄρτος.  
God, say to the stone this, that it may become a loaf.

<sup>4</sup> Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτόν, \* [λεγων·]  
And answered Jesus to him, [saying;]  
Γεγραπται· “Ὅτι οὐκ ἐπ’ ἄρτι μόνῳ ζῆσεται  
It is written; That not on bread alone shall live  
ὁ ἄνθρωπος, \* [ἀλλ’ ἐπὶ παντὶ ῥηματι θεοῦ.”]  
the man, [but on every word of God.”]

<sup>5</sup> Καὶ ἀναγαγὼν αὐτόν ὁ διαβολὸς εἰς ὄρος  
And having led up him the accuser into mountain  
δψηλόν, ἐδείξεν αὐτῷ πάσας τὰς βασιλείας τῆς  
high, he showed to him all the kingdoms of the  
οικοουμένης ἐν στιγμῇ χρόνου. <sup>6</sup> Καὶ εἶπεν  
habitable in a moment of time. And said

αὐτῷ ὁ διαβολὸς· Σοὶ δώσω τὴν ἐξουσίαν ταυ-  
to him the accuser; To thee I will give the authority this  
τὴν ἅπασαν, καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ  
all, and the glory of them; that to me  
παρεδεδόται, καὶ ὃ ἐὰν θελω, δίδωμι αὐτήν·  
it has been prepared, and to whoever I will, I give her;

<sup>7</sup> συ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται  
thou then if thou wilt do homage before me, shall be  
σου πάντα. <sup>8</sup> Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ  
to thee all. And answering to him said the

Ἰησοῦς· Γεγραπται· “Προσκυνήσεις κυρίῳ τῷ  
Jesus; It is written; “Thou shalt worship a lord the  
θεῷ σου, καὶ αὐτῷ μόνῳ λατρεύσεις.”  
God of thee, and to him alone thou shalt render service.”

<sup>9</sup> Καὶ ἤγαγεν αὐτόν εἰς Ἱερουσαλὴμ, καὶ  
And he brought him to Jerusalem, and  
ἐστῆσεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ· καὶ  
placed him on the wing of the temple; and  
εἶπεν αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σε αὐτόν  
said to him; If ason thou art of the God, cast thyself

ἐντευθεν κατῶ· <sup>10</sup> γεγραπται γὰρ· “Ὅτι τοῖς  
from this place down; it is written for; That to the  
ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σου, τοῦ δια-  
messengers of himself he will give charge concerning thee, of the to

φυλάξαι σε· <sup>11</sup> καὶ ὅτι ἐπὶ χειρῶν αρουσι σε,  
guard thee; and that on hands they shall bear thee,  
μηποτέ προσκοψῇς πρὸς λίθον τοῦ ποδὸς σου.”  
lest thou shouldst strike against a stone the foot of thee.”

<sup>12</sup> Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς· “Ὅτι  
And answering said to him the Jesus; That  
εἰρηται· “Οὐκ ἐκπειράσεις κυρίῳ τῷ θεῷ  
it is said; “Not thou shalt tempt a lord the God  
σου.”  
of thee.”

<sup>13</sup> Καὶ συντελέσας πάντα πειρασμόν ὁ διαβο-  
And having ended every temptation the accu-  
λος, ἀπῆλθεν ἀπ’ αὐτοῦ ἀχρι καιροῦ. <sup>14</sup> Καὶ  
ser, departed from him for a season. And

<sup>3</sup> And the ENEMY said to him, “If thou art a Son of GOD, command this STONE to become Bread.”

<sup>4</sup> And \*JESUS answered him, “It is written, † ‘MAN shall not live on Bread only.’”

<sup>5</sup> And \*taking him up, he showed him A<sup>1</sup> the KINGDOMS of the HABITABLE in a Moment of Time.

<sup>6</sup> And the ENEMY said to him, “I will give Thee All this AUTHORITY, and the GLORY of these; † For it has been delivered to me, and I give it to whom I please.

<sup>7</sup> If, then, thou wilt render homage before me, all shall be thine.”

<sup>8</sup> And \*JESUS answering said, to him, † “It is written, ‘Thou shalt worship the Lord thy God, and Him only shalt thou serve.’”

<sup>9</sup> † And he brought him to Jerusalem, and placed him on the † BAT- TLEMENT of the TEMPLE, and said to him, “If thou art a Son of GOD, cast thyself down from this place;

<sup>10</sup> for it is written, † ‘He will give his ANGELS charge concerning thee, to PROTECT thee;

<sup>11</sup> and they will up- hold thee on their Hands, lest thou strike thy FOOT against a Stone.’”

<sup>12</sup> And JESUS answer- ing, said to him, “It is said, † ‘Thou shalt not try the Lord thy God.’”

<sup>13</sup> And the ENEMY hav- ing finished every Tempta- tion, departed from him for a Season.

<sup>14</sup> † And JESUS returned

\* VATICAN MANUSCRIPT.—4. JESUS. 4. saying—omit. 4. but on every word of God—omit. 5. bringing him onward, he showed. 8. Jesus.

† 9. Probably the middle part of the royal portico, the highest part of the temple, and which could be seen at a distance of many furlongs. Josephus says, “That the pillars of that portico were a hundred cubits high, and the valley below four hundred deep.”

† 4. Deut. viii. 3. † 6. John xii. 31; xiv. 30. † 9. Deut. vi. 13; x. 20. † 9. Matt. iv. 5. † 10. Psa. xci. 11. † 12. Deut. vi. 16. † 14. Matt. iv. 12; John iv. 43; Acts x. 37.

ὑπεστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνευ-  
returned the Jesus in the power of the spirit  
 ματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξηλθε  
into the Galilee: and a report went out  
 καθ' ὅλης τῆς περιχωρου περι αὐτοῦ. <sup>15</sup> Καὶ  
through whole the surrounding region about him. And  
 αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν,  
he tau: in the synagogues of them,  
 δοξαζομένο· ὑπο πάντων.  
being glorified by all.

<sup>16</sup> Καὶ ἦλθεν εἰς τὴν Ναζαρετ, οὗ ἦν  
And he came into the Nazareth, where he was  
 τεθραμμένος· καὶ εἰσηλθε, κατὰ τὸ εἰωθός  
having been brought up: and entered, according to the custom  
 αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν  
to him in the day of the sabbaths, into the  
 συναγωγὴν· καὶ ἀνέστη ἀναγνῶναι. <sup>17</sup> Καὶ  
synagogue: and stood up to read. And  
 ἐπεδόθη αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου·  
was delivered to him a roll of Esaias the prophet:  
 καὶ ἀναπτύξας τὸ βιβλίον, εὗρε τὸν τόπον,  
and having unrolled the roll, he found the place,  
 οὗ ἦν γεγραμμένον· <sup>18</sup> “Πνεῦμα κυρίου ἐπ’  
where it was having been written: “A spirit of a lord upon

ἐμε· οὗ ἐνέκεν ἀχρίσε με εὐαγγελισασθαι  
me: of which on account of he has anointed me to publish glad tidings  
 πτωχοῖς, ἀπεσταλκε με κηρύξαι αἰχμαλωτοῖς  
to poor ones, he has sent me to publish to captives  
 ἀφ᾽ εἰς, καὶ τυφλοῖς ἀναβλεψίην, ἀποστείλαι  
a deliverance, and to blind ones recovery of sight, to send away  
 τι θραυσμένους ἐν ἀφεσεί, <sup>19</sup> κηρύξαι ἐνιαυτὸν  
those having been crushed in freedom, to publish a year  
 κυρίου δεκτόν.” <sup>20</sup> Καὶ πτυξας τὸ βιβλίον,  
of a lord acceptable.” And having rolled up the roll,

ἀποδοὺς τῷ ὑπηρετῇ, ἐκαθίσεν· καὶ πάντων  
having given back to the attendant, he sat down: and of all  
 ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες  
in the synagogue the eyes were looking steadily  
 αὐτῷ. <sup>21</sup> Ἦρξατο δὲ λέγειν πρὸς αὐτοὺς· Ὅτι  
to him. He began and to say to them: That

σημερον πεπληρωται ἡ γραφή αὕτη ἐν τοῖς  
to-day is fulfilled the writing this in to the  
 ὠσιν ὑμῶν. <sup>22</sup> Καὶ πάντες ἐμαρτυροῦν αὐτῷ,  
ears of you. And all bore testimony to him,  
 καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς  
and wondered at the words of the graciousness, those  
 ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ  
proceeding out of the mouth of him, and  
 ἐλέγον· Οὐχ οὗτος ἐστὶν ὁ υἱὸς Ἰωσήφ; <sup>23</sup> Καὶ  
said: Not this is the son Joseph? And

in the POWER of the SPIRIT into GALILEE; and a Report concerning him went out through the Whole ADJACENT COUNTRY.

<sup>15</sup> And he taught in their SYNAGOGUES, being applauded by all.

<sup>16</sup> And he came to † NAZARETH, where he had been brought up; and according to his CUSTOM on the SABBATH-DAY, ‡ he entered the SYNAGOGUE, and † stood up to read.

<sup>17</sup> And the Book of Isaiah the PROPHET was given to him; † and having unrolled the BOOK, he found the PLACE where it was written,

<sup>18</sup> † “The Spirit of the “Lord is on me, because “he has anointed me to “proclaim glad tidings to “the Poor; he has sent “me † to publish a Release “to the Captives, and Re- “covery of sight to the “Blind; to dispense Free- “dom to the oppressed;

<sup>19</sup> “to proclaim an Era “of acceptance with the “Lord.”

<sup>20</sup> And having rolled up the BOOK, he returned it to the ATTENDANT, and sat down. And the EYES of all who were in the SYNA- GOGUE were attentively fixed on him.

<sup>21</sup> And he began to say to them, “To-day, this SCRIPTURE, which is now in your EARS, is fulfilled.”

<sup>22</sup> And all bore testi- mony to him, and wondered at † THOSE WORDS of GRACE PROCEEDING from his MOUTH. And they said, “Is not this the SON of Joseph?”

† 16. The Jewish doctors, in honor of the law and the prophets, invariably *stood up* while they read them; but *sat down* while they taught or commented on them. This was our Lord's custom, as we learn from Matt. xxvi. 55—“I sat teaching in the TEMPLE every day.”  
 † 17. The Sacred Writings used to this day, in all Jewish Synagogues, are written on skins of basil, parchment, or vellum, pasted end to end, and rolled on two *rollers* beginning at each end; so that in reading from right to left, they roll *off* with the left, while they roll *on* with the right. The place that he opened was probably the section for the day.—*Clarke*.  
 † 18. “To heal the broken in heart,” is omitted both by the Vatican MS. and Griesbach, but Bloomfield thinks without sufficient warrant, as it is found in Isa. lxi. 1.

† 16. Matt. ii. 23; xlii. 54; Mark vi. 1. † 16. Acts xiii. 14, xvii. 2. † 18 Isa. lxi. 1. † 22. Psa. xlv. 2. † 22. John vi. 42.

εἶπε πρὸς αὐτοὺς· Πάντως ερεῖτε μοι τὴν παραβολὴν ταύτην· “Ἰατρε, θεραπεύσον σεαυτὸν.”  
 he said to them: Surely you will say to me the illustration this; “Physician, heal thyself;”  
 ὅσα ἠκούσαμεν γενομένα ἐν Καπερναούμ,  
 what things we have heard having been done in Capernaum,  
 ποιήσῃς καὶ ὧδε ἐν τῇ πατρίδι σου. <sup>24</sup> Εἶπε δὲ·  
 do thou also here in the country of thes. He said and;  
 Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός  
 Indeed I say to you, that no one a prophet acceptable  
 ἐστὶν ἐν τῇ πατρίδι αὐτοῦ. <sup>25</sup> Ἐπ’ ἀληθείας δὲ  
 is in the country of himself. In truth but  
 λέγω ὑμῖν, πολλὰι χηραὶ ἦσαν ἐν ταῖς ἡμέραις  
 I say to you, many widows were in the days  
 Ἠλίου ἐν τῇ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς  
 of Elias in the Israel, when was shut up the heaven  
 ἐπὶ ἑτὴ τρία καὶ μῆνας ἕξ, ὥς ἐγενέτο λιμὸς  
 for years three and months six, so that came a famine  
 μέγας ἐπὶ πᾶσαν τὴν γῆν· <sup>26</sup> καὶ πρὸς οὐδεμίαν  
 great over all the land; and to no one  
 αὐτῶν ἐπεμψθῆ Ἠλίας, εἰ μὴ εἰς Σαρεπτά τῆς  
 of them was sent Elias, if not into Sarepta of the  
 Σιδωνὸς πρὸς γυναῖκα χηρὰν. <sup>27</sup> Καὶ πολλοὶ  
 Sidon to a woman a widow And many  
 λεπροὶ ἦσαν ἐπὶ Ελισσαίου τοῦ προφήτου ἐν τῇ  
 lepers were in of Elisha the prophet in the  
 Ἰσραὴλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ  
 Israel; and no one of them were cleansed, if not  
 Ναεμαν ὁ Συρος. <sup>28</sup> Καὶ ἐπλησθησαν πάντες  
 Naaman the Syrian. And they were filled all  
 θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα.  
 of wrath in the synagogue, having heard these things.  
<sup>29</sup> Καὶ ἀναστάντες ἐξεβάλον αὐτὸν ἐξω τῆς  
 And rising up they cast out him outside of the  
 πόλεως· καὶ ἡγάγον αὐτὸν ἕως ὀφρυῶν τοῦ  
 city; and they led him even to a brow of the  
 ὄρους, ἐφ’ οὗ ἡ πόλις αὐτῶν ὠκοδομητο, ὥστε  
 mountain, on which the city of them was built, so as  
 κατακρημνίσαι αὐτὸν· <sup>30</sup> αὐτὸς δὲ διελθὼν διὰ  
 to cast down him; he but passing through  
 μέσου αὐτῶν, ἐπορεύετο.  
 midst of them, went away.  
<sup>31</sup> Καὶ κατήλθεν εἰς Καπερναούμ, πόλιν τῆς  
 And he came down into Capernaum, a city of the  
 Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς  
 Galilee; and he was teaching them in the  
 σαββάσι. <sup>32</sup> Καὶ ἐξεπλησσοντο ἐπὶ τῇ διδασκίᾳ  
 sabbaths. And they were astonished on the teaching  
 αὐτοῦ· ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ,  
 of him; for with authority was the word of him.  
<sup>33</sup> Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἐχὼν  
 And in the synagogue was a man having

23 And he said to them, “You will certainly refer me to this PROVERB, ‘Physician, cure thyself;’ what things we have heard has been done in CAPERNAUM, do also here in thy own COUNTRY.”

24 But he said, “Indeed I say to you, † That no Prophet is acceptable in his OWN COUNTRY.”

25 But in Truth I say to you, † There were Many Widows in ISRAEL, in the days of Elijah, when the HEAVEN was closed three Years and six Months, so that there came a great Famine over All the LAND;

26 and yet to no one of them was Elijah sent, but to a Widow Woman, at Sarepta, of SIDON.

27 † And there were Many Lepers in ISRAEL, in [the days] of Elisha the PROPHET, and yet no one of them were cleansed, but Naaman, the SYRIAN.”

28 And all in the SYNAGOGUE hearing these words, were filled with Wrath;

29 and rising up, they drove him out of the CITY, and led him even to the † Brow of the MOUNTAIN on which their CITY was built, to throw him down;

30 but HE, † passing through the Midst of them, went away.

31 † And he came down to Capernaum, a City of GALILEE, and taught them on the SABBATH.

32 And they were struck with awe at his mode of INSTRUCTION; † For his WORD was with Authority.

33 † Now there was a Man in the SYNAGOGUE,

† 29. Behind the Maronite church is a steep precipice, forty or fifty feet high, “on the brow of the hill;” the very one, it may be, over which the people of Nazareth attempted to thrust the Savior, on the Sabbath when they took such offence at his preaching in the synagogue. I observed other rocky ledges, on other parts of the hill, so precipitous that a person could not be thrown over them without almost certain destruction. A worthless tradition has transferred this event to a hill about two miles to the south-east of the town. But there is no evidence that Nazareth ever occupied a different site from the present one; and that a mob so exasperated, whose object was to put to death the object of their rage, should have repaired to so distant a place for that purpose, is entirely incredible.—Hackett.

† 24. Matt. xiii. 57; Matt. vi. 4; John iv. 44. † 25. 1 Kings xvii. 9; xviii. 1; James v. 17. † 27. 2 Kings v. 14. † 30. John viii. 59; x. 30. † 31. Matt. iv. 13; Mark i. 21. † 32. Matt. vii. 28, 29. † 33. Mark i. 23.

πνευμα δαιμονιον ακαθαρτου, και ανεκραξε  
a spirit of a demon unclean, and he cried out  
φωνη μεγαλη, 34 \* [λεγων.] Εα, τι ημιν και  
with a voice loud, [saying:] Ah, what to us and  
σοι, Ιησου Ναζαρηνη; ηλθες απολεσαι ημας.  
to thee Jesus O Nazarene? comest thou to destroy us;  
οιδα σε τις ει, ο αγιος του θεου. 35 Και  
I know thee who thou art, the holy the God. And  
επετιμησεν αυτω ο Ιησους, λεγων· Φιμωθητι,  
rebuked him the Jesus, saying; Be silent,  
και εξελθε εξ αυτου. Και ριψαν αυτον το  
and come out of him. And having thrown him the  
δαιμονιον εις μεσον, εξηλθεν απ' αυτου, μηδεν  
demon into midst, came out of him, nothing  
βλαψαν αυτον. 36 Και εγενετο βαμβος επι  
hurting him; And came amazement on  
παντας· και συνελαλουν προς αλληλους, λεγον-  
all; and talked to one another, say-  
τες· Τις ο λογος ουτος, οτι εν εξουσια και  
ing: What the word this, for with authority and  
δυναμει επιτασσαι τοις ακαθαρμοις πνευμασι,  
power he commands the unclean spirits,  
και εξερχονται; 37 Και εξεπορευετο ηχος περι  
and they come out? And went forth areports concerning  
αυτου εις παντα τοπον της περιχωρου.  
him into every place of the country around.

38 Αναστας δε εκ της συναγωγης, εισηλθεν  
Having risen up and out of the synagogue, he entered  
εις την οικιαν Σιμωνος· πενθερα δε του Σιμωνος  
into the house of Simon: mother-in-law and of the Simon  
ην συνεχομενη πυρετω μεγαλω· και ηρωτησαν  
was seized with a fever great; and they asked  
αυτον περι αυτης. 39 Και επιστας επανω  
him about her. And standing above  
αυτης, επετιμησε τω πυρετω· και αφηκεν  
her, he rebuked the fever; and it left  
αυτην. Παραχρημα δε αναστασα διηκονει  
her. Forthwith and rising up she served  
αυτοις.  
them.

40 Δυνοντος δε του ηλιου, παντες όσοι ειχον  
Setting and of the sun, all as many as had  
ασθενουντας νοσοις ποικιλαις, ηγαγον αυτους  
being afflicted with diseases various, brought them  
προς αυτον· ο δε ενι εκαστω αυτων τας  
to him: he and one by one separately of them the  
χειρας επιθει, εθεραπευσεν αυτους. 41 Εξηρ-  
hands having placed, he healed them. Came  
χετο δε και δαιμονια απο πολλων, κραζοντα  
out and also demons from many, crying out  
και λεγοντα· Οτι συ ει ο υιος του θεου. Και  
and saying: That thou art the son of the God. And  
επιτιμων ουκ εια αυτα λαλειν, οτι ηδεισαν  
rebuking not he permitted them to say, that they knew  
τον Χριστον αυτον ειναι.  
the Anointed him to be.

having a Spirit of an † im-  
pure Demon; and he ex-  
claimed with a loud Voice,

34 "Ah! what hast thou  
to do with us, Jesus Naza-  
rene? Comest thou to  
destroy us? I know thee  
who thou art; ‡ the HOLY  
ONE OF GOD."

35 And JESUS rebuked  
him, saying, "Be silent,  
and come out of him." And  
the DEMON having thrown  
him into the Midst, de-  
parted from him, without  
hurting him.

36 And amazement came  
on all, and they spoke to  
one another, "What WORD  
is this! For with Autho-  
rity and Power he com-  
mands the IMPURE Spirits,  
and they come out."

37 And a Report con-  
cerning him went forth  
into Every Part of the  
SURROUNDING COUNTRY.

38 † And rising up out  
of the SYNAGOGUE, he  
entered the HOUSE of Si-  
mon. And SIMON'S Mo-  
ther-in-law was confined  
with a violent Fever; and  
they asked him concerning  
her.

39 And standing over  
her, he rebuked the FEVER,  
and it left her; and in-  
stantly rising up, she ser-  
ved them.

40 † Now as the SUN was  
setting, all who had any  
sick with various Diseases,  
brought them to him; and  
HE, placing his HANDS on  
each one of them, cured  
them.

41 And Demons also  
departed from many, cry-  
ing out and saying, "Thou  
art the son of GOD." And  
rebuking them, he per-  
mitted them not to say  
That they knew him to be  
the MESSIAH.

† 33. As demon was used both in a good and bad sense before and after the time of the evangelists, the word unclean may have been added here by Luke, merely to express the quality of this spirit. But it is worthy of remark, that the inspired writers never use the word demon in a good sense.—Clarke.

‡ 34. Psa. xvi. 10; Dan. ix. 24

‡ 38. Matt. viii. 14; Mark i. 20.

‡ 40. Matt.

viii. 16; Mark i. 32.

42 Γενομένης δὲ ἡμέρας, ἐξελθὼν ἐπορεύθη εἰς ἐρημον τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατείχον αὐτόν μὴ πορευεσθαι ἀπ' αὐτῶν. 43 Ὁ δὲ εἶπε πρὸς αὐτοὺς· Ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελισσάσθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ· ὅτι εἰς τοῦτο ἀπεσταλμαι.

44 Καὶ ἡν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας. ΚΕΦ. Ε'. 5. 1 Ἐγένετο δὲ ἐν τῷ

τον ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τον λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρα τὴν λιμνὴν Γεννησαρετ· 2 καὶ εἶδε δύο πλοῖα

ἑστῶτα παρα τὴν λιμνὴν· οἱ δὲ ἄλιεῖς ἀποβαίνοντες ἀπ' αὐτῶν, ἀπεπλύναν τὰ δίκτυα. 3 Ἐμβα

δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος· ἦρω- τήσεν αὐτόν ἀπο τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τῶν πλοίου τους

ὄχλους. 4 Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τον Σίμονα· Ἐπαναγάγε εἰς τὸ βάθος, καὶ χαλασάτε τὰ δίκτυα ὑμῶν εἰς ἀγρὰν. 5 Καὶ

ἀποκριθεὶς ὁ Σίμων εἶπεν \* [αὐτῷ] Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιασάντες, οὐδὲν ἐλαβόμεν· ἐπὶ δὲ τῷ ῥήματι σου χαλασῶ τὸ δίκτυον. 6 Καὶ τοῦτο ποιήσαντες, συνεκλεί-

σαν πλῆθος ἰχθύων πολὺν· διερρήγνυτο δὲ τὸ δίκτυον αὐτῶν. 7 Καὶ κατενεύσαν τοῖς μετο-

χοῖς τοῖς ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβεσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἐπλησαν

αὐτὸν ἰχθύων. 8 Καὶ ἰσχυρὰ ἐκείνην ἡμέραν ἐπληρώθη τὸ πλοῖον ἰχθύων. 9 Καὶ ὁ Σίμων ἐκείνην ἡμέραν μετὰ τοῖς ἀδελφοῖς αὐτοῦ ἐβόησεν ὁ

κύριε· ὅτι ὁ θεὸς μετ' ἐμοῦ· καὶ ἐκέλευσέν με· καὶ ἐπληρώθη τὸ πλοῖόν μου ἰχθύων. 10 Καὶ ἐκείνην ἡμέραν ἐπληρώθη τὸ πλοῖον ἰχθύων.

42 And Day having come, he retired to a Desert Place; and the CROWDS sought him, and came to him, and urged him not to leave them.

43 But HE said to them, "I must proclaim the glad tidings of the KINGDOM of GOD to OTHER Cities also; because for this I have been sent."

44 † And he was preaching \* in the SYNAGOGUES of GALILEE.

# CHAPTER V.

1 † Now it occurred, as the CROWD PRESSED on him to HEAR the WORD of GOD, he was standing by the LAKE Gennesaret;

2 and he saw \* two Boats stationed near the SHORE; but the FISHERMEN having left them, were washing their NETS.

3 And having gone into one of the BOATS, which was SIMON'S, he asked him to put off a little from the LAND; and sitting down, he instructed the CROWDS out of the BOAT.

4 And when he ceased speaking, he said to SIMON, † "Put out into the DEEP, and let down your NETS for a Draught."

5 And \* Simon answering, said, "Master, we have labored through the Whole NIGHT, and have caught nothing; yet, at thy WORD, I will let down the \* NETS."

6 And having done this, they enclosed a great Multitude of Fishes: and their \* NETS were rending.

7 And they beckoned to their PARTNERS in the OTHER Boat, to come and ASSIST them. And they came, and filled Both the

\* VATICAN MANUSCRIPT.—44. to the SYNAGOGUES. 5. to him—omit. 5. NETS. 6. NETS.

2. two Boats.

5. Simon.

† 1. Called also the sea or lake of Galilee, and the sea of Tiberias. It was anciently called the sea of Chinnereth. It is about five miles wide, and some sixteen or seventeen miles long.

† 44. Mark i. 39.

† 1. Matt. iv. 18; Mark i. 16.

† 4. John xxi. 6.

ἀμφοτέρα τὰ πλοία, ὥστε βυθίζεσθαι αὐτά.  
both the ships, so as to sink them.  
 8 Ἰδὼν δὲ Σίμων Πέτρος, προσέπεσε τοῖς γόνασι  
Seeing and Simon Peter, fell down to the knees  
 τοῦ Ἰησοῦ, λέγων· Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ  
of the Jesus, saying; Depart from me, for a man  
 ἁμαρτωλὸς εἰμι, κυριε. 9 Θαμβὸς γὰρ περι-  
a sinner I am, O Lord. Amazement for seized  
 ἐσχεν αὐτὸν καὶ πάντες τοὺς σὺν αὐτῷ, ἐπὶ τῇ  
him and all those with him, at the  
 ἀγρᾷ τῶν ἰχθίων, ἣ συνέλαβον 10 ὁμοίως  
draught of the fishes, which they had taken; in like manner  
 δὲ καὶ Ἰακώβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου,  
and also James and John, sons of Zebedee,  
 οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς  
who were partners with the Simon. And said to  
 τὸν Σίμονα ὁ Ἰησοῦς· Μὴ φοβου· ἀπο τοῦ νῦν  
the Simon the Jesus; Not fear; from of the now  
 ἀνθρώπου εσὶ ζῶγων. 11 Καὶ καταγαγόντες  
men thou wilt be catching. And having brought  
 τὰ πλοία ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολού-  
the ships to the land, having left all, they fol-  
 θησαν αὐτῷ.  
lowed him.

12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν  
And it happened in to the to be him in one of the  
 πόλεων, καὶ ἰδὼν, ἀνὴρ πληρὸς λέπρας· καὶ  
cities, and lo, a man full of leprosy; and  
 ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ προσώπον, ἐδεήθη  
seeing the Jesus, having fallen on face, entreated  
 αὐτοῦ, λέγων· κυριε, εἰάν θελῃς, δύνασαι με  
him, saying; O Lord, if thou wilt, thou art able me  
 καθαρίσαι. 13 Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο  
to cleanse. And stretching out the hand, he touched  
 αὐτοῦ, εἰπὼν· Θέλω, καθάρισθι. Καὶ εὐθὺς  
him, saying; I will, be thou cleansed. And immediately  
 ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. 14 Καὶ αὐτὸς  
the leprosy departed from him. And he  
 παρηγγείλεν αὐτῷ μηδενὶ εἰπεῖν· ἀλλὰ ἀπελ-  
commanded him no one to tell; but going  
 θῶν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσενεγκε  
show thyself to the priest, and offer  
 περὶ τοῦ καθαρίσμου σου, καθὼς προσέταξε  
on account of the cleansing of thee, as enjoined  
 Μωσῆς, εἰς μαρτυρίον αὐτοῖς.  
Moses, for a witness to them.

15 Διηρχετο δὲ μαλλον ὁ λόγος περὶ αὐτοῦ  
Spread abroad but more the word concerning him;  
 καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ  
and came together crowds great to hear, and  
 θεραπευεσθαι \* [ἐπ' αὐτὰν] ἀπο τῶν ἀσθενειῶν  
to be healed [by him] from the weaknesses

BOATS, so that they were sinking.

8 And Simon Peter seeing it, fell down at the KNEES of \* Jesus, saying, "Depart from me, O Lord, For I am a sinful Man."

9 For amazement seized him, and ALL who were with him, at the DRAUGHT of FISHES which they had taken;

10 and in like manner also, James and John, SONS of Zebedee, who were Partners with SIMON. And \* Jesus said to SIMON, "Fear not; † HENCEFORTH thou wilt catch Men,"

11 And having brought the BOATS to the LAND, ‡ leaving all, they followed him.

12 † And it occurred, when he was in one of the CITIES, behold, a Man full of Leprosy, seeing JESUS, fell on his Face, and besought him, saying, "Sir, if thou wilt, thou canst cleanse Me."

13 And extending his HAND, he touched him, saying, "I will; be thou cleansed." And instantly the LEPROSY departed from him.

14 † And he commanded him to tell no one; "but go, [said he] show thyself to the PRIEST, and present an offering on account of thy CLEANSING, ‡ as Moses commanded, for Notifying [the cure] to the people."

15 But the REPORT concerning him spread abroad the more; and great Crowds came together to hear, and be cured of their INFIRMITIES.

\* VATICAN MANUSCRIPT.—8. Jesus.

10. Jesus.

15. by him—omit.

† 14. This injunction of our Lord upon the man to show himself to the priest, might have had a further meaning than merely a compliance with the direction of the Mosaic law in this case. The Jewish Rabbins thought that the curing of the leprosy would be characteristic of the Messiah. This makes the obstinacy and unbelief of the Jewish rulers and people appear still more inexcusable.

‡ 10. Matt. iv. 10; Mark i. 17.

† 11. Matt. iv. 20; xix. 27; Mark i. 18; Luke xviii

28. ‡ 12. Matt. viii. 2; Mark i. 40.

† 14. Matt. viii. 4.

† 14. Lev. xiv. 4, 10

21, 22.



αὐτῶν. <sup>16</sup> Αὐτος δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρημοῖς, of them: He but was retiring in the deserts, καὶ προσευχομένος. and praying.

<sup>17</sup> Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς And it happened in one of the days, and he ἦν διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ was teaching; and were sitting Pharisees and νομοδιδασκαλοὶ, οἱ ἦσαν ἐληλυθότες ἐκ πάσης teachers of the law, they were having come out of all κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας, καὶ Ἱερου- villages of the Galilee and Judea, and Jeru- σαλὴμ· καὶ δυνάμεις κυρίου ἦν εἰς τὸ ἰσθαι· and power of Lord was into him to heal

αὐτοὺς. <sup>18</sup> Καὶ ἰδού, ἄνδρες φέροντες ἐπὶ them. And lo, men bringing on

κλινῆς ἀνθρώπου, ὃς ἦν παραλελυμένος· καὶ a man, who was having been palsied; and ἐζήτουν αὐτὸν εἰσενεγκεῖν, καὶ θειναι ἐνώπιον sought him to bring in, and to place in presence

αὐτοῦ. <sup>19</sup> Καὶ μὴ εὗροντες ποίας εἰσενεγκῶσιν of him. And not finding how they might bring in

αὐτὸν, δια τοῦ οὐλοῦ, ἀναβάντες ἐπὶ τὸ δῶμα, him, through the crowd, having gone up to the roof,

δια τῶν κεραμῶν καθέκταν αὐτὸν συν τῷ through the tiles they let down him with the

κλινιδίῳ εἰς τὸ μέσον ἐμπροσθεν τοῦ Ἰησοῦ. little bed into the midst in presence of the Jesus.

<sup>20</sup> Καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν· Ἄνθρωπε, And seeing the faith of them, he said; O man,

ἀφεῶνται σοὶ αἱ ἁμαρτίαι σου. <sup>21</sup> Καὶ ᾤξαντο have been forgiven to thee the sins of thee. And began

διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, to reason the scribes and the Pharisees,

λεγοντες· Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; saying; Who is this who speaks blasphemies?

τίς δύναται ἀφιεῖν ἁμαρτίας, εἰ μὴ μόνος ὁ who is able to forgive sins, it not alone the

θεός; <sup>22</sup> Ἐπιγινούς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς God? Knowing but the Jesus the reasonings

αὐτῶν, ἀποκριθεὶς εἶπε πρὸς αὐτοὺς· Τί διαλο- of them, answering said to them; Why do you

γιζεσθε ἐν ταῖς καρδίαις ὑμῶν; <sup>23</sup> Τί ἐστὶν reason in the hearts of you? Which is

εὐκοπώτερον; εἰπεῖν· Ἀφεῶνται σοὶ αἱ ἁμαρ- easier? to say; Have been forgiven to thee the sins

ταὶ σου; ἢ εἰπεῖν· Ἐγείρε καὶ περιπατεῖ; of thee? or to say; Arise and walk?

<sup>24</sup> Ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει· ὁ υἱὸς τοῦ That but you may know, that authority has the son of the

ἀνθρώπου ἐπὶ τῆς γῆς ἀφιεῖν ἁμαρτίας, (εἶπε man on the earth to forgive sins, (he said

τῷ παραλελυμένῳ)· Σοὶ λέγω· Ἐγείρε, καὶ to the having been palsied;) To thee I say; Arise, and

ἄρας τὸ κλινιδίον σου, πορεύου εἰς τὸν having taken up the little bed of thee, go into the

<sup>16</sup> † And he retired into solitary places, and prayed.

<sup>17</sup> And it occurred on one of the DAYS, he was teaching, and the \*PHARISEES and Teachers of the Law were sitting near, having come out of Every Village of Galilee, and of Judea, and from Jerusalem; and the Mighty Power of the Lord was on \*him to CURE.

<sup>18</sup> † And, behold, Men bringing on a Bed a palsied Man, and they sought to bring him in, and place him in his presence.

<sup>19</sup> And not finding how they could bring him in, on account of the CROWD, having ascended to the ROOF, they lowered him, with the LITTLE BED, † through the TILES, into the MIST before \* them all.

<sup>20</sup> And perceiving their FAITH, he said, "Man, thy SINS are forgiven thee."

<sup>21</sup> † And the SCRIBES and the PHARISEES began to reason, saying, "Who is this that utters Blasphemies? † Who can forgive Sins, except God only?"

<sup>22</sup> But JESUS knowing their THOUGHTS, answering, said to them, "Why do you reason in your HEARTS?"

<sup>23</sup> Which is easier? to say, 'Thy SINS are forgiven thee;' or to say, [with effect,] 'Arise, and walk?'

<sup>24</sup> But that you may know that the SON of MAN has AUTHORITY ON EARTH to forgive Sins, (he says to the PALSIED MAN,) "I say to thee, 'Arise, and taking up thy LITTLE BED, go to thy HOUSE.'"

\* VATICAN MANUSCRIPT.—17. PHARISEES. 17. him to CURE. And. 19. them all.

† 19. Probably through the door in the roof, which being fastened, was forced open. See Mark ii. 4. Because all the roof, except the door, was covered with tiles, it is said, "they lowered him through the tiles;" of course, by means of the stairs leading down into the area or court of the house, where the people were assembled.

† 16. Matt. xiv. 23; Mark vi. 46. † 18. Matt. ix. 2; Mark ii. 3. † 21. Matt. ix. 3. Mark ii. 6, 7. † 21. Psal. xxxii. 5; Isa. xli. 25.

οικον σου. <sup>25</sup> Και παραχρημα αναστας ενωπιον  
house of thee. And instantly arising in presence  
αυτων, αρas εφ' <sup>φ</sup> κατεκειτο, απηλθεν  
of them, having taken up on which he had been laid, went  
εις τον οικον αυτου, δοξαζων τον θεον. <sup>26</sup> Και  
into the house of himself, glorifying the God. And  
εκστασις ελαβεν <sup>α</sup>παντας, και εδοξαζον τον  
amazement took all, and they glorified the  
θεον· και επλησθησαν φοβου, λεγοντες· <sup>Ο</sup>τι  
God: and were filled of fear, saying: That  
ειδομεν παραδοξα σημερον.  
we have seen wonderful things to-day.

<sup>27</sup> Και μετα ταυτα εξηλθε, και εθεασατο  
And after these he went out, and saw  
τελωνην, ονοματι Λεβιν, καθμενον επι το  
a publican, with a name Levi, sitting at the  
τελωνιον· και ειπεν αυτω· Ακολουθει μοι.  
custom-house: and he said to him: Follow me.

<sup>28</sup> Και καταλιπων <sup>α</sup>παντα, αναστας ηκολουθησεν  
And forsaking all, rising up he followed  
αυτω. <sup>29</sup> Και εποησε δοχην μεγαλην Λεβι  
him. And made a feast great Levi  
αυτω εν τη οικια αυτου· και ην οχλος τελωνων  
to him in the house of himself: and was a crowd of publicans  
πολυς, και αλλων, οι ησαν μετ' αυτων κατακει-  
great, and of others, who were with them reclin-  
μενοι. <sup>30</sup> Και εγογγυζον οι γραμματεεις αυτων  
ing. And murmured the scribes of them

και οι Φαρισαιοι προς τους μαθητας αυτου,  
and the Pharisees to the disciples of him,  
λεγοντες· Διατι μετα των τελωνων και αμαρ-  
saying: Why with the publicans and sin-  
τωλων εσθiete και πινετε; <sup>31</sup> Και αποκριθεις ο  
ners do you eat and drink? And answering the  
Ιησους ειπε προς αυτους· Ου χρειαν εχουσιν  
Jesus said to them: No need have  
οι υγιαινωντες ιατρον, αλλ' οι κακως εχοντες·  
those being in health of a physician, but those sick being:

<sup>32</sup> ουκ εληλυθα καλεσαι δικαιους, αλλα αμαρτω-  
not I have come to call just (ones,) but sinners  
λους εις μετανοιαν.  
to reformation.

<sup>33</sup> Οι δε ειπον προς αυτον· \* [Διατι] οι  
They and said to him: [Why] the  
μαθηται Ιωαννου νηστεουσιν πυκνα, και δεησεις  
disciples of John fast often, and prayers  
πριουνται, ομοιως και οι των Φαρισαιων· οι δε  
make, in like manner and those of the Pharisees: those but  
σοι εσθιουσιν και πινουσιν; <sup>34</sup> Ο δε ειπε προς  
to thee eat and drink? He and said to  
αυτους· Μη δυνασθε τους υιους του νυμφιος, εν  
them: Not you are able the sons of the bridal-chamber, in  
φ' ο νυμφιος μετ' αυτων εστι, ποιησαι  
which the bridegroom with them is, to make  
νηστευειν; <sup>35</sup> Ελευσονται δε ημεραι, και οταν  
to fast? Will come but days, and when  
απαρθη απ' αυτων ο νυμφιος, τοτε νηστεουσιν·  
may be taken from them the bridegroom, then they will fast

<sup>25</sup> And instantly arising in their presence, and taking up that on which he had been lying, he proceeded to his own house, praising God.

<sup>26</sup> And astonishment seized all, and they praised God, and were filled with fear, saying, "We have seen wonderful things to-day."

<sup>27</sup> † And after this, he went out, and saw a Tribute-taker, named Levi, sitting at the TAX-OFFICE; and he said to him, "Follow me."

<sup>28</sup> And forsaking all, he arose, and followed him.

<sup>29</sup> † And \* Levi made a great feast for him, in his own house; and there was a great Crowd of Tribute-takers, and of others, who were reclining with them.

<sup>30</sup> And \* the PHARISEES and their SCRIBES complained to his DISCIPLES, saying, "Why do you eat and drink with TRIBUTE-TAKERS and Sinners?"

<sup>31</sup> And \* Jesus answering, said to them, "Those who are in HEALTH have no need of a Physician, but those who are sick."

<sup>32</sup> † I have not come to call the Righteous, but Sinners to Repentance."

<sup>33</sup> And THEY said to him, † "The DISCIPLES of John frequently fast and pray; and in like manner those of the PHARISEES; but THINE eat and drink?"

<sup>34</sup> And he said to them, "Can the BRIDEMEN fast, while the BRIDEGROOM is with them?"

<sup>35</sup> But Days will come, when the BRIDEGROOM will be taken from them, and then they will fast in Those DAYS."

\* VATICAN MANUSCRIPT.—29. LEVI.

30. the PHARISEES and their SCRIBES.

31. Jesus.

† 27 Matt. ix. 9; Mark ii. 13, 14.

† 29. Matt. ix. 10; Mark ii. 15.

† 32. Matt.

ix. 13; 1 Tim. i. 15.

† 33. Matt. ix. 14; Mark ii. 18.

Εἰν ἐν ἐκεῖναις ταῖς ἡμέραις. <sup>36</sup> Ἐλέγε δὲ καὶ  
in those the days. Hespoke and also  
παραβολὴν πρὸς αὐτοὺς· ὅτι οὐδεὶς ἐπιβλημα  
a parable to them; That no one a patch  
ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱματίον παλαιόν·  
of a mantle new sews on to a mantle old:  
εἰ δὲ μὴγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ παλαιῷ  
if but not, and the new it rends, and the old  
οὐ συμφωνεῖ ἐπιβλημα τὸ ἀπὸ τοῦ καινοῦ.  
not agrees a patch that from the new.  
<sup>37</sup> Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς  
And no one puts wine new into skins  
παλαιούς· εἰ δὲ μὴγε, ῥήξει ὁ νέος οἶνος τοὺς  
old: if but not, will burst the new wine the  
ασκοὺς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ  
skins, and he will be spilt, and the skins  
ἀπολούνται· <sup>38</sup> ἀλλὰ οἶνον νέον εἰς ἀσκοὺς και-  
will be destroyed: but wine new into skins new  
νοὺς βλητέον· \* [καὶ ἀμφοτέροι συντηροῦνται.]  
requires to be put: [and both are preserved.]  
<sup>39</sup> \* [Καὶ] οὐδεὶς πίων παλαιόν, \* [εὐθεὺς] θέλει  
[And] no one having drunk old, [immediately] desires  
νέον· λέγει γὰρ· Ὁ παλαιὸς χρηστότερος ἐστίν.  
new: he says for: The old better is.

ΚΕΦ. 5. 6.

Ἐγένετο δὲ ἐν σαββατῷ \* [δευτεροπρωτῷ]  
It happened and in sabbath (second-first)  
δυναστεύειν αὐτὸν διὰ τῶν σπορίμων· καὶ  
to pass him through the grain-fields: and  
ἐτίλλον οἱ μαθηταὶ αὐτοῦ τοὺς σταχθας, καὶ  
plucked the disciples of him the ears of grain, and  
ἔσθιον, ψάλλοντες ταῖς χερσὶ. <sup>2</sup> Τινες δὲ τῶν  
ate, rubbing the hands. Some and of the  
Φαρισαίων εἶπον \* [αὐτοῖς]· Τί ποιεῖτε, ὃ οὐκ ἐξ-  
Pharisees said (to them;) Why do you, which not it is  
ἐστὶ \* [ποιεῖν] ἐν τοῖς σαββάσι; <sup>3</sup> Καὶ ἀποκριθεὶς  
lawful [to do] in the sabbaths? And answering  
πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· Οὐδὲ τούτο ἀνεγ-  
to them said the Jesus; Not even this have you  
νώτε, ὃ ἐποίησε Δαυὶδ, ὅποτε ἐπεινάσεν αὐτὸς  
read, what did David, when was hungry he  
καὶ οἱ μετ' αὐτοῦ ὄντες; <sup>4</sup> ὥς εἰσῆλθεν εἰς τὸν  
and those with him being? how he entered into the  
οἶκον τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως  
house of the God, and the loaves of the presence  
ἐλάβε, καὶ ἐφαγε, καὶ ἐδωκε \* [καὶ] τοῖς  
he took, and ate, and gave [also] to those  
μετ' αὐτοῦ· οὐδ' οὐκ ἐξεστὶ φαγεῖν, εἰ μὴ μόνος  
with him; which not it is lawful to eat, if not alone  
τοὺς ἱερεῖς; <sup>5</sup> Καὶ ἐλέγεν αὐτοῖς \* [ὅτι]  
the priests? And he said to them; [That]

<sup>36</sup> † And he also spoke a Parable to them; "No one puts a Piece \* rent from a new Garment on an old; else the NEW also \* will make a rent, and THAT Piece from the NEW \* will not agree with the OLD.

<sup>37</sup> And no one puts new Wine into † old Skins; else the \* NEW WINE will burst the SKINS, and itself be spilt, and the SKINS be destroyed.

<sup>38</sup> But new Wine must be put into new Skins.

<sup>39</sup> No one having drunk old wine desires new; for he says, 'The OLD is \* good.'

CHAPTER VI.

<sup>1</sup> † And it occurred on the Sabbath, that he went through the \* Grain-fields, and his DISCIPLES plucked the HEADS of GRAIN, and ate, rubbing them in their HANDS.

<sup>2</sup> And some of the PHARISEES said, "Why do you † what is not lawful on the SABBATH?"

<sup>3</sup> And \* Jesus answering them, said, "Have you not even read this, † which David did, when hungry, he and THOSE who \* were with him?"

<sup>4</sup> He went into the TABERNACLE of GOD, and took the LOAVES of the PRESENCE, and ate, and gave to THOSE with him; † which none but the PRIESTS could lawfully eat."

<sup>5</sup> And he said to them,

\* VATICAN MANUSCRIPT.—<sup>36</sup>. rent from a new. <sup>36</sup>. will make a rent, and the piece.  
<sup>36</sup>. will not agree with. <sup>37</sup>. new wine. <sup>38</sup>. and both are preserved—omit.  
<sup>39</sup>. And—omit. <sup>39</sup>. immediately—omit. 1. second-first—omit. 1. Grain-fields.  
2. to them—omit. 2. to do—omit. 3. Jesus. 3. were.  
4. how—omit. 4. also—omit. 5. That—omit.

† <sup>37</sup>. Bottles of skin or leather, which the Jews used for putting their wines in. Skins are used for this purpose now in Spain, Portugal, and the East. New wine, by fermenting would burst such as these, if they were old, and dry. See Josh. ix. 4, and Job xxxii. 19.

† <sup>38</sup>. Matt. ix. 16, 17; Mark ii. 21, 22. † 1. Matt. xii. 1; Mark ii. 23. † 2. Exod. xx. 10. † 3. 1 Sam. xxi. 6. † 4. Lev. xxiv. 9.

κυριος εστιν ο υιος του ανθρωπου και του σαβ-  
alord is the son ofthe man also ofthe sab-  
βατου.  
bath.

6 Εγενετο δε \* [και] εν ετερω σαββατω εισελ-  
It happened and [also] in another sabbath to en-  
θειν αυτον εις την συναγωγην, και διδασκειν· και  
ter him into the synagogue, and to teach; and  
ην εκει ανθρωπος, και η χειρ αυτου η δεξια ην  
was there a man, and the hand of him the right was  
ξηρα. 7 Παρετηρουν δε αυτον οι γραμματεϊς  
withered. Watched and him the scribes  
και οι Φαρισαιοι ει εν τω σαββατω θεραπευσι,  
and the Pharisees if in the sabbath he will heal,  
ινα ευρωσι κατηγοριαν αυτου. 8 Αυτος δε  
so that they might find an accusation of him. He but  
ηδει τους διαλογισμους αυτων, και ειπε τω  
knew the purposes of them, and said to the  
ανθρωπω τω ξηραν εχοντι την χειρα· Εγειρε,  
man the withered having the hand; Arise,  
και στηθι εις το μεσον. Ο δε αναστας εστη.  
and stand into the midst. He and having arisen stood.

9 Ειπεν ουν ο Ιησους προς αυτους· Επερωτησω  
Said then the Jesus to them; I will ask  
υμας· Τι εξεστι τοις σαββασιν; αγαθοποιησαι,  
you; What is it lawful to the sabbath? to do good,  
η κακοποιησαι; ψυχην σωσαι, η αποκτειναι;  
or to do evil? a life to save, or to kill?

10 Και περιβλεψαμενος παντας αυτους, ειπεν  
And looking around on all them, he said  
αυτω· Εκτεινον την χειρα σου. Ο δε εποιησε·  
to him; Stretch out the hand of thee. He and did;  
και απεκατεσταθη η χειρ αυτου \* [ως η αλλη.]  
[and was restored the hand of him [as the other.]

11 Αυτοι δε επλησθησαν ανοιας, και διελαλουν  
They and were filled madness, and they talked  
προς αλληλους, τι αν ποιησειαν τω Ιησου.  
to one another, what they should do to the Jesus.

12 Εγενετο δε εν ταις ημεραις ταυταις, εξηλ-  
It came to pass and in the days those, he went  
θεν εις το ορος προσευξασθαι· και ην διανυκτε-  
out into the mountain to pray: and was passing the  
ρευων εν τη προσευχη του θεου. 13 Και οτε  
night in the place of prayer of the God. And when  
εγενετο ημερα, προσεφωνησε τοις μαθηταις  
it became day, he called to the disciples  
αυτον· και εκλεξαμενος απ' αυτων δωδεκα, ους  
of himself: and having chosen from them twelve, whom  
και αποστολους ωνομασε· 14 (Σιμωνα, ον και  
also apostles he named: (Simon, whom also  
ωνομασε Πετρον, και Ανδρεαν τον αδελφον  
he named Peter, and Andrew the brother  
αυτου, Ιακωβον και Ιωαννην, Φιλιππον και  
of him, James and John, Philip and

"The SON of MAN is Lord  
even of the SABBATH."

6 And it occurred on  
Another Sabbath, that he  
entered the SYNAGOGUE,  
and taught. And a Man  
was there whose RIGHT  
HAND was withered.

7 And the SCRIBES and  
PHARISEES watched him  
closely [to see] if he would  
cure on the SABBATH;  
that they might find an  
Accusation against him.

8 But he knew their  
PURPOSES, and said to  
THAT MAN HAVING the  
withered HAND, "Arise,  
and stand in the MIDST."  
And HE arose and stood.

9 Then JESUS said to  
them, "I ask you, if it is  
lawful to do good on the  
SABBATH, or to do evil?  
to save Life, or to kill?"

10 And looking round  
on them all, he said to  
him, "Stretch out thine  
HAND." And HE did so;  
and his HAND was re-  
stored.

11 And they were filled  
with madness, and consul-  
ted with one another, what  
they should do to JESUS.

12 † And it came to pass  
in those DAYS, that he  
went out to the MOUNTAIN  
to pray; and he remained,  
through the night, in † the  
ORATORY of GOD.

13 And when it was  
Day he summoned his  
DISCIPLES; † and having  
selected from them twelve,  
whom he also named  
Apostles;—

14 Simon, † whom he  
also named Peter, and  
Andrew his BROTHER,  
James and John, Philip  
and Bartholomew,

\* VATICAN MANUSCRIPT.—6. also—omit.  
the other—omit.

9. I ask you, if it is lawful.

10. as

15. Alpheus.

† 12. Or the place of prayer to God. Nearly all modern critics translate *προευξαι* in this  
passage and Acts xvi. 13, in this manner. A *proskuee* was a large uncovered building, with  
seats, as in an amphitheatre, and used for worship where there was no synagogue.

† 6. Matt. xii. 9; Mark iii. 1; Luke xiii. 14; xiv. 3; John ix. 16.  
† 13. Matt. x. 1

† 14. John i. 42.

† 12. Matt. xiv. 23

Βαρθολομαϊον, <sup>15</sup> Ματθαϊον και Θωμαν, Ιακωβον  
 Bartholomew, Matthew and Thomas, James  
 τον του Αλφαιου, και Σιμωνα τον καλουμενον  
 the of the Alpheus, and Simon the being called  
 ζηλωτην, <sup>16</sup> Ιουδαν Ιακωβου και Ιουδαν Ισκαρι-  
 Zelotes, Judas of James and Judas Iscar-  
 ωτην, <sup>ος</sup> \* [και] εγενετο προδοτης. <sup>17</sup> και  
 lot, who [also] became a traitor; and  
 καταβας μετ' αυτων, εστη επι τοπου πεδινου,  
 descending with them, he stood on a place level,  
 και οχλος μαθητων αυτου, και πληθος πολυ  
 and a crowd of disciples of him, and a multitude great  
 του λαου απο πασης της Ιουδαιας, και Ιερου-  
 of the people from all of the Judea, and Jeru-  
 σαλημ, και της παραλιου Τυρου και Σιδωνος,  
 salem, and of the sea-coast of Tyre and Sidon,  
 οι ηλθον ακουσαι αυτου, και ιαθηναι απο των  
 who came to hear him, and to be healed from the  
 νοσων αυτων. <sup>18</sup> και οι οχλουμενοι απο πνευμα-  
 diseases of themselves; and those being troubled from spirits  
 των ακαθαρτων και εθεραπευοντο. <sup>19</sup> Και πας  
 unclean; and they were healed. And all  
 ο οχλος εξητει απτεσθι αυτου. <sup>οτι</sup> δυναμεις  
 the crowd sought to touch him; for a power  
 παρ' αυτου εξηρχετο, και ιατο παντας.  
 from him went out, and healed all.

<sup>20</sup> Και αυτος επaras τους οφθαλμους αυτου  
 And he having lifted up the eyes of himself  
 εις τους μαθητας αυτου, ελεγε· Μακαριοι οι  
 on the disciples of himself, he said; Blessed the  
 πτωχοι· <sup>οτι</sup> υμετερα εστιν η βασιλεια του  
 poor; for yours is the kingdom of the  
 θεου. <sup>21</sup> Μακαριοι οι πεινωντες νυν· <sup>οτι</sup> χορτασ-  
 God. Blessed the hungering now; for you shall  
 θησεσθε. Μακαριοι οι κλαιοντες νυν· <sup>οτι</sup>  
 be satisfied. Blessed the weeping now; for  
 γελασετε.  
 you shall laugh.

<sup>22</sup> Μακαριοι εστε, <sup>οταν</sup> μισησωσιν υμας οι  
 Blessed are you, when may hate you the  
 ανθρωποι, και <sup>οταν</sup> αφορισωσιν υμας, και  
 men, and when they may separate you, and  
 οσειδισωσι, και εκβαλωσι το ονομα υμων <sup>ως</sup>  
 they may revile, and may cast out the name of you as  
 πονηρον, <sup>ενεκα</sup> του υιου του ανθρωπου. <sup>23</sup> Χα-  
 evil, on account of the son of the man. Re-  
 ρητε εν εκεινη τη ημερα, και σκιρτησατε· <sup>ιδου</sup>  
 rejoice you in that the day, and leap you for joy; lo  
 γαρ, <sup>ο</sup>μισθος υμων πολυς εν τφ ουρανφ· <sup>κατα</sup>  
 for, the reward of you great in the heaven; according to  
 ταυτα γαρ εποιουν τοις προφηταις οι πατερες  
 these for did to the prophets the fathers  
 αυτων.  
 of them.

<sup>24</sup> Πλην ουαι υμιν τοις πλουσις· <sup>οτι</sup> απε-  
 But woe to you the rich; for you have

<sup>15</sup> Matthew and Tho-  
 mas, THAT James, son of  
 \* Alpheus, and THAT Si-  
 mon who was CALLED the  
 Zealot.

<sup>16</sup> Judas † the brother  
 of James, and Judas Iscar-  
 riot, who became a Trai-  
 tor;—

<sup>17</sup> and coming down  
 with them, he stood on a  
 level Place, with a \* Crowd  
 of his Disciples, † and a  
 great Multitude of PEOPLE  
 from ALL JUDEA and Jeru-  
 salem, and the SEA-COAST  
 of Tyre and Sidon, who  
 came to hear him, and to  
 be restored from their  
 DISEASES;

<sup>18</sup> and THOSE who were  
 \* distressed by unclean  
 Spirits were cured.

<sup>19</sup> And All the CROWD  
 sought to touch him, † For  
 a Power went out from  
 him, and healed all.

<sup>20</sup> And he, having lifted  
 up his EYES on his DISCI-  
 PLES, said; † "Happy,  
 POOR ones! For yours is  
 the KINGDOM of God.

<sup>21</sup> † Happy now, HUN-  
 GERING ones! Since you  
 will be satisfied. † Happy  
 now, WEEPING ones! Be-  
 cause you will laugh.

<sup>22</sup> † Happy are you,  
 when MEN may hate you,  
 and separate you, and may  
 revile and cast out your  
 NAMES as evil, on account  
 of the Son of Man.

<sup>23</sup> † Rejoice in That  
 DAY, and leap for joy;  
 for behold, your REWARD  
 will be great in HEAVEN;  
 † for thus their FATHERS  
 did to the PROPHETS.

<sup>24</sup> † But Woe to you,  
 RICH ones; For you have  
 YOUR CONSOLATION.

\* VATICAN MANUSCRIPT.—15. Alpheus.  
 18. distressed by unclean Spirits were cured.

16. also—omit.

17. a great Crowd.

† 16. Jude 1. † 17. Matt. iv. 25; Mark iii. 7. † 19. Mark v. 30; Luke viii. 46  
 † 20. Matt. v. 3; xi. 5; James ii. 5. † 21. Matt. v. 6. † 21. Matt. v. 4. † 22. Matt.  
 v. 11; 1 Pet. ii. 19; iii. 14. † 23. Matt. v. 12; Acts v. 41; Col. i. 24; James i. 2  
 † 24. Acts vii. 51.

χετε την παρακλησιν ὑμων. <sup>25</sup> Ουαι ὑμιν, οἱ  
 full the comfort of you. Woe to you, those  
 ἐμπεπλησμενοι· ὅτι πεινασέτε· ουαι ὑμιν, οἱ  
 having been filled; for you shall hunger. Woe to you, those  
 γελῶντες νυν· ὅτι πενθήσετε καὶ κλαύσετε.  
 laughing now: for you shall mourn and you shall weep.  
<sup>26</sup> Ουαι, ὅταν καλῶς ὑμᾶς εἰπῶσιν οἱ ἄνθρωποι·  
 Woe, when well you may speak the men:  
 κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς ψευδοπροφῆταις  
 according to these for did to the false-prophets  
 οἱ πατέρες αὐτῶν.  
 the fathers of them.

<sup>27</sup> Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν· Ἀγαπάτε  
 But to you I say to those hearing: Love you  
 τοὺς ἐχθροὺς ὑμῶν· καλῶς ποιεῖτε τοῖς μισοῦ-  
 the enemies of you: good do you to those hat-  
 σιν ὑμᾶς· <sup>28</sup> εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς·  
 ing you: bless you those cursing you:  
 προσευχεσθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς.  
 pray you for those traducing you.  
<sup>29</sup> Τῷ τυπτοντὶ σε ἐπὶ τὴν σιαγόνα, παρέχε καὶ  
 To the striking thee on the cheek, offer also  
 τὴν ἄλλην· καὶ ἀπο τοῦ αἰροντος σου τὸ ἱμάτιον,  
 the other: and from the taking of thee the mantle,  
 καὶ τὸν χιτῶνα μὴ κωλύσης.  
 also the tunic not thou mayest hinder.

<sup>30</sup> Παντὶ δὲ τῷ αἰτοῦντι σε δίδου· καὶ ἀπο τοῦ  
 To all and those asking thee give thou: and from the  
 αἰροντος τὰ σα, μὴ ἀπαιτεῖ. <sup>31</sup> Καὶ καθὼς  
 taking what is thine, not demand back. And all  
 θέλετε, ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, \* [καὶ  
 you wish, that may do to you the men, [also  
 ὑμεῖς] ποιεῖτε αὐτοῖς ὁμοίως. <sup>32</sup> Καὶ εἰ ἀγα-  
 you] do you to them in like manner. And if you  
 πατε τοὺς ἀγαπῶντας ὑμᾶς, ποῖα ὑμῖν χάρις  
 love those loving you, what to you thanks  
 ἐστὶ; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας  
 is it? also for the sinners those loving  
 αὐτοὺς ἀγαπῶσι. <sup>33</sup> Καὶ εἰ ἀγαθοποιεῖτε τοὺς  
 them love. And if you should do good those  
 ἀγαθοποιούντας ὑμᾶς, ποῖα ὑμῖν χάρις ἐστὶ;  
 doing good you, what to you thanks is it?  
 καὶ \* [γὰρ] οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι.  
 also [for] the sinners the same do.  
<sup>34</sup> Καὶ εἰ δανεῖζητε παρ' ὧν ἐλπίζετε ἀπολα-  
 And if you should lend from whom you hope to re-  
 βεῖν, ποῖα ὑμῖν χάρις ἐστὶ, καὶ \* [γὰρ] οἱ  
 ceive, what to you thanks is it? also [for] the  
 ἁμαρτωλοὶ ἁμαρτωλοῖς δανεῖζουσιν, ἵνα ἀπολα-  
 sinners to sinners lend, that they may  
 βῶσι τὸ ἴσα. <sup>35</sup> Πλὴν ἀγαπάτε τοὺς ἐχθροὺς  
 receive the like things. But love you the enemies  
 ὑμῶν, καὶ ἀγαθοποιεῖτε καὶ δανεῖζετε μὴδὲν  
 of you, and do you good and lend you nothing

<sup>25</sup> Woe to you who are  
 \* FULL now! Because you  
 will hunger. \* Woe to  
 YOU who LAUGH now! For  
 you will mourn and weep.

<sup>26</sup> Woe, when MEN may  
 speak well of you! for  
 \* thus their FATHERS did  
 to the FALSE-PROPHETS.

<sup>27</sup> † But I say to you,  
 who HEAR me, Love your  
 ENEMIES; do good to  
 THOSE who HATE you,

<sup>28</sup> † bless THOSE who  
 CURSE you, pray for THOSE  
 who INJURE you.

<sup>29</sup> † To HIM STRIKING  
 thee on the CHEEK, present  
 the OTHER also; † and  
 from HIM who TAKES  
 AWAY thy MANTLE, with-  
 hold not even thy COAT.

<sup>30</sup> † Give to EVERY ONE  
 ASKING thee; and from  
 HIM who TAKES AWAY  
 what is THINE, demand it  
 not.

<sup>31</sup> † And as you would  
 that MEN should do to you,  
 do in like manner to them.

<sup>32</sup> † And if you love  
 THOSE who LOVE you,  
 What Thanks are due to  
 you? for even SINNERS  
 love THOSE who LOVE  
 them.

<sup>33</sup> \* And if you do good  
 to THOSE DOING GOOD to  
 you, What thanks are due  
 to you? SINNERS even do  
 the SAME.

<sup>34</sup> \* And if you lend to  
 those from whom you hope  
 to receive, What Thanks  
 are due to you? SINNERS  
 even lend to Sinners, that  
 they may receive an EQUI-  
 VALENT.

<sup>35</sup> But love your ENE-  
 MIES, and do good and  
 lend, in Nothing despair-

\* VATICAN MANUSCRIPT.—25. FULL NOW. 25. Woe, you who LAUGH NOW. 26. the  
 same did they to the FALSE-PROPHETS. 31. you also—omit. 33. For if also you  
 do good. 33. for—omit. 34. for—omit.

† 27. Exod. xxiii. 4; Prov. xxv. 21; Matt. v. 44; Rom. xii. 20. † 28. Matt. v. 44;  
 Luke xxiii. 34; Acts vii. 60. † 29. Matt. v. 39. † 29. 1 Cor. vi. 7. † 30. Deut.  
 xv. 7, 8, 10; Prov. xxi. 26; Mat. v. 42. † 31. Matt. vii. 12. † 32. Matt. v. 40  
 † 34. Matt. v. 43.

ἀπελπίζοντες\* και εσται ὁ μισθος ὑμῶν πολὺς, despairing\* and shall be the reward of you great, και εσεσθε υἱοὶ ὑψιστου· ὅτι αὐτος χρηστος and you shall be sons of highest; for he kind εστιν ἐπὶ τοὺς ἀχαριστοὺς και πονηροὺς. is to the unthankful and evil.

36 Γινεσθε \*[οὖν] οἰκτιρμονες, καθως \*[και] Be you [therefore] compassionate, even as [also] ὁ πατήρ ὑμῶν οἰκτιρμων εστι. 37 Και μη the father of you compassionate is. And not

κρινετε, και ου μη κριθητε· μη καταδικαζετε, judge you, and not not you may be judged: not condemn you, και ου μη καταδικασθητε· απολυετε, και απο- and not not you may be condemned; release you, and you λυθησεσθε. 38 Διδετε, και δοθησεται ὑμῖν· shall be released. Give you, and it shall be given to you:

μετρον καλον πεπιεσμενον \*[και] σεσαλευ- measure good having been pressed down [and] having been μενον \*[και] ὑπερεκχυνομενον δωσουσιν εἰς τον shaken [and] running over shall be given into the

κολπον ὑμων· τῷ γαρ αὐτῷ μετρῷ, ὧ bosom of you, by the for same measure, with which μετρεῖτε, ἀντιμετρηθησεται ὑμῖν. 39 Εἶπε δε you measure, it shall be measured again to you. He spoke and

παραβολὴν αὐτοῖς· Μητι δυνατι τυφλος τυφλον a parable to them; Not is able a blind blind ὁδηγεῖν; ουχι ἀμφοτεροὶ εἰς βοθυνον πεσονται; to lead? not both into a pit will fall?

40 Οὐκ εστι μαθητῆς ὑπὲρ τον διδασκαλον Not is a disciple over the teacher αὐτου· κατηρτισμενος δε πας εσται ὡς ὁ of himself; having been fully qualified but every one shall be as the διδασκαλος αὐτου. 41 Τι δε βλέπεις το καρφος teacher of him. Why and seest thou the splinter

το ἐν τῷ ὀφθαλμῷ του ἀδελφου σου, την δε that in the eye of the brother of thee, the but δοκον την ἐν τῷ ἰδιῷ ὀφθαλμῷ ου κατανοεῖς; beam that in thine own eye not perceivest?

42 \*[η] πως δυνασαι λεγειν τῷ ἀδελφῷ σου· [or] how art thou able to say to the brother of thee:

Ἀδελφε, ἀφες, ἐκβαλῶ το καρφος το ἐν τῷ O brother, allow me, I can cast out the splinter that in the ὀφθαλμῷ σου· αὐτος την ἐν τῷ ὀφθαλμῷ σου eye of thee; thyself the in the eye of thee

δοκον ου βλέπων; Ὑποκριτα, ἐκβαλε πρῶτον beam not beholding? O hypocrite, cast out first

την δοκον ἐκ του ὀφθαλμου σου, και τότε the beam out of the eye of thee, and then

διαβλεψεῖς ἐκβαλεῖν το καρφος το ἐν τῷ ὀφθαλ- thou wilt see clearly to cast out the splinter that in the eye μῷ του ἀδελφου σου. 43 Οὐ γαρ εστι δένδρον of the brother of thee. Not for is a tree

καλον, ποιουν καρπον σαπρον· ουδε δένδρον good, bearing fruit corrupt; nor a tree

ing; and your REWARD will be great, and † you will be Sons of the Most High: for he is kind to the UNTHANKFUL and Evil.

36 † Be you compas- sionate, as your FATHER is compassionate.

37 † And judge not, and you will not be judged; condemn not, and you will not be condemned; for- give, and you will be for- given;

38 † give, and it will be given to you; good Meas- ure, pressed down, shaken together, and overflowing, will be given into your LAP. For by the SAME Measure with which you measure, it will be dispensed to you again."

39 And he spoke a Para- ble to them; † "Can a Blind man lead a Blind man? Will not both fall into a Pit?

40 † A disciple is not above his TEACHER; but every one fully qualified will be as his TEACHER.

41 † But why observest thou THAT SPLINTER in † thy BROTHER'S EYE, and perceivest not THAT THORN in thine OWN Eye?

42 How wilt thou say to thy BROTHER, 'Brother, let me take out THAT SPLINTER in thine EYE;' thyself not seeing the THORN in thine OWN EYE? Hypocrite! first extract the THORN from thine own EYE, and then thou wilt see clearly to extract THAT SPLINTER in thy BRO- THER'S EYE.

43 † For there is no good Tree which yields bad Fruit, nor \*again a bad

\* VATICAN MANUSCRIPT.—36. therefore—omit. —omit. 38. and—omit. 42. or—omit.

36. also—omit.

38. and

43. again.

† 41. In the Talmud are the following proverbs:—"They who say to others, take the small piece of wood out of thy teeth, are answered by, 'take the beam out of thine own eyes.'"—Hammond and Lightfoot.

† 35. Matt. v. 45.

† 36. Matt. v. 48.

† 37. Matt. vii. 1.

† 38. Prov.

xix. 17.

† 39. Matt. xv. 14.

† 40. Matt. x. 24; John xiii. 16; xv. 20.

† 41. Alas!

vii. 8.

† 43. Matt. vii. 16, 17.

σαπρον, ποιουν καρπον καλον. 44 'Εκαστον γαρ  
corrupt, bearing fruit good. Every for  
δενδρον εκ του ιδιου καρπου γινωσκεται ου γαρ  
tree from the own fruit is known; not for  
εξ ακανθων συλλεγουσι συκα, ουδε εκ βατου  
from thorns do they gather figs, nor from a bramble  
τρυγωσι σταφυλην. 45 'Ο αγαθος ανθρωπος εκ  
do they pick a cluster of grapes. The good an out of  
του αγαθου θησαυρου της καρδιας αυτου προ-  
the good treasure of the heart of himself brings  
φερει το αγαθον και ο πονηρος \* [ανθρωπος]  
forth the good; and the evil [man]  
εκ του πονηρου \* [θησαυρου της καρδιας αυτου]  
out of the evil [treasure of the heart of himself]  
προφερει το πονηρον εκ γαρ του περισσευ-  
brings forth the evil; out of for the fullness  
τος της καρδιας λαλει το στομα αυτου. 46 Τι  
of the heart speaks the mouth of him. Why  
δε με καλειτε, κυριε, κυριε και ου ποιειτε α  
and me do you call, O lord, O lord; and not do what  
λεγω;  
I say?

47 Πας δ ερχομενος προς με, και ακουων μου  
All the coming to me, and hearing of me  
των λογων, και ποιων αυτους, υποδειξω υμιν,  
the words, and doing them, I will show to you,  
τινι εστιν ομοιος. 48 'Ομοιος εστιν ανθρωπος  
to whom he is like. Like he is to a man  
οικοδομουντι οικιαν, ος εσκαψε και εβαθυνε,  
building a house, who dug and went deep,  
και εθηκε θεμελιον επι την πετραν πλημμυρας  
and laid a foundation on the rock; of a flood  
δε γενομενης, προσερρηξεν ο ποταμος τη οικια  
and having come, dashed against the stream the house  
εκεινη, και ουκ ισχυσε σαλευσαι αυτην τεθε-  
that, and not was able to shake her; it was  
μελιωτο γαρ επι την πετραν. 49 'Ο δε ακουας,  
founded for upon the rock. He but having heard,  
και μη ποιησας, ομοιος εστιν ανθρωπος οικοδο-  
and not having done, like he is to a man having  
μησαντι οικιαν επι την γην χωρις θεμελιου  
built a house on the earth without a foundation:  
'η προσερρηξεν ο ποταμος και ευθεως επεσε,  
to which dashed against the stream: and immediately it fell,  
και εγενετο το ρηγμα της οικιας εκεινης μεγα.  
and became the ruin of the house that great.

# ΚΕΦ. Ζ. 7.

1 Επει δε επληρωσε παντα τα ρηματα αυτου  
When and he had ended all the words of him  
εις τας ακοας του λαου, εισηλθεν εις Καπερ-  
in the ears of the people, he entered into Cap-  
ναουμ. 2 'Εκατονταρχου δε τινι δουλος κακος  
naum. Of a centurion and certain slave sick  
εχων, ημελλε τελευταν, ος ην αυτω εντιμος.  
being, was about to die, who was to him valuable.

Tree which yields good Fruit.

44 For † Every Tree is known by its own Fruit. For they do not gather Figs from Thorns, nor do they pick Grapes from Brambles.

45 The good Man out of the good Treasure of of \*the HEART produces good; and the bad Man out of the evil produces evil; for out of \*an Overflowing Heart his mouth speaks.

46 † And why do you call Me, 'Master, Master,' and obey not my commands?

47 † EVERY ONE COM-ING to me, and hearing My WORDS, and obeying them, I will show you whom he is like;

48 he resembles a Man building a House, who dug deep, and laid a foundation on the ROCK; and a Flood having come, the STREAM dashed against that HOUSE, but could not shake it; \* because it was WELL-BUILT ON THE ROCK.

49 But HE who HEARS and obeys not, resembles a Man building a House on the EARTH, without a Foundation; against which the STREAM dashed, and it fell immediately, and great was the RUIN of that HOUSE.\*

## CHAPTER VII.

1 NOW when he had finished All his SAYINGS in the HEARING of the PEOPLE, † he entered Capernaum.

2 And a Centurion's Servant, who was valuable to him, being sick, was about to die.

\* VATICAN MANUSCRIPT.—44. the HEART. 45. Man—omit. 45. Treasure of his HEART—omit. 45. an Overflowing Heart. 48. because it was WELL-BUILT ON

† 44. Matt. xii. 83. 1. Matt. viii. 5.

† 46. Matt. vii. 21, 25; Luke xiii. 25.

† 47. Matt. vii. 24



2 Ἀκούσας δε περι του Ιησου, απεστειλε προς  
Having heard and about the Jesus, he sent to  
αυτον πρεσβυτερους των Ιουδαιων, ερωτων  
him elders of the Jews, asking  
αυτον, οπως ελθων διασωση τον δουλον αυτου.  
him, that coming he would save the slave of himself.  
4 Οἱ δε ταραγενομενοι προς τον Ιησουν, παρεκα-  
They and having come to the Jesus, they be-  
λουν αυτον σπουδαιως, λεγοντες· Ὅτι αξιος  
sought him earnestly, saying; That worthy  
εστιν, ὃν παρεξει τουτο· 5 αγαπα γαρ το  
he is, for whom thou wilt confer this; he loves for the  
εθνος ημων, και την συναγωγην αυτος φκοδο-  
nation of us, and the synagogue he built  
μησεν ημιν. 6 Ὁ δε Ιησους επορευετο συν  
for us. The and Jesus went with  
αυτοις. Ἡδη δε αυτου ου μακραν απεχοντος  
them. Already and of him not far being distant  
απο της οικιας, επεμψε \* [προς αυτον] ὁ εκα-  
from the house, sent [to him] the cen-  
τονταρχος φιλους, λεγων αυτω· Κυριε, μη  
turion friends, saying to him; O sir, not  
σκυλλου· ου γαρ ειμι ικανος, ινα ὑπο την  
be thou troubled; not for I am worthy, that under the  
στεγην μου εισελθης· 7 διο ουδε εμαυτον  
roof of me; thou shouldst enter; therefore not even myself  
ηξιωσα προς σε ελθειν· αλλα ειπε λογῳ, και  
I deemed fit to thee to come; but speak a word, and  
ιαθησεται ὁ παις μου. 8 Καὶ γαρ εγω ανθρωπος  
will be healed the boy of me. Even for I a man  
ειμι ὑπο εξουσιαν τασσομενος, εχων ὑπ' εμαυ-  
am under authority being set, having under my-  
τον στρατιωτας· και λεγω τουτω· Πορευθητι,  
self soldiers; and I say to this; Go,  
και πορευεται· και αλλω· Ερχου, και ερχεται·  
and to another; Come, and he comes:  
και τῷ δουλῳ μου· Ποιησον τουτο, και ποιει.  
and to the slave of me: Do this, and he does.  
9 Ἀκούσας δε ταυτα ὁ Ιησους, εθαυμασεν αυτον·  
Hearing and these the Jesus, admired him:  
και στραφεις, τῷ ακολουθοντι αυτω οχλῳ ειπε·  
and turning, to the following him crowd he said:  
Λεγω ὑμιν, ουδε εν τῷ Ισραηλ τοσαυτην πιστιν  
I say to you, not even in the Israel so great faith  
εὑρον. 10 Καὶ ὑποστρεψαντες οἱ πεμφθεντες  
I have found. And having returned those having been sent  
εις τον οικον, εὑρον τον \* [ασθενοντα] δουλον  
into the house, they found the [being sick] slave  
ὕγιαινοντα.  
being well.

11 Καὶ εγενετο εν τη ἐξῆς, επορευετο εις  
And it happened in the next, he was going to  
πολιν καλουμένην Ναιν· καὶ συνεπορευοντο  
a city being called Nain: and were going

3 And having heard concerning JESUS, † he sent Elders of the JEWS to him, soliciting him, that he would come and save his SERVANT.

4 And having come to JESUS, THEY earnestly besought him, saying, "He is worthy for whom thou shouldst do this;

5 for he loves our NATION, and he built our SYNAGOGUE."

6 Then JESUS went with them; and being not far from the HOUSE, the CENTURION sent Friends, saying to him, "Sir, trouble not thyself; for I am not worthy that thou shouldst come under my roof;

7 therefore, I did not think myself even worthy to come to thee; but command by Word, and \*my SERVANT will be cured.

8 For even ‡ I am a Man appointed under Authority, having Soldiers under me, even I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my SERVANT, 'Do this,' and he does it."

9 And JESUS hearing these things, admired him, and turning, said to the CROWD following him, "I tell you, I have not found, even in ISRAEL, such great Faith."

10 And THOSE who had been SENT, having returned to the HOUSE, found the SERVANT restored to health.

11 And it occurred on the NEXT day, that he was going to a City called † Nain; and his DISCIPLES

\* VATICAN MANUSCRIPT.—6. to him—omit. 7. let my SERVANT be healed. 10. being sick—omit.

† 3. Either magistrates of the place, or elders of the synagogue which the centurion had built. In the parallel place in Matthew, he is represented as coming to Jesus himself; but it is a usual form of speech in all nations, to attribute the act to a person, which is done, not by himself, but by his authority.—Clarke. † 11. Nain, was a small city of Galilee, in the tribe of Issachar. According to Eusebius, it was two miles from Mount Tabor, southward, and near to Endor.

αὐτῷ οἱ μαθηταὶ αὐτοῦ \* [ἱκανοί,] καὶ ὄχλος  
with him the disciples of him many,] and a crowd  
πολύς. 12 Ὡς δὲ ἤγγισε τῇ πυλῇ τῆς πόλεως,  
great. As and he drew near to the gate of the city,  
καὶ ἰδὼν, ἐξεκομίζετο τεθνηκὼς, υἱὸς μονογενῆς  
and lo, was being carried out a dead man, a son only-born  
τῇ μητρὶ αὐτοῦ, καὶ αὕτη χήρα· καὶ ὄχλος  
to the mother of himself, and she a widow, and a crowd  
τῆς πόλεως ἱκανὸς ἦν συν αὐτῇ. 13 Καὶ ἰδὼν  
of the city great was with her. And seeing  
αὐτὴν ὁ κύριος, ἐσπλαγχνισθὲν ἐπ' αὐτῇ, καὶ  
her the lord, he had compassion on her, and  
εἶπεν αὐτῇ· Μὴ κλαίε. 14 Καὶ προσελθὼν  
said to her; Not weep. And coming up  
ἤψατο τῆς σοροῦ· οἱ δὲ βασταζόντες ἐστήσαν.  
he touched the bier; those and bearing stood still.  
Καὶ εἶπε· Νεανίσκε, σοὶ λέγω, ἐγερθῆτι.  
And he said; O young man, to thee I say, rise.  
15 Καὶ ἀνεκαθίσεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν·  
And sat up the dead, and began to speak  
καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. 16 Ἐλαβε δὲ  
and he gave him to the mother of him. Seized and  
φόβος πάντας, καὶ ἐδοξάζον τὸν θεόν, λέγοντες·  
a fear all, and they glorified the God, saying:  
Ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν, καὶ  
That a prophet great has risen among us, and  
ὅτι ἐπέσκεψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. 17 Καὶ  
that has visited the God the people of himself. And  
ἐξηλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ  
went out the word this in whole the Judea concerning  
αὐτοῦ, καὶ \* [ἐν] πᾶσιν τῇ περιχωρῇ.  
him, and [in] all the surrounding country.  
18 Καὶ ἀπηγγείλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ  
And told John the disciples of him  
περὶ πάντων τούτων. 19 Καὶ προσκαλεσάμε-  
about all these. And having called  
νος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης,  
to two certain of the disciples of himself the John,  
ἐπεμψε πρὸς τὸν Ἰησοῦν, λέγων· Σὺ εἶ ὁ ἐρχο-  
sent to the Jesus, saying; Thou art the coming  
μενος, ἢ ἄλλον προσδοκῶμεν; 20 Παραγενομένοι  
one, or another are we to look for? Having come  
δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον· Ἰωάννης ὁ βαπ-  
and to him the men they said; John the dip-  
τιστῆς ἀπεστάλκεν ἡμᾶς πρὸς σε, λέγων· Σὺ  
per has sent us to thee, saying; Thou  
εἶ ὁ ἐρχομενος, ἢ ἄλλον προσδοκῶμεν; 21 Ἐν  
art the coming one, or another are we to look for? In  
αὕτῃ δὲ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπο νοσῶν  
this and the hour he delivered many from diseases  
καὶ μαστιγῶν καὶ πνευματῶν πονηρῶν, καὶ  
and plagues and spirits evil, and

were going with him, and a great Crowd.

12 And as he approached the GATE of the CITY, behold, a dead man was being carried out, an Only Son of his MOTHER, and she was a Widow; and a great Crowd from the CITY was with her.

13 And seeing her, the LORD had pity on her, and said to her, "Weep not."

14 And approaching, he touched the BIER, and the BEARERS stood still. And he said, "Young man, I say to thee, Arise."

15 Then HE who had been DEAD sat up, and began to speak; and he gave him to his MOTHER.

16 And fear seized all; and they praised God, saying, † "A great Prophet has risen among us," and, ‡ "God has visited his PEOPLE."

17 And this REPORT concerning him pervaded ALL JUDEA, and ALL the SURROUNDING COUNTRY.

18 † And JOHN'S DISCIPLES told him of all these things.

19 And summoning two of his DISCIPLES, JOHN sent to \* the LORD, saying, "Art thou the COMING ONE? or are we to expect Another?"

20 And having come to him, the MEN said, "John, the IMMERSER, \* sent us to thee, saying, 'Art thou the COMING ONE? or are we to expect Another?'"

21 And in THAT HOUR he delivered many from Diseases, and Plagues, and evil Spirits; and he gave

\* VATICAN MANUSCRIPT.—11. many—omit.  
ing. 20. sent.

17. in—omit.

19. the LORD. say-

† 14. The people of the East bury the dead without coffins; but they carry them to the grave on a bier which is shaped like one.—*Harmer*. "Presently a funeral procession, consisting of men and women, came rapidly from the city, (the cemetery is outside of the present Jerusalem,) and halted at a newly-made grave sunk three or four feet only below the ground. The body was not enclosed in a coffin, but wrapped in a loose garment and laid on a bier carried by hand. My impression is that even the face was partially exposed to view. It was under similar circumstances that the son of the widow at Nain was borne to the grave."—*Hackett*.

‡ 16. Luke xxiv. 19; John iv. 10; vi. 14; ix. 17.

‡ 16. Luke i. 63.

‡ 18 Matt.

τυφλοις πολλοῖς εὐχαρίσαστο το βλέπειν. <sup>22</sup> Καὶ  
to blind ones many he gave the to see. And  
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες  
answering the Jesus said to them: Going away  
ἀπαγγεῖλατε Ἰωάννῃ ἃ εἶδετε καὶ ἤκουσατε·  
relate to John what you have seen and heard;  
\*<sup>[ὅτι]</sup> τυφλοὶ ἀναβλεποῦσι, χωλοὶ περιπα-  
[that] blind ones see again, lame ones are walking  
οῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκουοῦσι,  
about, lepers are cleansed, deaf ones are hearing,  
νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·  
dead ones are raised up, poor ones are addressed with glad tidings:  
<sup>23</sup> καὶ μακάριος ἐστίν, ὃς ἐὰν μὴ σκανδαλισθῇ  
and blessed is, whoever not may be stumbled  
ἐν ἐμοί.  
in me.  
<sup>24</sup> Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου,  
Having departed and the messengers of John,  
ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου·  
he began to say to the crowds concerning John;  
Τὶ ἐξεληλυθατε εἰς τὴν ἐρημὸν θεασασθαι;  
What have you come out into the desert to see?  
καλαμὸν ὑπὸ ἀνέμου σαλευόμενον; <sup>25</sup> Ἀλλὰ τί  
a reed by wind being shaken? But what  
ἐξεληλυθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱμα-  
have you come out to see? a man in soft gar-  
τίοις ἡμφιεσμένον; Ἴδου, οἱ ἐν ἱματισμῷ  
ments having been clothed? Lo, those in clothing  
ἐνδοξῶ καὶ τρυφῇ ὑπαρχόντες, ἐν τοῖς βασι-  
showy and in luxury living, in the royal  
λείοις εἰσιν. <sup>26</sup> Ἀλλὰ τί ἐξεληλυθατε ἰδεῖν;  
palaces are. But what have you come out to see?  
προφήτην; Ναι λέγω ὑμῖν, καὶ περισσοτέρου  
a prophet? Yes I say to you, and much more  
προφήτου. <sup>27</sup> Οὗτος ἐστὶ, περὶ οὗ γεγραπ-  
of a prophet. This is, concerning whom it is writ-  
ται· “Ἴδου, ἐγὼ ἀποστέλλω τὸν ἀγγέλου μου  
ten; “Lo, I send the messenger of me  
πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν  
before face of thee, who shall prepare the way  
σου ἐμπροσθεν σου.” <sup>28</sup> Λέγω <sup>[γὰρ]</sup> ὑμῖν·  
of thee in presence of thee.” I say <sup>[for]</sup> to you,  
μείζων ἐν γεννητοῖς γυναικῶν \*<sup>[προφήτης]</sup>  
a greater among offspring of women [prophet]  
Ἰωάννου \*<sup>[τοῦ βαπτιστοῦ]</sup> οὐδεὶς ἐστίν· ὁ δὲ  
of John [the dipper] not is; the but  
μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ, μείζων  
less in the kingdom of the God, greater  
αὐτοῦ ἐστὶ. <sup>29</sup> Καὶ πᾶς ὁ λαὸς ἀκουσας, καὶ  
of him is. And all the people having heard, and  
οἱ τελῶναι, ἐδικαιώσαν τὸν θεόν, βαπτισθέντες  
the tax-gatherers, justified the God, having been dipped  
τὸ βῆπτισμα Ἰωάννου. <sup>30</sup> Οἱ δὲ Φαρισαῖοι καὶ  
the dipping of John. The but Pharisees and  
οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθετήσαν εἰς  
the lawyers the purpose of the God set aside for  
ἑαυτοὺς, μὴ βαπτισθέντες ὑπ’ αὐτοῦ.  
themselves, not having been dipped by him.

\* sight to many Blind per-  
sons.

<sup>22</sup> And \* Jesus answer-  
ing, said to them, † “Go,  
tell John what you have  
seen and heard; the Blind  
are made to see, the Lame  
to walk, the Lepers are  
cleansed, the Deaf hear,  
the Dead are raised, † glad  
tidings are announced to  
the Poor;

<sup>23</sup> and happy is he who  
shall not stumble at me.”

<sup>24</sup> † And John’s MESSEN-  
GERS having departed, he  
began to say to the CROWDS  
concerning John, “Why  
went you out into the DES-  
ERT? To see a Reed sha-  
ken by the Wind?

<sup>25</sup> But why went you  
out? To see a Man clothed  
in soft garments? Behold,  
THOSE robed in SPLENDID  
APPAREL, and living in  
luxury, are in ROYAL PAL-  
ACES.

<sup>26</sup> But why went you  
out? To see a Prophet?  
Yes, I tell you, and one  
more excellent than a Pro-  
phet.

<sup>27</sup> This is he concerning  
whom it is written, † “Be-  
hold! \* I send my MES-  
SENGER before thy Face,  
who will prepare thy way  
before thee.”

<sup>28</sup> I say to you, Among  
those born of Women, there  
is not a greater than John;  
yet the LEAST in the KING-  
DOM of GOD is superior to  
him.

<sup>29</sup> And All the PEOPLE  
having heard, and the  
TRIBUTE-TAKERS, justified  
GOD, † having been im-  
mersed with the IMMER-  
SION of John.

<sup>30</sup> But the PHARISEES  
and LAWYERS set aside the  
‡ PURPOSE of GOD towards  
themselves, not having been  
immersed by him.

\* VATICAN MANUSCRIPT.—21. sight. 22. he answering. 22. That—omit.  
27. I send. 28. For—omit. 28. prophet—omit. 28. the dipper—omit.  
† 22. Matt. xi. 5. † 22. Luke iv. 18. † 24. Matt. xi. 7. † 27. Mal iii. 1  
‡ 29. Matt. iii. 5; Luke iii. 13. † 30. Acts xx. 27.

31 Τινι οὖν ὁμοιωσῶ τοὺς ἀνθρώπους τῆς  
To what then shall I compare the men of the  
γενεᾶς ταύτης καὶ τινι εἰσὶν ὅμοιοι; 32 Ὅμοιοι-  
generation this? and to what are they like? Like  
οἱ εἰσὶ παῖδιοις τοῖς ἐν ἀγορᾷ καθημένοις, καὶ  
they are boys those in a market sitting, and  
προσφωνοῦσιν ἀλλήλοις, καὶ λεγούσιν· Ὑψλη-  
calling to one another, and saying; We have played  
σαμεν ὄμιν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν  
the flute for you, and not you have danced; we have mourned  
ὄμιν, καὶ οὐκ ἐκλαυσάτε. 33 Ἐληλυθε γὰρ  
for you, and not you have wept. Has come for  
Ἰωάννης ὁ βαπτιστής, μὴτε ἄρτον ἐσθίων,  
John the dipper, neither bread eating,  
μὴτε οἶνον πινών· καὶ λέγετε· Δαίμονιον ἔχει.  
nor wine drinking; and you say; A demon he has.  
34 Ἐληλυθεν ὁ υἱὸς τοῦ ἀνθρώπου, ἐσθίων καὶ  
Has come the son of the man, eating and  
πινών· καὶ λέγετε· Ἴδου, ἀνθρώπος φάγος καὶ  
drinking; and you say; Lo, a man glutton and  
οἰνοποτῆς, φίλος τελωνῶν καὶ ἁμαρτωλῶν.  
a wine-drinker, a friend of tax-gatherers and sinners.  
35 Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς  
And is justified the wisdom by the children of herself  
πάντων.  
all.  
36 Ἡρώτα δὲ τις αὐτὸν τῶν Φαρισαίων, ἵνα  
Asked and one him of the Pharisees, that  
φαγῇ μετ' αὐτοῦ· καὶ εἰσῆλθὼν εἰς τὴν οἰκίαν  
he might eat with him; and entering into the house  
τοῦ Φαρισαίου, ἀνεκλίθη. 37 Καὶ ἰδού, γυνή  
of the Pharisee, he reclined. And lo, a woman  
ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλὸς, ἐπιγνοῦσα ὅτι  
in the city, who was a sinner, knowing that  
ἀνακεῖται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα  
she reclines in the house of the Pharisee, having brought  
ἀλαβαστρον μυρου, 38 καὶ στασά οπίσω παρὰ  
an alabaster-box of balsam, and standing behind at  
τοὺς πόδας αὐτοῦ, κλαίουσα, ᾗρξάτο βρέχειν  
the feet of him, weeping, she began to wet  
τοὺς πόδας αὐτοῦ τοῖς δακρυσί· καὶ ταῖς θρίξι  
the feet of him with the tears; and with the hairs  
τῆς κεφαλῆς αὐτῆς ἐξεμασσε, καὶ κατεφιλεῖ  
of the head of herself wiped, and kissed  
τοὺς πόδας αὐτοῦ, καὶ ἠλείφε τῷ μυρῷ. 39 Ἰδὼν  
the feet of him, and anointed with the balsam. Seeing  
δὲ ὁ Φαρισαῖος ὁ καλεσάς αὐτόν, εἶπεν ἐν ἑαυτῷ,  
but the Pharisee that having called him, spoke in himself,  
λέγων· Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν αὐτόν,  
saying; This if he was a prophet, would know,

31 † To what then shall I compare the MEN of this GENERATION? and what are they like?

32 They are like THOSE Boys SITTING in a Public place, and calling to one another, and saying, 'We have played for you on the flute, but you have not danced; we have sung mournful songs for you, but you have not lamented.'

33 † For John the IMMERSEER has come neither eating Bread nor drinking Wine, and you say, 'He has a Demon.'

34 The SON of MAN has come eating and drinking, and you say, 'Behold a Glutton and a Wine-drinker! an Associate of Tribute-takers and Sinners!'

35 † But WISDOM is vindicated by All her CHILDREN."

36 † And one of the PHARISEES invited him to eat with him. And entering the HOUSE of the PHARISEE, he reclined.

37 And, behold, a † Woman\* who was of the CITY, a Sinner, knowing that he reclined in the PHARISEE'S HOUSE, brought an Alabaster box of Balsam,

38 and standing † behind, at his FEET, weeping, she began to wet his FEET with TEARS, and wiped them with the HAIR of her HEAD, and repeatedly kissed his FEET, and anointed them with the BAL-SAM.

39 But THAT PHARISEE who had INVITED him observing this, spoke within himself, saying, † "This man, if he were a Prophet,

\* VATICAN MANUSCRIPT.—37. who was in the CITY, a Sinner.

† 37. There is no good reason for concluding that this woman was a *public prostitute*, as many suppose. She was probably only a *Gentile*, and therefore in the estimation of the Pharisee a *sinner*. *Hamartolos*, is often used in the New Testament in this sense. † 38. This is not intelligible, without adverting to the posture in which the ancients took their meals. They placed themselves along the couch on their sides, supported their heads with one arm, bent at the elbow, and resting on the couch; and with the other they took their food, and were supported at the back by cushions. Their feet of course were accessible to one who came behind the couch.—Wakefield.

† 31. Matt. xi. 16.

† 33. Matt. iii. 4; Mark i. 6; Luke i. 15.

† 35. Matt. xi

19. † 36. Matt. xxvi. 6; Mark xiv. 3; John xi. 2.

† 39. Luke xv. 2

τις και ποταπη ἡ γυνη, ἥτις ἅπτεται αὐτου·  
 who and what the woman, who touches him;  
 ὅτι ἁμαρτωλος ἐστι. 40 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
 that a sinner she is. And answering the Jesus  
 εἶπε πρὸς αὐτον· Σίμων, ἐχὼ σοὶ τι εἰπεῖν.  
 said to him; Simon, I have to thee something to say.  
 Ὁ δὲ φησὶ· Διδασκαλε, εἶπε. 41 Δύο χρεωφεῖ-  
 He and says: O teacher, say. Two debt-  
 λεται ἦσαν δανειστῇ τινὶ· ὁ εἰς ὠφείλε δηνάρια  
 were to a creditor certain: the one owed denarii  
 πεντακοσία, ὁ δὲ ἕτερος πεντηκοντα. 42 Μὴ  
 five hundred, the and other fifty. Not  
 ἐχόντων \* [δὲ] αὐτῶν ἀποδοῦναι, ἀμφοτέροις  
 having [and] of them to pay, both  
 ἐχαρίσατο. Τίς οὖν αὐτῶν, \* [εἶπε] πλείον  
 he forgave. Which then of them, [say] more  
 αὐτον ἀγαπήσει; 43 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν·  
 him will love? Answering and the Simon said:  
 Ὅτι ὅτι λαμβανῶ, ὅτι ὅτι πλείον ἐχαρίσατο.  
 I suppose, that to whom the more he forgave.  
 Ὁ δὲ εἶπεν αὐτῷ· Ὅρθως ἐκρίνας. 44 Καὶ στρα-  
 He and said to him: Rightly thou hast judged. And turn-  
 φεις πρὸς τὴν γυναῖκα, τῷ Σίμωνι εἶπεν· Βλέπ-  
 ing to the woman, to the Simon he said: Seest  
 εἰς ταύτην τὴν γυναῖκα; εἰσηλθὼν σου εἰς τὴν  
 thou this the woman? I came of thee into the  
 οἰκίαν· ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας·  
 house: water for the feet of me not thou gavest:  
 αὕτη δὲ τοῖς δακρυσὶν ἐβρέξε μου τοὺς πόδας,  
 she but with the tears shewet of me the feet,  
 καὶ ταῖς θρίξιν αὐτῆς ἐξεμαξε. 45 Φίλημα μοι  
 and with the hairs of herself has wiped. A kiss to me  
 οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσηλθὼν, οὐ δεῖ-  
 not thou gavest: she but from of her came in, not has  
 λιπε καταφιλοῦσα μου τοὺς πόδας. 46 Ἐλαίῳ  
 ceased kissing of me the feet. With oil  
 τὴν κεφαλὴν μου οὐκ ἠλείψας· αὕτη δὲ μύρω  
 the head of me not thou didst anoint: she but with balsam  
 ἠλείψε τοὺς πόδας μου. 47 Οὐ χάριν, λέγω  
 anointed the feet of me. Therefore, I say  
 σοὶ, ἀφεωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί,  
 to thee, have been forgiven the sins of her the many,  
 ὅτι ἠγαπήσε πολὺ· ὅτι δὲ ὀλίγον ἀφίεται,  
 for that she loved much; to whom but little is forgiven,  
 ὀλίγον ἀγαπᾷ. 48 Εἶπε δὲ αὐτῇ· Ἀφεωνται  
 little he loves. He said and to her; Have been forgiven  
 σου αἱ ἁμαρτίαι. 49 Καὶ ἤρξαντο οἱ συνανακει-  
 of thee the sins. And began those reclining  
 μενοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτος ἐστίν, ὃς  
 with to say in themselves; Who this is, who  
 καὶ ἁμαρτίας ἀφίησιν; 50 Εἶπε δὲ πρὸς τὴν  
 even sins forgives? He said and to the  
 γυναῖκα· Ἡ πίστις σου σεσῶκε σε· πορεύου εἰς  
 woman; The faith of thee has saved thee; go in  
 εἰρήνην.  
 peace.

would know who and what the woman is, that touches him; For she is a Sinner."

40 And JESUS answer- ing, said to him, "Simon, I have something to say to thee." And HE said, "Teacher, say it."

41 "A certain Creditor had Two Debtors; ONE owed five hundred † De- narii, and the OTHER fifty.

42 But not having [the means] to pay, he forgave both. Which of them, therefore, will love him most?"

43 And SIMON answer- ing, said, "He, I suppose, to whom he forgave most." And HE said to him, "Thou hast judged correctly."

44 And turning to the WOMAN, he said to SIMON, "Thou seest THIS WOMAN; I came into Thy HOUSE, thou gavest me no WATER for my FEET; but she wet My FEET with TEARS, and wiped them with her HAIR.

45 Thou gavest Me no Kiss; but she, since she came in, has not ceased kissing My FEET.

46 Thou didst not † an- oint My HEAD with Oil; but she anointed my FEET with Balsam.

47 † Therefore, I say to thee, Her MANY SINS have been forgiven; on this ac- count she loved much; but he to whom little is for- given, \* also loves little."

48 And he said to her, † "Thy SINS have been forgiven."

49 And the GUESTS be- gan to say among them- selves; † "Who is this that even forgives Sins?"

50 And he said to the WOMAN, † "Thy FAITH has saved thee; go in Peace."

\* VATICAN MANUSCRIPT.—42. and—omit.

42. say—omit.

47. also loves.

† 41. A Roman coin worth about 14 cents, or 7d.

† 46. Psa. xxiii. 5.

† 47. 1 Tim. i. 14.

† 48. Matt. ix. 2; Mark ii. 5.

† 49. Matt.

ix. 3; Mark ii. 7.

† 50. Matt. ix. 23; Mark v. 34; x. 52; Luke viii. 48; xviii. 42.

ΚΕΦ. η'. 8.

1 Και εγενετο εν τω καθεξης, και αυτος  
And it happened in the afterwards, also he  
διωδευε κατα πολιν και κωμην, κηρυσσων  
traveled through every city and village, publishing  
και ευαγγελιζομενος την βασιλειαν του θεου.  
and proclaiming the glad tidings the kingdom of the God;  
και οι δωδεκα συν αυτω, 2 και γυναικες τινες,  
and the twelve with him, and women certain,  
αι ησαν τεθεραπευμεναι απο πνευματων πονη-  
who were having been healed from spirits evil  
ρων και ασθενειων. Μαρια η καλουμενη Μαγδα-  
and infirmities; Mary that being called Magda-  
ληνη, αφ' ης διαμονια επτα εξεληλυθει, 3 και  
lene, from whom demons seven had gone out, and  
Ιωαννα, γυνη Χουζα επιτροπου Ηρωδου, και  
Joanna, a wife of Chuza steward of Herod, and  
Σουσαννα, και ετεραι πολλαι, αιτινες διηκονουν  
Susanna, and others many, who ministered  
αυτω απο των υπαρχοντων αυταις.  
to him from the possessions of them.

4 Συνιοντος δε οχλου πολλου, και ιων κατα  
Was assembling and a crowd great, and ofte every  
πολιν επιπορευομενων προς αυτον, ειπε δια  
city were coming to him, he said by  
παραβολης. 5 Εξηλθεν ο σπειρων του σπειραι  
a parable; Went out the sower of the to sow  
τον σπορον αυτου. και εν τω σπειρειν αυτον, ο  
the seed of himself; and in the sowing it, this  
μεν επεσε παρα την οδον. και κατεπατηθη, και  
indeed fell by the path: and it was trodden down, and  
τα πετεινα του ουρανου κατεφαγεν αυτο. 6 Και  
the birds of the heaven ate it. And  
ετερον επεσεν επι την πετραν. και φυνεν  
another fell on the rock; and having sprung up  
εξηρανθη, δια το μη εχειν ικμαδα. 7 Και  
it dried up, through the not to have moisture. And  
ετερον επεσεν εν μεσφ των ακανθων. και συμ-  
another fell in midst of the thorns; and having  
φνειςαι αι ακανθαι απεπνιξαν αυτο. 8 Και  
sprung up with the thorns they choked it. And  
ετερον επεσεν εις την γην την αγαθην. και  
another fell in the ground the good: and  
φυνεν εποιησε καρπον εκατονταπλασιον.  
having sprung up bore fruit a hundredfold.  
Ταυτα λεγων, εφωνει. Ο εχων ωτα ακουειν,  
These things having said, he cried: He having ears to hear,  
ακουετω. 9 Επηρωτων δε αυτον οι μαθηται  
let him hear. Asked and him the disciples  
αυτου, \* [λεγοντες,] τις ειη η παραβολη  
of him, [saying,] what may be the parable  
αυτη. 10 Ο δε ειπεν. Υμιν δεδοται γνωναι τα  
this. He and said; To you it is given to know the  
μυστηρια της βασιλειας του θεου. τοις δε λοι-  
secrets of the kingdom of the God; to the but others  
ποις εν παραβολαις. ινα βλέποντες μη βλέπωσι,  
in parables; that seeing not they may see,

CHAPTER VIII.

1 And it occurred AFTER-  
WARDS that he traveled  
through every City and  
Village, publishing and  
proclaiming the glad tid-  
ings of the KINGDOM of  
GOD; and the TWELVE  
were with him,

2 and † certain Women,  
who had been delivered  
from evil Spirits and In-  
firmities, THAT Mary who  
was CALLED of MAGDALA,  
† from whom seven De-  
mons had been expelled,

3 and Joanna, the Wife  
of Chuza, Herod's Steward,  
and Susanna, and many  
others, who assisted him  
from their POSSESSIONS.

4 ‡ Now when a great  
Crowd was assembling, and  
THEY were COMING to him  
from every City, he spoke  
by a Parable:

5 "The SOWER went  
forth to sow his SEED; and  
in SOWING, part fell by the  
ROAD; and it was trodden  
down, or the BIRDS of  
HEAVEN picked it up.

6 And another part fell  
on the ROCK; and having  
sprung up, it withered  
away, because it HAD NO  
Moisture.

7 And another part fell  
in the MIDST of the THORNS;  
and the THORNS springing  
up with it, choked it.

8 And another part fell  
into the GOOD GROUND,  
and having sprung up,  
yielded Increase, a hun-  
dredfold." And having said  
this, he cried, "He having  
Ears to hear, let him hear."

9 ‡ And his DISCIPLES  
asked him, "What may  
\* This PARABLE mean?"

10 And HE said, "To  
you it is given to know the  
SECRETS of the KINGDOM  
of GOD; but to the OTHERS  
in Parables; ‡ that seeing  
they may not see, and hear-

\* VATICAN MANUSCRIPT.—9. This PARABLE.

10. saying.—omit.

† 2. Matt. xxvii. 55, 56.

‡ 2. Mark xvi. 9.

‡ 4. Matt. xiii. 2; Mark iv. 1.

† 9. Matt. xiii. 10; Mark iv. 10.

‡ 10. Isa. vi. 9; Mark iv. 12.

και ακουοντες μη συνιωσιν. <sup>11</sup> Εστι δε αὕτη ἡ  
and hearing not they may understand. Is now this the  
καρβολῆ· Ὁ σπορος, ἐστὶν ὁ λόγος τοῦ θεοῦ.  
parable; The seed, is the word of the God.  
<sup>12</sup> Οἱ δὲ παρα τὴν ὁδόν, εἰσὶν οἱ ἀκουοντες·  
Those and by the path, are those hearing:  
εἰτα ἐρχεται ὁ διαβολος, και αἶρει τὸν λόγον  
then comes the accuser, and takes away the word  
ἀπο τῆς καρδίας αὐτῶν, ἵνα μὴ πιστευσαντες  
from the heart of them, so that not having believed  
σωθῶσιν. <sup>13</sup> Οἱ δὲ ἐπὶ τῆς πέτρας, οἱ, ὅταν  
they may be saved. They and on the rock, who, when  
ἀκουσῶσι, πετὰ χαρὰς δεχονται τὸν λόγον·  
they may hear, with joy receives the word;  
καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν  
and these a root not they have, who for a season  
πιστευουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφίσταν-  
will believe, and in a season of temptation fall away.  
ται. <sup>14</sup> Τὸ δὲ εἰς τὰς ἀκανθὰς πεσόν, οὗτοι  
That and into the thorns having fallen, these  
εἰσὶν οἱ ἀκουσαντες, καὶ ὑπὸ μεριμνῶν καὶ  
are they having heard, and by anxious cares and  
πλοῦτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμ-  
riches and pleasures of the life going forth are  
πιγνύονται, καὶ οὐ τελεσφοροῦσι. <sup>15</sup> Τὸ δὲ ἐν  
choked, and not bearfruit to perfection. That and in  
τῇ καλῇ γῇ, οὗτοι εἰσιν, οἵτινες ἐν καρδίᾳ  
the good ground, these are, who in heart  
καλῇ καὶ ἀγαθῇ ἀκουσαντες τὸν λόγον, κατε-  
good and upright having heard the word, re-  
χουσιν, καὶ καρποφοροῦσιν ἐν ὑπομονῇ. <sup>16</sup> Οὐ-  
tain, and bear fruit with perseverance. No  
δεῖς δὲ λυχνὸν ἄψας, καλυπτεῖ αὐτὸν σκευεῖ, ἢ  
one and a lamp having lighted, covers him with a vessel, or  
ὑποκατὰ κλινῆς τιθῆσιν· ἀλλ' ἐπὶ λυχνίας ἐπι-  
under a couch places: but upon a lamp-stand pla-  
τιθῆσιν, \* [ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ  
see, [that those entering may see the  
φῶς.] <sup>17</sup> Οὐ γὰρ ἐστὶ κρυπτόν, ὃ οὐ φανερόν  
light.] Not for is hidden, which not manifest  
γενήσεται· οὐδὲ ἀποκρυφόν, ὃ οὐ γνωσθήσεται  
will become; nor stored away, which not will be known  
καὶ εἰς φανερὸν ἐλθῇ. <sup>18</sup> Βλέπετε οὖν, πῶς  
and into light may come. Take heed then, how  
ἀκουετέ· ὃς γὰρ ἂν ἔχη, δοθήσεται αὐτῷ· καὶ  
you hear; who for ever may have, it will be given to him: and  
ὃς ἂν μὴ ἔχη, καὶ ὃ δοκεῖ ἔχειν, ἀρθησεται  
whoever not may have, even what he seems to have, will be taken  
ἀπ' αὐτοῦ.  
from him.

<sup>19</sup> Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ  
Came and to him the mother and  
οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν  
and brothers of him, and not was able to get near  
αὐτῷ διὰ τὸν ὄχλον. <sup>20</sup> Καὶ ἀπηγγέλη  
to him on account of the crowd. And it was told  
αὐτῷ, \* [λεγοντων]· Ἡ μήτηρ σου καὶ οἱ  
to him, [saying:] The mother of thee and the

ing they may not under-stand.

<sup>11</sup> † Now the PARABLE is this: The SEED is the WORD of GOD.

<sup>12</sup> THOSE by the ROAD are THEY who HEAR; then the ENEMY comes, and takes away the WORD from their HEARTS, that they may not believe and be saved.

<sup>13</sup> THOSE on the ROCK are they, who, when they hear, receive the WORD with Joy; and yet these have no ROOT; they believe for a Time, and in a Time of Trial fall away.

<sup>14</sup> And THAT having fallen among the THORNS are THEY, who, HAVING HEARD, and going forth are choked by the Anxieties, and Riches, and Pleasures of LIFE, and bring no fruit to maturity.

<sup>15</sup> But THAT in the GOOD Ground are those, who, having heard the WORD, retain it in a good and honest Heart, and bear fruit with Perseverance.

<sup>16</sup> † Now no one having lighted a Lamp, covers it with a Vessel, or puts it under a Couch, but places it on a Lamp-stand, \* that THOSE COMING IN may see the LIGHT.

<sup>17</sup> † For there is nothing hidden, which will not be disclosed, nor concealed, which will not be known, and come to light.

<sup>18</sup> Take heed, therefore, how you hear; † for to him who has, more will be given; but from him who has not, will be taken away even that which he has.

<sup>19</sup> † Now his MOTHER and BROTHERS came towards him, but could not get near him, on account of the CROWD.

<sup>20</sup> And it was told him, "Thy MOTHER and thy

\* VATICAN MSS.—16. THOSE COMING IN may see the LIGHT—omit.

20. saying—omit.

† 11. Matt. xiii. 18; Mark iv. 14.  
† 17. Matt. x. 26; Luke xii. 2.  
xii. 46; Mark iii. 31.

† 18. Matt. v. 15; Mark iv. 21; Luke xi. 33.  
† 19. Matt. xii. 46; Mark iii. 31.

αδελφοί σου εστηκασιν έξω, ιδειν σε θελοντες.  
brothers of thee stand without, to see thee desiring.

21 'Ο δε αποκριθεις ειπε προς αυτους· Μητηρ μου και αδελφοί μου ούτοι εισιν, οί τον λογον του θεου ακουοντες και ποιουντες.  
He and answering said to them; Mother of me and brothers of me these are, who the word of the God hearing and doing.

22 Και εγενετο εν μια των ημερων, και αυτος ανεβη εις πλοιον, και οι μαθηται αυτου και ειπε προς αυτους· Διελθωμεν εις το περαν της λιμνης· και ανηχθησαν. 23 Πλεοντων δε αυτων, αφυπνωσε. Και κατεβη λαίλαψ ανεμου εις την λιμνην, και συνεπληρουντο, και εκινδυνευον.  
And it happened in one of the days, and he went into a ship, and the disciples of him; and said to them; We may pass over to the other side of the lake, and they put off. Sailing but of them, he fell asleep. And came down a squall of wind on the lake, and they were filling, and were in danger.

24 Προσελθοντες δε διηγειραν αυτον, λεγοντες·  
Coming to and they awoke him, saying;

Επιστατα, επιστατα, απολλυμεθα. 'Ο δε εγερθεις επιτιμησε τω ανεμω και τω κλυδωνι του υδατος· και επαυσαντο, και εγενετο γαληνη.  
O master, O master, we are perishing. He and arising rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 Ειπε δε αυτοις· Που εστιν η πιστις υμων; Φοβηθεντες δε εθαυμασαν, λεγοντες προς αλληλους· Τis αρα ούτος εστιν, οτι και τοis  
He said and to them; Where is the faith of you? Fearing and they wondered, saying to one another; Who then this is, that even to the

ανεμοis επιτασσει και τω υδατι, και υπακουουσιν αυτω; 26 Και κατεπλευσαν εις την χωραν των Γαδαρηνων· ητις εστιν αντιπεραν της Γαλιλαιας.  
winds he gives a charge and to the water, and they hearken to him? And they sailed into the country of the Gadarenes, which is over-against the Galilee.

27 Εξελθοντι δε αυτω επι την γην, υπηντησεν αυτω ανηρ τις εκ της πολεως, ος ειχε δαιμονια εκ χρονων ικανων, και ιματιον ουκ ενεδιδυσκετο, και εν οικια ουκ εμενεν, αλλ' εν  
Going out and to him on the land, met him a man certain out of the city, who had demons from times many, and a mantle not he put on, and in a house not he remained, but in

BROTHERS stand without, desiring to see thee."

21 But HE answering, said to them, "My Mother and my Brothers are THESE who HEAR the WORD of GOD, and obey it."

22 † And it came to pass on one of the DAYS, that he went into a Boat with his DISCIPLES; and he said to them, "Let us pass over to the OTHER SIDE of the LAKE." And they set sail.

23 And as they were sailing, he fell asleep; and there came down a Gale of Wind on the LAKE; and they were deluged, and were in danger.

24 And approaching, they awoke him, saying, "Master! Master! we are perishing." Then arising, HE rebuked the WIND and the RAGING of the WATER; and they ceased, and there was a Calm.

25 And he said to them, "Where is your FAITH?" And being afraid, they wondered, saying to one another, "Who then is this that commands even the WINDS and the WATER, \* and they obey him."

26 † And they sailed to the REGION of the \* † GERASENES, which is opposite to GALILEE.

27 And going out on SHORE, \* a Certain Man of the CITY met him, who had \* Demons; and for a long Time he wore no Clothes, nor remained in a House, but in the TOMBS.

\* VATICAN MANUSCRIPT.—25, and they obey him—omit. Certain Man.

26. GERASENES.

27. a

† 26. "I was afterwards informed by Mr. Thomson of Sidon, who had recently traversed this region, and whose knowledge both of the country and its language gave him great facilities in picking up information, that nearly opposite Mejdal (Magdala,) or just about opposite where we turned south, there is a place called by the natives *Girsa*, which Mr. T. supposes to be a corruption of *Gergesene*. Here there is a sharp sloping precipice of perhaps 2000 feet high. This is the 'steep place' (*kraemnou*) Matt. vii. 32; Mark v. 13; Luke viii. 33. Mark and Luke say it was in the country of the *Gadarenes*, and we know that Gadara (eight miles from Tiberias according to Josephus, Life, 65) must have been farther south. But the term *Gadarene* may be a wide one, and besides, the reading in Mark and Luke is a very doubtful one; the mass of evidence preponderates in favor of *Gerasene* instead of *Gadarene*."—Hackett.

‡ 22. Matt. xiii. 23; Mark iv. 35.

‡ 26. Matt. viii. 28; Mark v. 1.



τοῖς μνημασιν. 28 Ἰδὼν δὲ τὸν Ἰησοῦν, καὶ  
the tombs. Seeing and the Jesus, and  
ἀνακραξας, προσεπεσεν αὐτῷ, καὶ φωνὴ μεγάλη  
crying out, he fell down to him, and with a voice loud  
εἶπε· Τι ἐμοὶ καὶ σοὶ, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ  
he said; What to me and to thee, Jesus, O son of the God of the  
ὑψίστου; δεομαι σου, μὴ με βασανίσῃς.  
highest? I beseech thee, not me thou mayst torment.  
29 (Παρηγγεῖλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ  
(He had commanded for the spirit the unclean  
ἐξελθεῖν ἀπο τοῦ ἀνθρώπου· πολλοὶς γὰρ χρό-  
to come out from the man; many for times  
νοῖς συνήρπακεν αὐτὸν· καὶ ἐδεσμεῖτο ἄλυσέσι  
it had seized him; and he was bound with chains  
καὶ πεδαῖς, φυλασσομένου· καὶ διαρρήσων τὰ  
and fetters, being guarded; and breaking the  
δεσμά, ἤλαυνετο ὑπὸ τοῦ δαιμονος εἰς τὰς ἐρη-  
bonds, he was driven by the demon into the des-  
μοῦς.) 30 Ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς,  
arts.) Asked and him the Jesus,  
\* [λεγων] Τι σοὶ ἐστὶν ὄνομα; Ὁ δὲ εἶπε·  
[saying;] What to thee is a name? He and said;  
Λεγων· ὅτι δαιμονία πολλὰ εἰσῆλθεν εἰς αὐτὸν.  
Legion: for demons many had entered into him.  
31 Καὶ παρεκαλεῖ αὐτὸν, ἵνα μὴ ἐπιταξῇ αὐτοῖς  
And he besought him, that not he would command them  
εἰς τὴν ἀβυσσον ἀπελθεῖν. 32 Ἦν δὲ ἐκεῖ  
into the abyss to go. Was and there  
ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει·  
a herd of swine many feeding in the mountain;  
καὶ παρεκαλοῦν αὐτὸν, ἵνα ἐπιτρέψῃ αὐτοῖς εἰς  
and they besought him, that he would permit them into  
ἐκεῖνους εἰσελθεῖν. Καὶ ἐπέτρεψεν αὐτοῖς.  
them to enter. And he permitted them.  
33 Ἐξελθόντα δὲ τὰ δαιμονία ἀπο τοῦ ἀνθρώπου,  
Having gone out and the demons from the man,  
εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὄρμησεν ἡ  
they entered into the swine: and rushed the  
ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ  
herd down the precipice into the lake, and  
ἀπεπνίγη. 34 Ἰδόντες δὲ οἱ βοσκόντες το  
were choked. Seeing and those feeding that  
γεγονός, ἐφυγον καὶ ἀπηγγείλαν εἰς τὴν πόλιν  
having been done, fled and reported in the city.  
καὶ εἰς τοὺς ἀγροὺς. 35 Ἐξῆλθον δὲ ἰδεῖν το  
and in the villages. They came out and to see that  
γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ  
having been done: and came to the Jesus, and  
εὔρον καθημένον τὸν ἀνθρώπον, ἀφ' οὗ τὰ  
found sitting the man, from whom the  
δαιμονία ἐξεληλυθει, ἱματισμένον καὶ σωφρο-  
demons had gone out, having been clothed and being of  
νουντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβή-  
sane mind, at the feet of the Jesus; and they  
θησαν. 36 Ἀπηγγείλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες,  
were afraid. Reported and to them and those having seen

38 And seeing Jesus, he  
fell down before him, and  
crying out with a loud  
Voice, said, "What hast  
thou to do with me, Jesus,  
—O Son of God—the  
HIGHEST? I beseech thee,  
torment me not."

29 (For he had com-  
manded the IMPURE SPIRIT  
to come out of the MAN.  
For it had frequently seized  
him; and he was bound  
with Chains and Fetters,  
and guarded; and breaking  
the BONDS, he was driven  
by the DEMON into the  
DESERTS.)

30 And Jesus asked  
him, "What is thy Name?"  
And HE said, "Legion;"  
Because many Demons  
had entered into him.

31 And he besought him  
that he would not com-  
mand them to go out into  
the ABYSS.

32 Now there was a  
Herd of many Swine feed-  
ing on the MOUNTAIN;  
and they besought him to  
permit them to go into  
them. And he permitted  
them.

33 Then the DEMONS  
having come out of the  
MAN, went into the SWINE;  
and the HERD rushed down  
the PRECIPICE into the  
LAKE, and were † drowned.

34 And the SWINE-  
HERDS, seeing THAT HAV-  
ING BEEN DONE, fled, and  
reported it in the CITY and  
in the VILLAGES.

35 And they went out to  
see THAT HAVING BEEN  
DONE. And they came to  
JESUS, and found the MAN  
from whom the DEMONS  
had gone out, sitting at  
the FEET of \* Jesus,  
clothed, and in his right  
mind; and they were  
afraid.

36 Then THOSE who  
SAW it informed them how

\* VATICAN MANUSCRIPT.—30. saying—omit.

35. Jesus.

† 33. Some sceptics have objected to this transaction, as not conformable to the character of Jesus. Now as the Jews were prohibited by the laws of Hyrcanus from keeping swine, and by the law of Moses from using them as food, this act was a just punishment on these violators of law. The miracle itself served to manifest Christ's own regard to the law of God, while the disposition displayed by the people, in desiring him to depart from them, showed how well they needed correction.

πως εσωθη ο δαιμονισθεις. 37 Και ηρωτησαν  
how was saved he having been demonized. And asked  
αυτον απαν το πληθος της περιχωρου των  
him whole the multitude of the surrounding region of the  
Γαδαρηνων, απελθειν απ' αυτων· οτι φοβω  
Gadarenes, to go from them; for with a fear  
μεγαλω συνειχοντο.  
great they were seized.

Αυτος δε εμβας εις το πλοιον, υπεστρεψεν.  
He and having gone into the ship, returned.  
38 Εδεετο δε αυτον ο ανηρ, αφ' ου εξεληλυθει  
Beggd and of him the man, from whom had gone out  
τα δαιμονια, ειναι συν αυτω. Απελυσε δε  
the demons, to be with him. Sent away but  
αυτον ο Ιησους, λεγων· 39 Υποστρεφε εις τον  
him the Jesus. saying; Return to the  
οικον σου, και διηγου, οσα εποιησε σοι ο θεος.  
house of thee, and relate, how much has done to thee the God.  
Και απηλθε, καθ' ολην την πολιν κηρυσσων,  
And he went away, through whole the city publishing,  
οσα εποιησεν αυτω ο Ιησους.  
how much had done to him the Jesus,

40 Εγενετο δε εν τω υποστρεψαι τον Ιησουν,  
It happened and in the to return the Jesus,  
απεδεξατο αυτον ο οχλος· ησαν γαρ παντες  
gladly received him the crowd; they were for all  
προσδοκωντες αυτον. 41 Και ιδου, ηλθεν ανηρ,  
waiting for him. And lo, came a man,  
ω ονομα Ιαιρος, και αυτος αρχων της συνα-  
to whom a name Jairus, and he a ruler of the syna-  
γωγης υπηρχε· και πεσων παρα τους ποδας του  
gogue was; and falling at the feet of the  
Ιησου, παρεκαλει αυτον εισελθειν εις τον οικον  
Jesus, besought him to come into the house  
αυτου· 42 οτι θυγατηρ μονογενης ην αυτω ως  
of himself; for a daughter only was to him about  
ετων δωδεκα, και αυτη απεθνησκει. Εν δε τω  
years twelve, and she was dying. In and to the  
υπαγειν αυτον, οι οχλοι συνεπιγον αυτον.  
to go him, the crowds pressed him.

43 Και γυνη ουσα εν ρυσει αιματος απο ετων  
And a woman being in a flow of blood from years  
δωδεκα, ητις ιατροις προσαναλωσασο ολαν τον  
twelve, who with physicians having expended whole the  
βιον, ουκ ισχυσεν υπ' ουδενος θεραπευθηναι·  
living, not had strength by any one to be cured;

44 προσελθουσα οπισθεν, ηψατο του κρασπεδου  
coming behind, touched the tuft  
του ιματιου αυτου· και παραρημα εστη η  
of the mantle of him; and immediately stopped the  
ρυσις του αιματος αυτης. 45 Και ειπεν ο Ιησους·  
flow of the blood of her. And said the Jesus,

Τις ο αψαμενος μου : Αρνουντων δε παντων,  
Who the having touched me? Denying and all,  
ειπεν ο Πετρος \* [και οι συν αυτω] Επιστατα,  
said the Peter [and those with him:] O master,

the DEMONIAK was re-  
stored.

37 † And the Whole  
MULTITUDE of the SUR-  
ROUNDING COUNTRY of  
the \* GERASENES † desired  
him to depart from them;  
For they were seized with  
great Fear. And having  
entered the \* Boat he re-  
turned.

38 Now † the MAN from  
whom the DEMONS had  
gone out, desired to be  
with him. But \* he dis-  
missed him, saying,

39 "Return to thy  
HOUSE, and relate how  
much GOD has done for  
thee." And he went away,  
and published through the  
Whole CITY how much  
JESUS had done for him.

40 And it occurred, as  
JESUS RETURNED, the  
CROWD gladly received  
him; for they were all  
waiting for him.

41 † And, behold, there  
came a Man, whose name  
was Jairus, and he was a  
Ruler of the SYNAGOGUE;  
and falling at the FEET of  
\* Jesus, entreated him to  
come into his HOUSE;

42 For he had an only  
Daughter, about twelve  
Years of Age, and she was  
dying. And as he WENT  
the CROWDS pressed on  
him.

43 † And a Woman hav-  
ing had an Hemorrhage  
for twelve Years, who \* had  
consumed her Whole LIV-  
ING on Physicians, and  
could not be cured by any  
one,

44 coming up behind,  
touched the TUFT of his  
MANTLE; and immediately  
the FLOW of her BLOOD  
stopped.

45 And JESUS said,  
"WHO TOUCHED me?"  
and all denying it, PETER  
and THOSE with him said,

\* VATICAN MANUSCRIPT.—37. GERASENES. 37. Boat. 38. he dismissed him.  
41. Jesus. 43. could not be cured by any one, coming up. 45. and those with him—omit.  
† 37. Matt. viii. 34. † 37. Acts xvi. 30. † 38. Mark v. 18. † 41. Matt.  
ix. 18; Mark v. 22. † 43. Matt. ix. 20.

οἱ ὄχλοι συνεχουσι σε καὶ αποθλιβουσι· καὶ  
the crowds press on thee and crowd; and  
λεγεις· Τίς ὁ ἅψαμενος μου; 46 Ὁ δὲ Ἰησοῦς  
sayest thou; Who the having touched me? The and Jesus  
εἶπεν· Ἦψατο μου τις· ἐγὼ γὰρ ἐγνων  
said; Touched me some one; I for know  
δυναμὴν ἐξελθουσάν ἀπ' ἐμοῦ. 47 Ἰδουσα δὲ ἡ  
a power went out from me. Seeing and the  
γυνή, ὅτι οὐκ ἐλαβε, τρεμουσα ἦλθε, καὶ  
woman, that not she was unnoticed, trembling came, and  
προσπεσούσα αὐτῷ, δι' ἣν αἰτίαν ἤψατο αὐτοῦ,  
falling down to him, through what cause she touched him,  
ἀπηγγεῖλεν \* [αὐτῷ] ἐνώπιον παντός τοῦ λαοῦ,  
related [to him] in presence of all of the people,  
καὶ ὥς ἰαθῇ παραχρημα. 48 Ὁ δὲ εἶπεν αὐτῇ·  
and how she was cured immediately. He and said to her;  
\* [Θαρσεῖ,] θυγάτηρ· ἡ πίστις σου σέσωκε σε·  
[Take courage,] O daughter; the faith of thee has saved thee:  
πορεύου εἰς εἰρήνην. 49 Ἐτι αὐτοῦ λαλουντος,  
go in peace. While of him speaking,  
ἐρχεται τις παρὰ τοῦ ἀρχισυναγωγού, λεγών  
comes some one from of the synagogue-ruler's, saying  
\* [αὐτῷ·] Ὅτι τεθνήκεν ἡ θυγάτηρ σου· μὴ  
[to him;] That is dead the daughter of thee: not  
σκυλλε τὸν διδασκαλόν. 50 Ὁ δὲ Ἰησοῦς  
trouble thou the teacher. The but Jesus  
ἀκουσας, ἀπεκριθὲν αὐτῷ, \* [λεγών·] Μὴ  
having heard, answered him, [saying:] Not  
φοβου· μόνον πιστεῦε, καὶ σωθήσεται. 51 Ἐλ-  
fear: only believe thou, and she shall be saved. Com-  
θῶν δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν  
ing and into the house, not he suffered to enter  
οὐδενά, εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰακώβον,  
no one, except Peter and John and James,  
καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.  
and the father of the child and the mother.  
52 Ἐκλαίον δὲ πάντες, καὶ ἐκοπτοῦντο αὐτήν.  
Was weeping and all, and lamenting her.  
Ὁ δὲ εἶπε· Μὴ κλαίετε· οὐκ ἀπεθάνεν, ἀλλὰ  
He but said: Not weep you: not she is dead, but  
καθευδεῖ. 53 Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι  
sleeps. And they derided him, knowing that  
ἀπεθάνεν. 54 Αὐτὸς δὲ \* [ἐκβαλὼν ἐξω πάντας,  
she was dead. He but [having put out all,  
καὶ] κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε,  
and] having grasped the hand of her, called out,  
λεγών· Ἡ παῖς, ἐγείρου. 55 Καὶ ἐπεστρεψε τὸ  
saying: The child, arise. And returned the  
πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρημα· Καὶ  
breath of her, and she stood up immediately: And  
διέταξαν αὐτῇ δοθῆναι φαγεῖν. 56 Καὶ ἐξεστή-  
he commanded to her to be given to eat. And were aston-  
σαν οἱ γονεῖς αὐτῆς. Ὁ δὲ παρηγγεῖλεν αὐτοῖς  
ished the parents of her. He but charged them  
μηδενὶ εἰπεῖν τὸ γεγονός.  
no one to tell that having been done.

"Master, the CROWDS  
press on and crowd thee,  
and dost thou say, 'WHO  
TOUCHED me?'"

46 And Jesus said,  
"Some one touched me;  
‡ for † I know a Power went  
out from me."

47 Then the WOMAN,  
seeing that she was dis-  
covered, came trembling,  
and falling down, related  
to him in presence of All  
the PEOPLE, why she had  
touched him, and how she  
was immediately cured.

48 And he said to her,  
"Daughter, thy FAITH has  
cured thee; go in Peace."

49 ‡ While he was still  
speaking, some one came  
from the SYNAGOGUE-  
RULER's house, who said,  
"Thy DAUGHTER is dead;  
trouble \*no more the  
TEACHER."

50 But JESUS having  
heard it, answered him,  
"Fear not, only believe,  
and she will be saved."

51 And coming to the  
HOUSE, he permitted no  
one \*to go in with him,  
except Peter, and John,  
and James, and the FATHER  
and the MOTHER of the  
CHILD.

52 And all were weeping  
and lamenting her. But  
HE said, "Weep not; \*for  
she is not dead, ‡but  
sleeps."

53 And they derided  
him, knowing That she was  
dead.

54 But HE, grasping her  
HAND, called out, saying,  
"MAIDEN, ‡arise,"

55 And her BREATH re-  
turned, and she stood up  
immediately; and he or-  
dered them to give her  
food.

56 And her PARENTS  
were astonished, but ‡ HE  
charged them to tell no  
one WHAT had been DONE.

\* VATICAN MANUSCRIPT.—47. to him—omit. 48. Take courage—omit. 49. to  
him—omit. 49. no more the TEACHER. 50. saying—omit. 51. to go in with  
him, except. 52. for she. 54. having put them all out, and—omit.

† 48. Mark v. 30; Luke vi. 19  
‡ 54. Luke vii. 14; John xi. 4.

† 49. Mark v. 25. ‡ 52. John xi. 11, 13.  
‡ 56. Matt. viii. 4; ix. 20; Mark v. 43.

ΚΕΦ. Θ'. 9.

<sup>1</sup> Συγκαλεσαμενος δε τους δωδεκα, εδωκεν αυτοις δυναμιν και εξουσιαν επι παντα τα δαιμονια, και νοσους θεραπευειν. <sup>2</sup> Και απεστειλεν αυτους κηρυσσειν την βασιλειαν του θεου, και ιασθαι \* [τους ασθενουντας.] <sup>3</sup> Και ειπε προς αυτους· Μηδεν αιρετε εις την οδον, μητε ραβδον, μητε πηραν, μητε αρτον, μητε αργυριον· μητε \* [ανα] δυο χιτωνας εχειν. <sup>4</sup> Και εις ην αν οικιαν εισελθητε, εκει μενετε, και εκειθεν εξερχεσθε. <sup>5</sup> Και οσοι αν μη δεξωνται υμης, εξερχομενοι απο της πολεως εκεινης, και τον κονιορτον απο των ποδων υμων αποτιναξατε, εις μαρτυριον επ' αυτους. <sup>6</sup> Εξερχομενοι δε διηρχοντο ρατα τας κωμας, ευαγγελιζομενοι και θεραπευοντες πανταχου.

<sup>7</sup> Ηκουσε δε Ηρωδης ο τετραρχης τα γινόμενα \* [υπ' αυτου] παντα· και διηπορει, δια το λεγεσθαι υπο τινων, οτι Ιωαννης εγηγερται εκ νεκρων· <sup>8</sup> υπο τινων δε, οτι Ηλιας εφανη· <sup>9</sup> και ειπεν Ηρωδης· Ιωαννην εγω απεκεφαλισα· τις δε εστιν ουτος, περι ου εγω ακουω τοιαυτα· Και εζητει ιδειν αυτον.

<sup>10</sup> Και υποστρεψαντες οι αποστολοι διηγησαντο αυτω οσα εποιησαν· και παραλαβων αυτους υπεχωρησε κατ' ιδιαν εις \* [τοπον ερημου] πολεως καλουμενης Βηθσαιδα. <sup>11</sup> Οι δε οχλοι

CHAPTER IX.

<sup>1</sup> † And having convened the TWELVE, he gave them Power and Authority over All DEMONS, and to cure Diseases.

<sup>2</sup> And † he sent them forth to proclaim the KINGDOM of GOD, and to cure \* the SICK.

<sup>3</sup> † And he said to them; "Take Nothing for the JOURNEY, neither Staff, nor Traveling Bag, nor Bread, nor Silver, nor have Two Coats.

<sup>4</sup> † And into Whatever House you may enter, there remain, and thence depart.

<sup>5</sup> And whoever shall not receive you, when you go out from that CITY, † shake off even the DUST from your FEET, for a Testimony to them."

<sup>6</sup> † And going forth, they traveled through the VILLAGES, proclaiming the glad tidings, and performing cures everywhere.

<sup>7</sup> † Now Herod, the TETRARCH, heard of ALL that was DONE; and he was perplexed, because it was SAID by some, "John has been raised from the Dead;"

<sup>8</sup> and by some, "Elijah has appeared;" and by others, \* "A certain Prophet of the ANCIENTS has risen up."

<sup>9</sup> \* But HEROD said, "John † I beheaded; but who is this of whom \* I hear such things?" † And he sought to see him.

<sup>10</sup> † And the APOSTLES, having returned, related to him what things they had done. † And taking them aside, he withdrew privately into \* a desert PLACE of a City, called Bethsaida.

<sup>11</sup> And the CROWDS

\* VATICAN MANUSCRIPT.—2. the sick—omit.  
3. a certain Prophet of the ancients was.  
desert place—omit.

3. each—omit.

9. But HEROD.

7. by him—omit.

9. I hear.

10. a

† 1. Matt. x. 1; Mark iii. 13. vi. 7.

† 3. Matt. x. 9; Mark vi. 8. Luke x. 4; xxii. 35.

† 5. Acts xiii. 51.

xxii. 8.

† 6. Matt. vi. 12.

† 10. Mark vi. 30.

† 2. Matt. x. 7; Mark vi. 12; Luke x. 1, 9.

† 4. Matt. x. 11; Mark vi. 10.

† 7. Matt. xiv. 1; Mark vi. 14.

† 10. Matt. xiv. 12.

† 9. Luke

γινόντες, ηκολούθησαν αὐτῷ. Καὶ δεξαμένους αὐτοὺς, ἐλάλει αὐταῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας, ἔατο.

12 Ἡ δὲ ἡμέρα ἤρξεν κλίνειν· προσελθόντες

δε οἱ δώδεκα, εἶπον αὐτῷ· Ἀπολύσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κυκλῶ κώμας καὶ τοὺς ἀγροὺς, καταλύξωσι, καὶ εὕρωσιν ἐπισιτισμὸν·

ὅτι ὧδε ἐν ἐρημῇ τόπῳ ἐσμεν.

13 Εἶπε δὲ πρὸς αὐτοὺς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ

εἶπον· Οὐκ εἰσὶν ἡμῖν ὅλγιον ἢ πεντε ἄρτοι,

καὶ ἰχθὺς δύο, εἰ μὴ τι πορευθέντες ἡμεῖς αγοράσωμεν εἰς πάντα τὸν λαὸν τούτον βρώματα.

14 Ἦσαν γὰρ ὥσει ἄνδρες πεντακισχίλιοι. Εἶπε

δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Κατακλίνατε

αὐτοὺς κλισίας ἀνα πεντηκοντά.

15 Καὶ ἐποίησαν οὕτω, καὶ ἀνεκλίναν ἅπαντας.

16 Λαβὼν δὲ τοὺς πεντε ἄρτους καὶ τοὺς δύο ἰχθῦς,

ἀνέβλεψας εἰς τὸν οὐρανόν, εὐλόγησεν αὐτοὺς·

καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς, παρατιθεῖναι τῷ ὄχλῳ.

17 Καὶ ἐφαγόν, καὶ ἐχορτάσθησαν πάντες· καὶ ἦρθη τὸ περισσεύσαν αὐ-

τοῖς κλασμάτων, κοφίνοι δώδεκα.

18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχο-

μενον καταμονας, συνῆσαν αὐτῷ οἱ μαθηταί·

καὶ ἐπηρώτησεν αὐτοὺς, λέγων· Τίνα με

λέγουσιν οἱ ὄχλοι εἶναι;

19 Οἱ δὲ ἀποκριθέντες εἶπον· Ἰωάννην τὸν βαπτιστὴν· ἄλλοι δὲ, Ἠλίαν,

ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.

20 Εἶπε δὲ αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε

ἡμεῖς δὲ τίνα με λέγετε

knowing it, followed him; and having \*gladly received them, he spoke to them concerning the KINGDOM of GOD, and healed THOSE who HAD need of Healing.

12 † The DAY already began to decline, when the TWELVE came and said to him, "Dismiss the CROWD, that they may go into the adjacent VILLAGES and \*Farms, to lodge, and find Provisions; For we are here in a Desert Place."

13 But he said to them, "You supply them." And THEY said, "We have no more than Five Loaves and Two Fishes: unless we should go and buy Food for All this PEOPLE;"

14 for they were about five thousand Men. And he said to his DISCIPLES, "Make them recline in Companies of \*fifty each."

15 And they did so, and caused them all to recline.

16 Then taking the FIVE Loaves and the TWO Fishes, and looking towards HEAVEN, he blessed and broke them, and gave to the DISCIPLES to set before the CROWD.

17 And they ate and were all satisfied; and there were taken up of the REMAINING FRAGMENTS, twelve Baskets.

18 † And it came to pass, as he was praying in private, the DISCIPLES came to him; and he asked them, saying, "Who do the CROWDS say that I am?"

19 And THEY answering said, † "John the IMMERSER; but others, Elijah; and others, that a certain Prophet of the ANCIENTS has risen up."

20 And he said to them, "But who do you say that

\* VATICAN MANUSCRIPT.—11. gladly received.

eline, when the TWELVE came. 12. Farms.

† 12. Matt. xiv. 15; Mark vi. 35; John vi. 1, 5.

19. Matt. xiv. 2; ver. 7 &

12. The DAY already began to de-

14. as it were by.

‡ 18. Matt. xvi. 13; Mark viii. 27.

ειναι ; Αποκριθεις δε ο Πητρος ειπε· Τον  
to be? Answering and the Peter said; The  
Χριστον του θεου. 21· Ο δε επιτιμησας αυτοις,  
Anointed of the God. He and having strictly charged them,  
παρηγγειλε μηδενι λεγειν τουτο· 22· ειπων· Οτι  
commanded to no one to tell this; saying; That  
δει τον υιον του ανθρωπου πολλα παθειν, και  
must the son of the man many things to suffer, and  
αποδοκιμασθηναι απο των πρεσβυτερων και  
to be rejected by the elders and  
αρχιερεων και γραμματεων, και αποκτανθηναι,  
high-priests and scribes, and to be killed,  
και τη τριτη ημερα εγερθηναι.  
and the third day to be raised.

23· Ελεγε δε προς παντας· Ει τις θελει οπισω  
He said and to all; If any one wishes after  
μου ερχεσθαι, αρνησασθω εαυτον, και αρατω  
me to come, let him deny himself, and let him bear  
τον σταυρον αυτου καθ' ημεραν, και ακολου-  
the cross of himself every day, and fol-  
θειτω μοι. 24· Ος γαρ αν θελη την ψυχην  
low me. Who for ever may wish the life  
αυτου σωσαι, απολεσει αυτην· ος δ' αν απο-  
of himself to save, shall lose her; who but ever may  
λεση την ψυχην αυτου ενεκεν εμου, ουτος σωσει  
lose the life of himself on account of me, he shall save  
αυτην. 25· Τι γαρ ωφελειται ανθρωπος κερδησας  
her. What for is profited a man having won  
τον κοσμον ολον, εαυτον δε απολεσας, η ζημιω-  
the world whole, himself and having lost, or having for-  
θεις ; 26· Ος γαρ αν επαισχυνη με και τους  
felted? Who for ever may be ashamed me and the  
εμους λογους, τουτον ο υιος του ανθρωπου  
my words, this the son of the man  
επαισχυνησεται, όταν ελθη εν τη δοξη  
will be ashamed, when he may come in the glory  
αυτου, και του πατρος, και των αγιων αγγελων.  
of himself, and of the father, and of the holy messengers.  
27· Λεγω δε υμιν αληθως, εισι τινες των ωδε  
I say but to you truly, are some of those here  
εστωτων, οι ου μη γευσωνται θανατου, εως αν  
standing, who not shall taste of death, till  
ιδωσι την βασιλειαν του θεου.  
they may see the royal majesty of the God.

28· Εγενετο δε μετα τους λογους τουτους,  
It happened and after the words these  
ωσει ημεραι οκτω, και παραλαβων Πητρον και  
about days eight, and having taken Peter and  
Ιωαννην και Ιακωβον, ανεβη εις το ορος  
John and James, he went up into the mountain  
προσευξασθαι. 29· Και εγενετο, εν τω προσευ-  
to pray. And it occurred, in the to  
χεσθαι αυτον, το ειδος του προσωπου αυτου  
pray him, the form of the face of him  
ετερον, και ο ιματισμος αυτου λευκος εξαστραπ-  
different, and the raiment of him whiteness flashing

I am? † “And \*Peter an-  
swering said, “The CHRIST  
of GOD.”

21 † And HE having  
strictly charged them, or-  
dered them to tell this to  
no one;

22 saying, † “The SON  
of MAN must suffer many  
things, and be rejected by  
the ELDERS, and High-  
priests, and Scribes, and  
be killed, and on the THIRD  
Day be raised.”

23 † And he said to all,  
“If any one wish to come  
after me, let him renounce  
himself, and take up his  
CROSS daily, and follow  
me.

24 For whoever would  
save his LIFE, shall lose it;  
and whoever loses his LIFE  
on my account, he shall  
save it.

25 † For what is a Man  
profited, if he gain the  
whole WORLD, and destroy  
or forfeit Himself.

26 † For whoever is  
ashamed of me, and MY  
Words, of him the SON of  
MAN will be ashamed,  
when he comes in his own  
GLORY, and that of the FA-  
THER, and of the HOLY  
Angels,

27 † But I tell you truly  
There are SOME STANDING  
\* here, who will not taste  
of Death, till they see  
GOD'S ROYAL MAJESTY.”

28 And it occurred about  
eight Days after these  
WORDS, taking \*Peter,  
and John, and James, he  
went up into the MOUN-  
TAIN to pray.

29 And it happened, as  
he PRAYED, the FORM of  
his FACE was changed,  
and his RAIMENT became  
white and dazzling.

\* VATICAN MANUSCRIPT.—20. Peter.

27. there, who.

† 20. Matt. xvi. 16; John vi. 69.

† 21. Matt. xvi. 20.

† 22. Matt. xvi. 21; xvii.

22. † 23. Matt. x. 38; xvi. 24; Mark viii. 34; Luke xiv. 27.

† 25. Matt. xvi. 26;

Mark viii. 36.

† 26. Matt. x. 33; Mark viii. 38; 2 Tim. ii. 12.

† 27. Matt. xvi. 28;

Mark ix. 1.

των. <sup>30</sup> Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ, forth. And lo, men two were talking with him, οἵτινες ἦσαν Μωσῆς καὶ Ἠλίας· <sup>31</sup> οἱ οφθέντες who were Moses and Elias: they appearing ἐν δόξῃ, ἐλέγον τὴν ἐξοδὸν αὐτοῦ, ἣν ἐμελλε in glory, spoke of the departure of him, which he was about πληροῦν ἐν Ἱερουσαλὴμ. <sup>32</sup> Ὁ δὲ Πέτρος καὶ to fulfil in Jerusalem. The but Peter and οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ. Δια- those with him were having been heavy with sleep. ἡγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ ing awakened but they saw the glory of him, and τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. <sup>33</sup> Καὶ the two men those standing with him. And ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, it happened in the to depart them from him, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· Εἰσιτάτα, said the Peter to the Jesus: O master, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιησώμεν good it is us here to be: and we may make σκηνὰς τρεῖς, μίαν σοι, καὶ μίαν Μωσεί, καὶ tents three, one for thee, and one for Moses, and μίαν Ἠλία· μὴ εἰδὼς ὃ λέγει. <sup>34</sup> Ταῦτα δὲ αὐτοῦ one for Elias: not knowing what he says. These and of him λεγόντος, ἐγένετο νεφέλη, καὶ ἐπεσκίασεν saying, came a cloud, and overshadowed αὐτοὺς, ἐφοβήθησαν δὲ ἐν τῷ ἐκεῖνους εἰσηλθεῖν them, they feared and in the those to enter εἰς τὴν νεφέλην. <sup>35</sup> Καὶ φωνὴ ἐγένετο ἐκ τῆς into the cloud. And a voice came out of the νεφέλης, λεγούσα· “Ὁὗτος ἐστὶν ὁ υἱὸς μου ὁ cloud, saying: “This is the son of me the ἀγαπητός· αὐτοῦ ἀκούετε.” <sup>36</sup> Καὶ ἐν τῷ beloved: him hear you.” And in the γενεσθαι τὴν φωνὴν, εὗρεθῇ ὁ Ἰησοῦς μόνος. to have been the voice, was found the Jesus alone, Καὶ αὐτοὶ ἐσιγήσαν, καὶ οὐδενὶ ἀπηγγείλαν ἐν And they were silent, and to no one told in ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακασιν. those the days nothing of what they had seen.

<sup>37</sup> Ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ, κατελθόντων It happened and in the next day, having come down αὐτῶν ἀπο τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος them from the mountain, met him a crowd

πολὺς. <sup>38</sup> Καὶ ἰδοὺ, ἀνὴρ ἀπο τοῦ ὄχλου ἀνε- great. And lo, a man from the crowd cried βοήσῃ, λεγὼν· Διδασκαλε, δεομαι σου, ἐπιβλε- loudly, saying: O teacher, I pray thee, to look ψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς ἐστὶ μοι· on the son of me, for only-born he is to me,

<sup>39</sup> καὶ ἰδοὺ, πνεῦμα λαμβανεὶ αὐτόν, καὶ ἐξαι- and lo, a spirit seizes him, and sud-

<sup>30</sup> And behold, two Men were conversing with him, and these were Moses and Elijah;

<sup>31</sup> who appearing in Glory, spoke of his DEPARTURE which was about to be consummated at Jerusalem.

<sup>32</sup> Now PETER and THOSE with him were overpowered with Sleep; but having awakened, they saw his GLORY, and THOSE TWO Men STANDING with him.

<sup>33</sup> And it occurred, when they were DEPARTING from him, PETER said to JESUS, “Master, it is good for us to be here; and let us make three Booths; One for thee, and One for Moses, and One for Elijah;” not knowing what he said.

<sup>34</sup> And as he was thus speaking, a Cloud came and covered them; and they were afraid when \*they ENTERED the CLOUD.

<sup>35</sup> And a Voice proceeded from the CLOUD, saying, †“This is my \*SON, the BELOVED; ‡hear him.”

<sup>36</sup> And when the VOICE had ceased, \*Jesus was found alone. †And they were ‡silent, and told no one in Those DAYS what they had seen.

<sup>37</sup> †Now it happened the NEXT Day, when they came down from the MOUNTAIN, a great Crowd met him.

<sup>38</sup> And behold, a Man from the CROWD, cried loudly, saying, “Teacher, I beseech thee, to look on my SON, For he is my Only Child.

<sup>39</sup> And behold, a Spirit seizes him, and he suddenly

\* VATICAN MANUSCRIPT.—34. they.

35. CHOSEN SON.

36. Jesus.

† 36. Jesus enjoined silence upon the spectators of his transfiguration, (see Matt. xvii. 9), till after his resurrection; and probably one principal reason of this injunction of secrecy to the disciples might be our Lord's unwillingness to force the people into a belief of his divine character by a degree of evidence which would control the mind, and not leave free scope for the exercise of the moral dispositions and the ingenious workings of the heart. He appears to have consulted this purpose, on all occasions, with particular attention.—Wakefield.

‡ 32. Dan. viii. 18; x. 9.

‡ 35. Matt. iii. 17.

‡ 36. Acts iii. 22.

‡ 36. Math.

xvii. 9.

‡ 37. Matt. xvii. 14; Mark ix. 14, 17.

φνης κρᾶζει, καὶ σπαρασσει αὐτὸν μετὰ ἀφροῦ,  
denly he cries out, and convulses him with foam,  
καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντριβὸν αὐτὸν.  
and hardly departs from him, bruising him.

40 Καὶ ἐδέηθην τῶν μαθητῶν σου, ἵνα ἐκβαλῶσιν  
And I besought the disciples of thee, that they might expel  
αὐτό· καὶ οὐκ ἠδυνήθησαν. 41 Ἀποκριθεὶς δὲ ὁ  
it; and not they were able. Answering and the

Ἰησοῦς εἶπεν· ὦ γένεα ἀπίστος καὶ διεσ-  
Jesus said; O generation without faith and having  
τραμμένη· ἕως ποτε ἔσομαι πρὸς ὑμᾶς, καὶ  
been perverted; till when shall I be with you, and  
ἀνεξομαι ὑμῶν; Προσάγαγε τὸν υἱόν σου ὧδε.  
bear with you? Lead the son of thee here.

42 Ἐτι δὲ προσερχομένου αὐτοῦ, ἐρῆξεν αὐτὸν  
While and coming to him, dashed down him  
τὸ δαιμονιον, καὶ συνεσπαραξεν. Ἐπετιμήσε δὲ  
the demon, and violently convulsed. Rebuked and

ὁ Ἰησοῦς τὸ πνεῦμα τὸ ἀκαθάρτον, καὶ ἱάσατο  
the Jesus the spirit the unclean, and healed  
τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.  
the child, and delivered him to the father of him.

43 Ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι  
Were amazed and all at the majesty  
τοῦ θεοῦ.  
of the God.

Πάντων δὲ θαυμάζοντων ἐπὶ πᾶσιν οἷς ἐποίει  
All and were wondering at all which did  
ὁ Ἰησοῦς, εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ·  
the Jesus, he said to the disciples of himself;

44 Θεσθε ὑμεῖς εἰς τὰ ὠτα ὑμῶν τοὺς λόγους  
Place you into the ears of you the words  
τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παρα-  
these; the for son of the man is about to be

διδόσθαι εἰς χεῖρας ἀνθρώπων. 45 Οἱ δὲ ἡγνοοῦν  
delivered into hands of men; They but understood not  
τὸ ῥῆμα τούτου, καὶ ἦν παρακεκαλυμμένον ἀπ'  
the word this, and it was having been veiled from

αὐτῶν, ἵνα μὴ αἰσθῶνται αὐτό· καὶ ἐφοβούντο  
them, that not they might perceive it; and they feared  
ερωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.  
to ask him concerning the word this.

46 Ἐσηλθε δὲ διαλογισμὸς ἐν αὐτοῖς, το, τίς ἀν-  
rose and a dispute among them, that, which  
εἴη μείζων αὐτῶν. 47 Ὁ δὲ Ἰησοῦς ἰδὼν τὸν  
would be greater of them. The and Jesus perceiving the

διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβομένος  
thought of the heart of them, having taken  
παῖδιν, ἐστήσεν αὐτὸ παρ' ἑαυτῷ, καὶ εἶπεν  
a little child, placed it near himself, and said

ὑμῖν· 48 Ὃς ἐὰν δεξῆται τούτο τὸ παιδίον ἐπὶ  
to them; Whoever may receive this the little child in  
τῷ ὀνόματι μου, ἐμε δεχεται· καὶ ὃς ἐὰν ἐμε  
the name of me, me receives; and whoever me

δεξῆται, δεχεται τὸν ἀπιστεῖλαντά με. Ὁ γὰρ  
may receive, receives the having sent me. He for  
μικρότερος ἐν πᾶσιν ὑμῖν ὑπαρχῶν· οὗτος ἐστὶ  
less among all you beings, he shall be

cries out; and it so convulses him that he foams;  
convulses him that he foams;  
and after bruising him,  
and after bruising him,  
with difficulty departs from  
with difficulty departs from  
him.

40 And I entreated thy  
DISCIPLES to expel it; and  
they could not."

41 And Jesus answer-  
ing, said, "O unbelieving  
and perverse Generation!  
how long shall I be with  
you, and endure you? Con-  
duct thy son here."

42 And while he was  
approaching, the DEMON  
dashed him down, and vio-  
lently convulsed him. And  
Jesus rebuked the IMPURE  
SPIRIT, and cured the  
CHILD, and delivered him  
to his FATHER.

43 And they were all  
struck with awe at the MA-  
JESTIC POWER of GOD.  
But while all were wonder-  
ing at every thing which  
JESUS did, he said to his  
DISCIPLES;

44 † "Place you these  
WORDS in your EARS—  
The SON of MAN is about  
to be delivered into the  
Hands of Men."

45 † But THEY did not  
understand this SAYING;  
and it was so veiled from  
them that they might not  
perceive it; and they were  
afraid to ask him concern-  
ing this SAYING.

46 † And a Dispute arose  
among them, WHICH OF  
THEM WOULD BE GREAT-  
EST.

47 But Jesus, perceiv-  
ing the THOUGHT of their  
HEART, having taken a  
Little child, placed it near  
himself,

48 and said to them,  
† "Whoever may receive  
This LITTLE CHILD in my  
NAME, receives Me; and  
whoever may receive Me,  
receives HIM who SENT  
me; † for HE WHO IS LEAST  
among you all, he \* shall  
be great."

\* VATICAN MANUSCRIPT.—48. is great.

† 44. Matt. xvii. 22.  
xviii. 1; Mark ix. 34.  
† 48. Matt. xxiii. 12. 12.

† 45. Mark ix. 32; Luke 9. 56; xviii. 34.  
† 46. Matt. x. 40; xviii. 1; Mark ix. 37; John xii. 26; xiii. 28



μεγας. 49 Αποκριθεις δε ε Ιωαννης ειπεν· Επισ-  
great. Answering and the John said; O mas-  
τατα, ειδομεν τινα επι τω ονοματι σου εκβαλ-  
ter, we saw one in the name of thee casting  
λυντα τα δαιμονια· και εκωλυσαμεν αυτον, οτι  
out the demons; and we forbade him, because  
ουκ ακολουθει μεθ' ημων. 50 Και ειπα προς  
not he follow with us. And said to  
αυτον ο Ιησους· Μη κωλυετε· ος γαρ ουκ εστι  
him the Jesus: Not forbid you: who for not is  
καθ' υμων, υπερ υμων εστιν.  
against you, for you is.

51 Εγενετο δε εν τω συμπληρουσθαι τας  
It came to pass and in the to be completed the  
ημερας της αναληψεως αυτου, και αυτος το  
days of the withdrawing of him, and he the  
προσωπον αυτου εστηριξε του πορευεσθαι εις  
face of himself firmly set of the to go to  
Ιερουσαλημ. 52 Και απεστειλεν αγγελους  
Jerusalem, And he sent messengers

προ προσωπου αυτου· και πορευθεντες εισηλθον  
before face of himself: and having gone they entered  
εις κωμην Σαμαρειτων, ωστε ετοιμασαι αυτω.  
into a village of Samaritans, so as to prepare for him.

53 Και ουκ εδεξαντο αυτον, οτι το προσωπον  
And not they received him, because the face  
αυτου ην πορευομενον εις Ιερουσαλημ. 54 Ιδον-  
of him was going to Jerusalem. See-

τες δε οι μαθηται αυτου, Ιακωβος και Ιωαννης,  
ing and the disciples of him, James and John,

ειπον· Κυριε, θελεις ειπωμεν πυρ καταβηναι  
said: O lord, wilt thou we speak fire to come down

απο του ουρανου, και αναλωσαι αυτους, \* [ως και  
from the heaven, and to consume them, [as even  
Ηλιας εποιησε·] 55 Στραφεις δε επετιμησεν  
Elias did?] Turning and he rebuked

αυτοις, [και ειπεν· Ουκ οιδατε, οίου πνευματος  
them, [and said: Not you know, of what spirit  
εστε υμεις·] 56 Και επορευθησαν εις ετεραν  
are you?] And they went to another

κωμην.  
village.

57 \* [Εγενετο] δε πορευομενων αυτων εν τη  
[It happened] and going of them in the

οδω, ειπε τις προς αυτον· Ακολουθησω σοι,  
way, said one to him: I will follow thee,

οπου αν απερχη, \* [κυριε.] 58 Και ειπεν αυτω  
wherever thou mayest go, [O master.] And said to him

ο Ιησους· Αι αλωπεκες φωλεους εχουσι, και τα  
the Jesus: The foxes dens have, and the

49 † And \* John answer-  
ing said, "Master, we saw  
one expelling \* Demons in  
thy NAME; and we forbade  
him, Because he does not  
follow us."

50 But \* Jesus said,  
"Forbid him not; † for he  
who is not against you is  
for you."

51 Now it occurred,  
when the DAYS of his  
† RETIREMENT were COM-  
PLETED, he resolutely set  
his FACE to GO to Jerusa-  
lem.

52 And he sent Mes-  
sengers before him; and  
having gone, they went  
into a Village of the Sa-  
maritans, in order to make  
preparation for him.

53 And † they did not  
receive him, Because he  
was going towards Jerusa-  
lem.

54 And \* his DISCIPLES,  
James and John, observing  
this, said, "Master, dost  
thou wish that we com-  
mand Fire to come down  
from HEAVEN, to consume  
them?"

55 But turning he re-  
buked them;

56 and they went to An  
other Village.

57 † And as they were  
travelling on the ROAD, one  
said to him, "I will follow  
thee wherever thou goest."

58 And \* Jesus said to  
him, "The FOXES have  
Holes, and the BIRDS of

\* VATICAN MANUSCRIPT.—49. John. 49. Demons. 50. Jesus. 54. the  
DISCIPLES. 54. as even Elias did—omit. 55. and said, "Know ye not of what  
spirit you are"—omit. 57. It happened—omit. 57. O master—omit. 58. Jesus.

† 51. "I think the word *analepsos* must signify, of Jesus's retiring or withdrawing himself,  
and not of his being received up; because the word *sumpleeroushai* here used before it, de-  
notes a time completed, which that of his ascension was not then. The sense is, that the time  
was come, when Jesus was no longer to retire from Judea and the parts about Jerusalem as  
he had hitherto done; for he had lived altogether in Galilee, lest the Jews should have laid  
hold on him, before the work of his ministry was ended, and full proofs of his divine mis-  
sion given, and some of the prophecies concerning him accomplished. John says, chap. VII  
1, *Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.*  
Let it be observed, that all which follows here in Luke to chap. xix. 45, is represented by  
him, as done by Jesus in his last journey from Galilee to Jerusalem."—Pearce.

‡ 49. Mark ix. 30; see Num. xi. 23. ‡ 50. See Matt. xi. 30; Luke xi. 23. ‡ 53. John  
iv. 4, 9. ‡ 57. Matt. viii. 10.

πετεινα του ουρανου κατασκηνωσεις· ὁ δὲ υἱὸς  
birds of the heaven roosts: the but son  
του ανθρωπου ουκ εχει, που την κεφαλην κλινη.  
of the man not has, where the head he may rest.  
59 Εἶπε δὲ πρὸς ἕτερον· Ἀκολουθει μοι. Ὁ δὲ  
He said and to another, Follow me. He but  
εἶπε· Κυριε, επιτρεψον μοι ἀπελθοντι πρῶτον  
said; O master, permit thou me having gone first  
θαψαι τον πατερα μου. 60 Εἶπε δὲ αὐτῷ ὁ  
to bury the father of me. Said and to him the  
Ἰησους· Ἀφες τους νεκρους θαψαι τους ἑαυτων  
Jesus; Leave the dead ones to bury the of themselves  
νεκρους· συ δε ἀπελθων διαγγελλε την βασι-  
dead ones; thou and having gone publish the king-  
λειαν του θεου. 61 Εἶπε δὲ καὶ ἕτερος· Ἀκολου-  
dom of the God. Said and also another; I will  
θησω σοι, κυριε· πρῶτον δε επιτρεψον μοι  
follow thee, O master; first but permit thou me  
ἀποταξασθαι τοις εἰς τον οικον μου. 62 Εἶπε δὲ  
to bid farewell to those in the house of me. Said but  
\*[πρὸς αὐτον] ὁ Ἰησους· Οὐδεις επιβαλων την  
[to him] the Jesus; No one having put the  
χειρα αὐτου ἐπ' αροτρον, και βλέπων εἰς τα  
hand of himself on a plough, and looking for the things  
οπισω, ευθετος εστιν εἰς την βασιλειαν του θεου.  
behind, well-disposed is for the kingdom of the God.

ΚΕΦ. ι'. 10.

1 Μετα δε ταυτα ἀνεδειξεν ὁ κυριος \*[και]  
After now these things appointed the lord [also]  
ἑτερος εβδομηκοντα, και ἀπεστειλεν αὐτους  
others seventy, and sent them  
ἀνα δυο προ προσωπου αὐτου εἰς πασαν πολιν  
each two before face of himself into every city  
και τοπον, οὐ ἐμελλεν αὐτος ερχεσθαι. 2 Ελε-  
and place, where was about he to go. He  
γεν ουν προς αὐτους· Ὁ μὲν θερισμος πολυς,  
said then to them; The indeed harvest great,  
οἱ δε εργαται ολιγοι· δεηθητε ουν του κυριου  
the but laborers few; implore therefore the lord  
του θερισμου, ὅπως ἐκβαλη εργατας εἰς τον  
of the harvest, that he would send out laborers into the  
θερισμον αὐτου. 3 Ὑπαγετε· ἰδου, ἐγὼ ἀποσ-  
harvest of himself. Go you: lo, I send  
τελλω ὑμας ὡς ἀρνας ἐν μεσῳ λυκων. 4 Μὴ  
you as lambs in midst of wolves. Not  
βασταζετέ βαλαντιον, μη πηραν μηδε ὑποδη-  
carry you a purse, nor a bag nor san-  
ματα· και μηδενα κατα την ὁδον ἀσπασησθε.  
als: and no one by the way salute.  
5 Εἰς ἣν δ' ἀν οικίαν εἰσερχησθε, πρῶτον λεγετε·  
Into what and ever house you may enter, first say you.  
Εἰρηνη τῷ οἴκῳ τούτῳ. 6 Καὶ εἰαν ᾗ ἐκεῖ  
Peace to the house this. And if may be there  
υἱὸς εἰρηνης, ἐπαναπαυσεται ἐπ' αὐτον ἡ εἰρηνη  
a son of peace, shall rest on him the peace

HEAVEN places of shelter;  
but the SON of MAN has  
not where he may recline  
his HEAD."

59 † And he said to an-  
other, "Follow me." But  
HE said, "Sir, permit me  
first to go and bury my  
FATHER."

60 \* And he said to him,  
"Leave the DEAD ONES to  
inter THEIR own Dead; but  
go thou and publish the  
KINGDOM of GOD."

61 And another also  
said, "Sir, † I will follow  
thee; but permit me first  
to set in order my affairs  
at HOME."

62 But Jesus said, "No  
one, having put his HAND  
on the Plough, and looking  
BEHIND, is properly dis-  
posed towards the KING-  
DOM of GOD."

CHAPTER X.

1 Now after this, the  
LORD appointed \*Seventy  
Others, and † sent them  
two by two before him in-  
to Every City and Place,  
where he was about to go.

2 \* And he said to them,  
† "The HARVEST indeed is  
plenteous, but the REAP-  
ERS are few; beseech,  
therefore, the LORD of the  
HARVEST, that he would  
send out Laborers to REAP  
it.

3 Go; † behold, \* I send  
you forth as Lambs among  
Wolves.

4 † Carry no Purse, nor  
Bag, nor Shoes, and salute  
no one by the ROAD.

5 † And into Whatever  
House you enter, say first,  
'Peace to this HOUSE.'

6 And if a Son of Peace  
is there, your PEACE shall

\* VATICAN MANUSCRIPT.—60. And he said. 62. to him—omit. 1. Seventy-  
two, and sent. 1. also—omit. 2. and he said. 3. I send.

† 59. Matt. viii. 23. † 61. See 1 Kings xix. 20.  
† 2. Matt. ix. 37, 38; John iv. 35. † 3. Matt. x. 16.  
6; Luke ix. 3. † 5. Matt. x. 12.

† 1. Matt. x. 1; Mark vi. 7.  
† 4. Matt. x. 9, 10; Mark vi.

ὑμῶν· εἰ δὲ μὴγε, ἐφ' ὑμᾶς ἀνακαμψεί. <sup>7</sup> Ἐν  
of you; if but not, on you it shall return. In  
αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθιοντες καὶ πινοντες  
this and the house remain, eating and drinking  
τὰ παρ' αὐτῶν· ἀξίος γὰρ ὁ ἐργατὴς τοῦ  
the things with them: worthy for the laborer of the  
μισθοῦ αὐτοῦ ἐστί.  
reward of himself is.

Μὴ μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν. <sup>8</sup> Καὶ  
Not go you from house to house. Also  
εἰς ἣν δ' ἂν πόλιν εἰσερχήσθε, καὶ δεχῶνται  
into what and ever city you may enter, and they may receive  
ὑμᾶς, ἐσθίετε τὰ παρατιθεμένα ὑμῖν, <sup>9</sup> καὶ  
you, eat you the things being set before you, and  
θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε  
cure you those in her sick, and say you

αὐτοῖς· Ἠγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.  
to them; Has come nigh to you the kingdom of the God.

<sup>10</sup> Εἰς ἣν δ' ἂν πόλιν εἰσερχήσθε, καὶ μὴ  
Into what but ever city you may enter, and not

δεχῶνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας  
they may receive you, going out into the wide places

αὐτῆς, εἰπατέ· <sup>11</sup> Καὶ τὸν κοριόρτον, τὸν κολλη-  
of her, say you: Even the dust, that clea-  
θεντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν, ἀπομασσομεθα  
ving to us from the city of you, we wipe off

ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἡγγικεν ἡ  
for you: however this know you, that has approached the  
βασιλεία τοῦ θεοῦ. <sup>12</sup> Λέγω ὑμῖν, ὅτι Σοδομοῖς  
kingdom of the God. I say to you, that for Sodom

ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτοτερον ἐστὶν ἢ τῇ  
in the day that more tolerable it will be than the  
πόλει ἐκείνῃ. <sup>13</sup> Οὐαὶ σοι, Χοραζὶν, οὐαὶ σοι,  
city that. Woe to thee, Chorazin, woe to thee,

Βηθσαιδα· ὅτι εἰ ἐν Τυρῷ καὶ Σιδῶνι ἐγένοντο  
Bethsaida: for if in Tyre and Sidon had been done

αἱ δυνάμεις, αἱ γενομεναι ἐν ὑμῖν, παλαὶ ἂν ἐν  
the miracles, those being done in you, long ago would in  
σακκῷ καὶ σποδῷ καθημεναι μετενοήσαν.  
sackcloth and ashes sitting they have reformed.

<sup>14</sup> Πλὴν Τυρῷ καὶ Σιδῶνι ἀνεκτοτερον ἐστὶν ἐν  
But for Tyre and Sidon more tolerable it will be in

τῇ κρίσει, ἢ ὑμῖν. <sup>15</sup> Καὶ σὺ, Καπερναοὺμ, ἢ  
the judgment, than for you. And thou, Capernaum, which

ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ᾧδου κατα-  
even to the heaven art being exalted, even to invisibility down

βιβασθήσῃ. <sup>16</sup> Ὁ ἀκουὼν ὑμῶν, ἐμοὶ ἀκούει·  
shalt be brought. He hearing you, me hears:

rest on him; but if not, it shall return to you.

<sup>7</sup> † And in That house remain, eating and drinking the THINGS with them; for the LABORER is worthy of his REWARD. Go not from House to House.

<sup>8</sup> And into Whatever City you enter, and they receive you, eat WHAT is PLACED BEFORE you;

<sup>9</sup> and † cure the SICK in it, and say to them, 'The KINGDOM of GOD has approached you.'

<sup>10</sup> But into Whatever City you enter, and they receive you not, going out into its WIDE PLACES, say,—

<sup>11</sup> † 'even THAT DUST of your CITY which adheres \* to our FEET, we wipe off for you; however, know this, That the KINGDOM of GOD has approached.'

<sup>12</sup> But I tell you, † that it will be more tolerable for Sodom, in that DAY, than for that CITY.

<sup>13</sup> † Woe to thee, Chorazin! woe to thee, Bethsaida! For if THOSE MIRACLES which are BEING PERFORMED in you, had been done in Tyre and Sidon, they would have reformed long ago, sitting † in Sackcloth and Ashes.

<sup>14</sup> But it will be more tolerable for Tyre and Sidon, in the JUDGMENT, than for you.

<sup>15</sup> † And thou, Capernaum, THOU \* which art BEING EXALTED TO HEAVEN, wilt be brought down to † Hades.

<sup>16</sup> † He who HEARS you, hears Me; and HE who

\* VATICAN MANUSCRIPT.—11. to our FEET, we, thou shalt go down.

15. shalt not be exalted to HEAVEN,

† 13. This expression of mourning and sorrow was frequent in the East. Thus Tamar signified her distress when dishonored by Amnon, 2 Sam. xiii. 9. Thus also, "When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth and ashes," Esther iv. 1. Thus Job expressed his repentance, Job xiii. 6. Thus Daniel "set his face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth and ashes," Dan. ix. 3. Other nations adopted the practice, and it became a very common method, whereby to exhibit great grief and misery.—Burder. † 15. See note on Matt. xi. 23.

† 7. Matt. x. 11. † 9. Luke ix. 2. † 11. Matt. x. 14; Luke ix. 5; Acts xiii. 51; xviii. 6. † 12. Matt. x. 15; Mark vi. 11. † 13. Matt. xi. 21. † 15. Matt. xi. 23. † 16. Matt. x. 40; Mark ix. 37; John xiii. 26.

και ο αθετων υμας εμε αθετει· ο δε εμε αθετων,  
and he rejecting you me rejects: he and me rejecting,  
αθειται, τον αποστειλαντα με.  
rejects, the one sending me.

17 Ὑπεστρεψαν δε οἱ ἐβδομηκοντα μετὰ χαρᾶς,  
Having returned and the seventy with joy,  
λεγοντες· Κυριε, και τα δαιμονια υποτασσεται  
saying: O lord, and the demons are subject  
ἡμιν εν τῳ ονοματι σου. 18 Εἶπε δε αυτοις· Εθεω-  
to us in the name of thee. He said and to them; I be-  
ρουν τον σαταναν ὡς αστραπην εκ του ουρανου  
held the adversary as lightning out of the heaven  
πεσοντα. 19 Ἰδου, διδωμι ὑμιν την εξουσιαν  
having fallen. Lo, I give to you the authority  
του πατειν επανω οφεων και σκορπιων, και επι  
of the to tread on serpents and scorpions, and on  
πασαν την δυναμιν του εχθρου· και ουδεν υμας  
all the power of the enemy; and nothing you  
ου μη αδικησῃ. 20 Πλην εν τούτῳ μη χαιρετε,  
not not you may hurt. But in this not rejoice,  
ὅτι τα πνευματα ὑμιν ἡποτασσεται· χαιρετε δε,  
that the spirits to you are subject; rejoice you but,  
ὅτι τα ονοματα ὑμων εγγραφη εν τοις ουρανοις.  
that the names of you are written in the heavens.

21 Εν αυτη τη ὥρᾳ ηγαλλιασατο τῷ πνεύματι  
In this the hour exulted the spirit  
ὁ Ἰησους, και ειπεν· Εξομολογουμοι σοι, πατερ,  
the Jesus, and said; I praise thee, O father,  
κυριε του ουρανου και της γης, ὅτι απεκρυψας  
O lord of the heaven and the earth, that thou hast hid  
ταυτα απο σοφων και συνετων, και απεκαλυψας  
these things from wise men and discerning men, and thou hast revealed  
αυτα νηπιοις· ναι, ὁ πατηρ, ὅτι οὕτως εγενετο  
them to babes; yes, the father, for even so it was  
ευδοκια εμπροσθεν σου. 22 Παντα μοι παρεδοθη  
good in presence of thee. All to me are given  
ὑπο του πατρος μου· καὶ ουδεις γινωσκει, τις  
by the father of me; and no one knows, who  
εστιν ὁ υἱος εἰ μη ὁ πατηρ· και τις εστιν ὁ  
is the son if not the father; and who is the  
πατηρ, εἰ μη ὁ υἱος, και ὅς εαν βουληται ὁ  
father, if not the son, and to whom may be willing the  
υἱος αποκαλυψαι. 23 Και στραφεις προς τους  
son to reveal. And turning to the  
μαθητας, κατ' ἰδιαν εἶπε· Μακαριοι οἱ οφθαλμοι,  
disciples, privately he said; Blessed the eyes,  
οἱ βλέποντες, ἃ βλέπετε. 24 Λεγω γὰρ ὑμιν,  
those seeing, what you see. I say for to you,  
ὅτι πολλοι προφηται και βασιλεις ηθελησαν  
that many prophets and kings desired  
ιδειν, ἃ ὑμεῖς βλέπετε, και ουκ εἶδον· και  
to see, what you see, and not saw: and  
ἀκουσαι, ἃ ἀκούετε, και ουκ ἤκουσαν·  
to hear, what you hear, and not heard.

REJECTS you, rejects Me;  
and he who REJECTS Me  
rejects HIM who SENT me."

17 And the \*SEVENTY  
returned with Joy, saying,  
"Lord, even the DEMONS  
are subject to us by thy  
NAME."

18 And he said to them,  
"I saw the ADVERSARY  
falling from HEAVEN like  
Lightning."

19 Behold, \*I have given  
you AUTHORITY to TREAD  
on Serpents and Scorpions,  
and on All \*THAT POWER  
which is of the ENEMY;  
and nothing shall by any  
means injure You;

20 but rejoice not in this,  
That the SPIRITS are sub-  
ject to you; but rejoice  
That ‡ your NAMES \* have  
been enrolled in the HEA-  
VENS."

21 ‡ In That HOUR \* he  
exulted in the HOLY SPIRIT,  
and said, "I adore thee, O  
Father, Lord of HEAVEN  
and EARTH, Because, hav-  
ing concealed these things  
from the Wise and Intelli-  
gent, thou hast revealed  
them to Babes; yes, FA-  
THER; For thus it was  
well-pleasing in thy sight."

22 ‡ All things are im-  
parted to me by my FA-  
THER; and no one, knows  
who the SON is, except the  
FATHER; and who the FA-  
THER is, except the SON,  
and he to whom the SON  
may be disposed to reveal  
him."

23 And turning to his  
DISCIPLES, he said pri-  
vately, ‡ "Happy are  
THOSE EYES which SEE  
what you see ;

24 For I tell you, ‡ That  
Many Prophets and Kings  
desired to see the things  
which you see, and saw;  
them not; and to hear the  
things which you \* hear,  
and heard them not."

\* VATICAN MANUSCRIPT.—17. SEVENTY-TWO. 19. I have given. 19. THAT  
POWER which is of the ENEMY. 20. have been enrolled in. 21. he exulted  
in the HOLY SPIRIT, and. 24. hear of me, and.

‡ 20. Phil. iv. 3; Heb. xli. 23; Rev. iii. 5; xxi. 27. ‡ 21. Matt. xi. 27. ‡ 22. Matt.  
xxviii. 18; John iii. 35; v. 27; xvii. 2. ‡ 23. Matt. xiii. 16. ‡ 24. 1 Pet. i. 10.

25 Καὶ ἰδοὺ, νομικὸς τις ἀνέστη, ἐκπειράζων  
And lo, a lawyer certain stood up, tempting  
αὐτὸν, καὶ λέγων· Διδασκαλε, τί ποιήσας ζῶν  
him, and saying; O teacher, what shall I do life  
αἰώνιον κληρονομήσω; 26 Ὁ δὲ εἶπε πρὸς αὐτὸν·  
age-lasting I may inherit? He and said to him;  
Ἐν τῷ νόμῳ τί γεγραπται; πῶς ἀναγινώσκεις;  
In the law what has been written? how readest thou?  
27 Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀγαπήσεις κυρίον  
He and answering said: "Thou shalt love Lord  
τὸν θεὸν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ  
the God of thee out of whole of the heart of thee, and out of  
ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος  
whole of the soul of thee, and out of whole of the strength  
σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν  
of thee, and out of whole of the mind of thee; and the  
πλησίον σου ὡς σεαυτὸν." 28 Εἶπε δὲ αὐτῷ·  
neighbor of thee as thyself." He said and to him:  
Ὅρθως ἀπεκρίθης· τοῦτο ποιεῖ, καὶ ζήσῃ. 29 Ὁ  
Rightly thou hast answered: this do, and thou shalt live. He  
δὲ θελών δικαιοῦν ἑαυτὸν, εἶπε πρὸς τὸν Ἰησοῦν·  
but choosing to justify himself, said to the Jesus:  
Καὶ τίς ἐστὶ μου πλησίον; 30 Ὑπολάβων \* [δὲ] ὁ  
And who is of me a neighbor? Replying and the  
Ἰησοῦς εἶπεν· Ἄνθρωπος τις κατεβαίνειν ἀπὸ  
Jesus said: A man certain was going down from  
Ἱερουσαλὴμ εἰς Ἱεριχὼ, καὶ ληστοὶς περιεπέσεν·  
Jerusalem to Jericho, and robbers fell among:  
οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες,  
who both stripping him and blows having inflicted,  
ἀπῆλθον, ἀφέντες ἡμιθανὴ τυγχάνοντα. 31 Κατὰ  
they departed, leaving half-dead being. By  
συγκυρίαν δὲ ἱερεὺς τις καταβαίνειν ἐν τῇ ὁδῷ  
chance and a priest certain was going down in the way  
ἐκεῖνῃ, καὶ ἰδὼν αὐτὸν, ἀντιπαρήλθεν. 32 Ὅμιως  
that, and seeing him, passed along. In like manner  
δὲ καὶ Λευίτης, \* [γενομένος] κατὰ τὸν τόπον,  
and also a Levite, [having come] near the place,  
ελθὼν καὶ ἰδὼν, ἀντιπαρήλθε. 33 Σαμαρεῖτης δὲ  
coming and seeing, passed along. A Samaritan but  
τις ὁδὲντων, ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν,  
certain traveling, came near him, and seeing him,  
ἐσπλαγχνίσθη. 34 Καὶ προσελθὼν κατέδησε  
he was moved with pity. And having approached he bound  
τὰ τραύματα αὐτοῦ, ἐπιχεὼν ἐλαίον καὶ οἶνον·  
the wounds of him, pouring on oil and wine:  
ἐπιβιβασας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτήνος ἡγάγεον  
having set and him on the own beast led  
αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.  
him to an inn, and he took care of him.  
35 Καὶ ἐπὶ τὴν αὐρίον \* [ἐξελθὼν,] ἐκβαλὼν  
And on the next day [having come out,] having taken out  
δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν  
two denarii he gave to the innkeeper, and said  
\*[αὐτῷ]· Ἐπιμελήθητι αὐτοῦ· καὶ ὁ, τί ἀν  
[to him:] Take care of him: and whatever

25 And, behold, a certain  
Lawyer, stood up to try  
him, saying, † "Teacher,  
what shall I do to inherit  
aionian Life?"  
26 And HE said to him,  
"What is written in the  
LAW? How dost thou  
read?"  
27 And HE answering,  
said, † "Thou shalt love  
"Jehovah thy God with  
"All thy HEART, and with  
"All thy SOUL, and with  
"All thy STRENGTH, and  
"with All thy MIND, and  
"† thy NEIGHBOR as thy-  
"self."  
28 And HE said to him,  
"Thou hast answered cor-  
rectly; † do this, and thou  
shalt live."  
29 But HE, wishing † to  
justify himself, said to JE-  
sus, "Who is My Neigh-  
bor?"  
30 Jesus replying, said,  
"A certain Man was going  
down from Jerusalem to  
Jericho, and fell among  
Robbers, who both having  
stripped him, and inflicted  
blows, they departed, leav-  
ing him half dead.  
31 And by Chance a cer-  
tain Priest was going down  
that ROAD, and seeing him,  
he passed along.  
32 And in like manner  
also a Levite, coming near  
the PLACE, and seeing,  
passed along.  
33 But a certain † Sa-  
maritan traveling, came  
near him, and seeing him,  
he was moved with pity;  
34 and approaching, he  
bound up his WOUNDS,  
pouring on Oil and Wine;  
and having placed him on  
his own Beast, brought  
him to an Inn, and took  
care of him.  
35 And on the NEXT  
DAY, having taken out Two  
Denarii, he gave them to  
the INNKEEPER, and said,  
"Take care of him, and

\* VATICAN MANUSCRIPT.—30. And—omit.  
come out—omit. 35. to him—omit.

† 25. Matt. xix. 16; xxii. 35. † 27. Deut. vi. 5.  
xviii. 5; Neh. ix. 29; Ezek. xi. 11; xiii. 21; Rom. x. 5.  
John iv. 9.

32. having come—omit. 35. having  
come out—omit. † 27. Lev. xix. 18. † 28. Lev.  
xix. 18. † 29. Luke xvi. 15. † 32.

τι οὐδ' ἀποδωσω σοι. 36 Τίς \* [οὖν] ταύτων τῶν τριῶν  
it · u mayest expend more, I, in the return me,  
apodōsō soi. 36 Tis \* [oun] taúτων τῶν τριῶν  
I will pay to thee. Which [then] of them of the three  
πλησίον δοκεῖ σοι γεγενῆσθαι τοῦ ἐμπεσοντος  
a neighbor seems to thee to have been to the having fallen  
εἰς τοὺς λῃστας; 37 Ὁ δὲ εἶπεν· Ὁ ποιήσας το  
among the robbers; He and said; He having shown the  
ἐλεος μετ' αὐτοῦ. Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς·  
pity towards him. Said and to him the Jesus;  
Πορεύου, καὶ σὺ ποιεῖς ὁμοίως.

Go, and thou do in like manner.

38 \* [Ἐγένετο] δὲ ἐν τῷ πορεύεσθαι αὐτοῦς,  
[It happened] and in the to go them,

\* [καὶ] αὐτὸς εἰσηλθὲν εἰς κωμὴν τινὰ· γυνὴ δὲ  
[and] he entered into a village certain; a woman and  
τις ὀνοματι Μαρθα, ὑπέδεξατο αὐτὸν \* [εἰς τὸν  
certain to a name Martha, received him [into the  
οἶκον αὐτῆς.] 39 Καὶ τῇδε ἦν ἀδελφὴ καλουμένη  
house of herself.] And to her was a sister having been called

Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας  
Mary, who also having sat at the feet

τοῦ Ἰησοῦ, ἤκουε τὸν λόγον αὐτοῦ. 40 Ἡ δὲ  
of the Jesus, heard the word of him. The but

Μαρθα περισπᾶτο περὶ πολλὴν διακονίαν·  
Martha was-over-busied about much serving;

ἐπιστάσα δὲ εἶπε· Κυριε, σὺ μέλει σοι, ὅτι ἡ  
having come near and said; O lord, not concerns thee, that the

ἀδελφὴ μου μόνη με κατελίπε διακονεῖν; εἶπε  
sister of me alone me has left to serve? say

τὴν αὐτῇ, ἵνα μοι συναντιλαβῇται. 41 Ἀποκρι-  
then to her, that to me she may give aid. Answer-

θεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς· Μαρθα, Μαρθα,  
ing and said to her the Jesus; Martha, Martha,

μεριμνᾷς καὶ τυρβαῖς περὶ πολλὰ· 42 ἓνος δὲ  
thou art anxious and troubled about many things; of one but

ἐστὶ χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα  
is need. Mary and the good part

ἐξελέξατο, ἥτις οὐκ ἀφαιρεθῆσεται ἀπ' αὐτῆς.  
has chosen, which not shall be taken away from her.

# ΚΕΦ. ια'. 11.

1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τοπῷ τινὶ  
And it happened in the to be him in a place certain

προσευχόμενον, ὡς ἐπαύσατο, εἶπε τις τῶν  
praying, when he ceased, said one of the

μαθητῶν αὐτοῦ πρὸς αὐτὸν· Κυριε, διδάξον ἡμᾶς  
disciples of him to him: O lord, teach us

προσευχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς  
to pray, as even John taught the

μαθητὰς αὐτοῦ. 2 Εἶπε δὲ αὐτοῖς· Ὅταν προσ-  
disciples of himself. He said and to them; When you

εὐχῆσθε, λέγετε· Πάτερ, ἁγιασθῆτω τὸ ὄνομα  
pray, say; O father, be hallowed the name

σου· ἐλθὲτω σου ἡ βασιλεία· 3 τὸν ἄρτον ἡμῶν  
of thee: let come of thee the kingdom: the bread of us

τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· 4 Καὶ  
the necessary give thou to us the every day: and

\* VATICAN MANUSCRIPT.—26. then—omit.

38. It happened—omit.

38. and

—omit. 38. into her house—omit.

39. the FEET of the LORD.

41. the LORD

answering. 42. of few things, or of one, is there Need; and.

28. John. xi. 1; xii. 2, 3.

30. Luke viii. 35; Acts xxii. 3.

† 2. Matt. vi. 9.

whatever thou mayest ex-  
pend more, f, at n:y RE-  
TURN, will pay thee.

36 Now which of These  
THREE, thinkest thou, was  
Neighbor to HIM who FELL  
among the ROBBERS?"

37 And HE said, "HE  
who MANIFESTED PITY  
towards him." And JESUS  
said to him, "Go, and do  
thou in like manner."

38 Now as they WENT  
on, he entered a certain  
Village; and a certain Wo-  
man, named † Martha, en-  
tertained him.

39 And SHE had a Sister  
called Mary, who also, ‡ sit-  
ting at \* the FEET of the  
LORD, heard his WORD.

40 But MARTHA was  
perplexed with Much Ser-  
ving; and coming near, she  
said, "Master, dost thou  
not care That my SISTER  
has left Me to serve alone?  
Tell her, then, to assist  
me."

41 And \* the LORD  
answering, said to her,  
"Martha, Martha, thou  
art anxious, and troublest  
thyself about many things;

42 but \* of few things,  
or of one, is there Need;  
and Mary has chosen the  
GOOD Part, which shall  
not be taken away from  
her."

## CHAPTER XI.

1 And it occurred, as he  
was PRAYING in a certain  
Place, when he ceased, one  
of his DISCIPLES said to  
him, "Master, teach us to  
pray, even as John taught  
his DISCIPLES."

2 And he said to them,  
"When you pray say, † O  
Father, Revered be thy  
NAME! let Thy KINGDOM  
come;

‡ give us DAY BY DAY  
OUR NECESSARY FOOD;

αφες ἡμιν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ  
forgive to us the sins of us, even for ourselves  
ἀφιεμένῳ παντὶ ὀφειλοντι ἡμῖν· καὶ μὴ εἰσενεγ-  
forgive all owing us; and not thou mayest  
κῆς ἡμᾶς εἰς πειρασμὸν. <sup>5</sup> Καὶ εἶπε πρὸς αὐτοὺς·  
lead us into temptation. And he said to them;  
Τίς ἐξ ὑμῶν ἔχει φίλον, καὶ πορευσεται πρὸς  
Which of you shall have a friend, and shall go to  
αὐτὸν μεσονυκτίου, καὶ εἰπῇ αὐτῷ· Φίλε,  
him at midnight, and say to him; O friend,  
χρησὸν μοι τρεῖς ἄρτους· <sup>6</sup> ἐπεὶ φίλος μου  
lend to me three loaves; because a friend of me  
παρεγενετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ  
has come from a way to me, and not I have what  
παραθήσω αὐτῷ. <sup>7</sup> κακεῖνος ἐσῶθεν ἀποκριθεὶς  
I shall set for him; And he from within answering  
εἶπῃ· Μὴ μοι κόπους παρεχε· ἡδὴ ἡ θύρα  
should say; Not to me trouble do thou cause; already the door  
κεκλεισται, καὶ τὰ παῖδια μου μετ' ἐμοῦ εἰς τὴν  
has been shut, and the children of me with me in the  
κοιτὴν εἰσιν· οὐ δύναμαι ἀναστὰς δοῦναι σοί.  
bed are; not I am able having arisen to give to thee.  
<sup>8</sup> Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς,  
I say to you, if and not will give to him having arisen,  
διὰ το εἶναι αὐτοῦ φίλον, διὰ γὰρ τὴν ἀναίδειαν  
because the to be of him a friend, through indeed the importunity  
αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῆζει. <sup>9</sup> Κα-  
of him arising he will give to him as many as he wants. And  
γὰρ ὑμῖν λέγω· Αἰτεῖτε, καὶ δοθήσεται ὑμῖν·  
I to you say; Ask you, and it shall be given to you;  
ζητεῖτε, καὶ εὕρησέτε· κρουετε, καὶ ἀνοιγήσε-  
seek you, and you shall find; knock you, and it shall be  
ται ὑμῖν. <sup>10</sup> Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ  
opened to you. All for the asking receives; and  
ὁ ζητῶν εὕρισκει· καὶ τῷ κρουοντι ἀνοιγήσεται.  
the seeking finds. and to the knocking it shall be opened.  
<sup>11</sup> Τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον,  
Which now of you the father shall ask the son bread,  
μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθύν, μὴ ἀντι-  
not a stone will give to him; or also a fish, not in place of  
ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; <sup>12</sup> ἢ καὶ εἰάν τις αἰτήσῃ  
a fish a serpent will give to him; or also if he may ask  
ᾠον, μὴ ἐπιδώσει αὐτῷ σκορπίον; <sup>13</sup> Εἰ οὖν  
an egg, not will give to him a scorpion? If then  
ὑμεῖς, πονηροὶ ὑπαρχόντες, οἰδατε δῶματα  
you, evil being, know you gifts  
ἀγαθὰ δίδοναι τοῖς τέκνοις ὑμῶν, πόσῳ μάλλον  
good to give to the children of you, how much more  
ὁ πατήρ, ὁ ἐξ οὐρανοῦ, δώσει πνεῦμα ἅγιον τοῖς  
the father, that of heaven, will give a spirit holy to those  
αἰτοῦσιν αὐτόν;  
asking him?

<sup>14</sup> Καὶ ἦν ἐκβάλλων δαιμονιον, καὶ αὐτοῦ ἦν  
And he was casting out a demon, and it was

4 and forgive us our  
SINS; for we ourselves  
also forgive every one who  
is indebted to us; and  
abandon us not to Trial."

5 And he said to them,  
"Which of you shall have  
a Friend, and shall go to  
him at Midnight, and say  
to him, 'Friend, lend me  
Three Loaves;

6 for a Friend of mine  
has come to me out of his  
Road, and I have nothing  
to place before him?"

7 And he answering  
from within should say,  
'Do not trouble me; the  
DOOR is now closed, and  
my CHILDREN are with me  
in BED; I cannot rise to  
give thee.'

8 I tell you, † Though  
he will not rise and give  
him because he is His  
Friend, yet because of his  
IMPORTUNITY indeed, he  
will rise and give him, as  
many as he needs.

9 † And I say to you,  
Ask, and it will be given  
you; seek, and you will  
find; knock, and it will be  
opened to you.

10 For EVERY ONE who  
ASKS, receives; and HE  
who SEEKS, finds; and  
to HIM who KNOCKS, the  
door \* is opened.

11 † \* And What FATHER  
among you, who, if his  
SON request Bread, will  
give him a Stone? or if he  
ask for a Fish, will instead  
of a Fish give him a Ser-  
pent?

12 or also, if he should  
ask an Egg, will give him  
a Scorpion?

13 If you, then, being  
Evil, know how to impart  
good Gifts to your CHIL-  
DREN, how much more  
will the FATHER, THAT of  
HEAVEN, give holy Spirit  
to THOSE who ASK him?"

14 † And he was casting  
out \* a dumb Demon. And

\* VATICAN MANUSCRIPT.—10. is opened. 11. If a son ask a Fish of any one of you  
that is a FATHER, will he for a fish give him a Serpent? 12. or also, if he ask an Egg, will  
he give him a Scorpion? 14. dumb Demon. And it.

† 8. Luke xviii. 1. † 9. Matt. vii. 7; xxi. 22; Mark xi. 24; John xv. 7; James i. 6;  
1 John iii. 22. † 11. Matt. vii. 9. † 14. Matt. ix. 32; xii. 22.

κωφον· εγενετο δε του δαιμονιου εξελθοντος,  
dumb: it came to pass and of the demon having come out,  
ελαλησεν ο κωφος· και εθαυμασαν οι οχλοι.  
spoke the dumb: and wondered the crowds.  
15 Τινες δε εξ αυτων ειπον· Εν Βεελζεβουλ,  
Some but of them said: By Beelzebub,  
αρχοντι των δαιμονιων, εκβαλλει τα δαιμονια·  
a ruler of the demons, he cast out the demons:  
16 ετεροι δε πειραζοντες, σημειον παρ' αυτου  
others but tempting, a sign from him  
εζητουν εξ ουρανου. 17 Αυτος δε ειδως αυτων  
sought from heaven. He but knowing of them  
τα διανοηματα, ειπεν αυτοις· Πασα βασιλεια,  
the thoughts, said to them: Every kingdom,  
εφ' εαυτην διαμερισθαισα, ερημουνται, και  
against herself having been divided, is brought to desolation, and  
οικος επι οικον πιπτει. 18 Ει δε και ο σατανας  
house upon house falls. If and also the adversary  
εφ' εαυτον διεμερισθη, πως σταθησεται η  
against himself has been divided, how shall stand the  
βασιλεια αυτου; οτι λεγετε, εν Βεελζεβουλ  
kingdom of him? for you say, by Beelzebub  
εκβαλλειν με τα δαιμονια. 19 Ει δε εγω εν  
to cast out me the demons. If but I by  
Βεελζεβουλ εκβαλλω τα δαιμονια, οι υιοι  
Beelzebub cast out the demons, the sons  
μω εν τινι εκβαλλουσι; Δια τουτο κριται  
of you by whom do they cast out? Through this judges  
υμων αυτοι εσονται. 20 Ει δε εν δακτυλω θεου  
of you they shall be. If but by a finger of God  
εκβαλλω τα δαιμονια, αρα εφθασεν εφ' υμας  
I cast out the demons, then has suddenly come upon you  
η βασιλεια του θεου. 21 Οταν ο ισχυρος καθω-  
the royal majesty of the God. When the strong one having  
πλισμενος φυλασση την εαυτου αυλην, εν  
been armed should he guard the of himself a palace, in  
ειρηνη εστι τα υπαρχοντα αυτου. 22 επαν δε ο  
peace are the possessions of him; as soon as but the  
ισχυροτερος αυτου επελθων νικηση αυτον,  
stronger of him having entered should overcome him,  
την πανοπλιαν αυτου αιρει, εφ' η επεποιθει,  
the arms of him takes away, in which he had confided,  
και τα σκυλα αυτου διαδιδωσιν. 23 Ο μη ων  
and the spoils of him distributed. He not being  
μετ' εμου, κατ' εμου εστι· και ο μη συναγων  
with me, against me is; and he not gathering  
μετ' εμου, σκορπιζει. 24 Οταν το ακαθαρτον  
with me, scatters. When the unclean  
πνευμα εξελθη απο του ανθρωπου, διερχεται  
spirit may come out from the man, passes  
δι' ανυδρων τοπων, ζητουν αναπαυσιν· και  
through dry places, seeking a resting place; and  
μη ευρισκον, λεγει· Υποστρεψω εις τον οικον  
not finding, says; I will return into the house  
μου, οθεν εξηλθον. 25 Και ελθον ευρισκει  
of me, whence I came out. And having come it finds  
σεσπαρωμενον και κεκοσμημενον. 26 Τότε πορευε-  
having been swept and having been adorned. Then it goes

it came to pass, when the  
DENON had departed, the  
DUMB man spoke, and the  
CROWDS wondered.

15 But some of them  
said, "He expels DEMONS  
through Beelzebub, \* the  
PRINCE of the DEMONS."

16 And others, † trying  
him, sought of him a Sign  
from Heaven.

17 But ‡ he knowing  
Their THOUGHTS, said to  
them, "Every Kingdom  
being divided against itself  
is desolated; and House  
falls against House.

18 And if the ADVER-  
SARY also is divided against  
himself, how shall his  
KINGDOM stand? Because  
you say that I expel DE-  
MONS through Beelzebub.

19 Besides, if † through  
Beelzebub expel DEMONS,  
by whom do your sons  
cast them out? Therefore,  
they will be your JUDGES.

20 But if ‡ by a Finger  
of God I cast out the DE-  
MONS, † then God's ROYAL  
MAJESTY has unexpectedly  
come to you.

21 † When the STRONG  
one armed guards HIS  
Palace, his POSSESSIONS  
are in Safety;

22 but whenever one  
\* stronger than he, having  
entered should overcome  
him, he takes away the  
ARMS in which he confided,  
and distributes his SPOILS.

23 HE who is not with  
me, is against me; and HE  
who GATHERS not with  
me, scatters.

24 † When the IMPURE  
Spirit is gone out of the  
MAN, it roves through  
Parched Deserts, seeking a  
Place of Rest; and not  
finding one, \* then it says,  
I will return to my house,  
from which I came out.

25 And coming, it finds  
it \* empty, swept, and  
furnished.

26 Then it goes, and

\* VATICAN MSS.—15. the PRINCE. 22. stronger. 25. empty swept and furnished.

† 20. See Note on Matt. xii. 28.

‡ 16. Matt. xvi. 1. † 17. Matt. xii. 25; Mark iii. 24; John ii. 25.

‡ 21. Matt. xii. 29; Mark iii. 27.

‡ 24. Matt. xii. 43.

‡ 20. Exod. viii.



ται και παραλαμβάνει ἑπτα ἕτερα πνευματα  
and takes with seven other spirits  
πονηροτερα ἑαυτου, και εισελθοντα κατοικει  
more evil of itself, and they having entered dwell  
ἐκεῖ· και γινεται τα εσχατα του ανθρωπου  
there; and becomes the last of the man  
ἐκείνου χειρονα των πρωτων. 27 Εγενετο δε εν  
that worse of the first. It happened and in  
τω λεγειν αυτον ταυτα, επαρασα τις γυνη  
to the to speak him these things, having lifted certain woman  
φωνην εκ του οχλου, ειπεν αυτω· Μακαρια ἡ  
a voice out of the crowd, said to him; Blessed the  
κοιλια ἡ βαστασασα σε, και μαστοι οὗς εθη-  
womb that having carried thee, and breasts those thou  
λασας. 28 Αυτος δε ειπε· Μενουνγε μακαριοι  
hast sucked. He but said; Yea rather blessed  
οἱ ακουοντες τον λογον του θεου, και φυλασ-  
those hearing the word of the God, and obser-  
σονται.

29 Των δε οχλων επαθροισμενων, ηρξατο  
The and crowds gathering together, he began  
λεγειν· Ἡ γενεα αὕτη πονηρα ἐστι· σημειον  
to say; The generation this evil is; a sign  
ἐπιζητει· και σημειον ου δοθησεται αὐτῃ, εἰ μὴ  
it seeks, and a sign not shall be given to her, except  
το σημειον Ἰωνα. 30 Καθως γαρ εγενετο Ἰωνας  
the sign of Jonas. Even as for became Jonas  
σημειον τοις Νινευιταις, οὕτως εσται και ὁ  
a sign to the Ninevites, so will be also the  
υἱος του ανθρωπου τη γενεα ταυτη. 31 Βασιλ-  
son of the man to the generation this. A queen  
ισσα Νοτου εγερθησεται εν τη κρισει μετα των  
of south will be raised in the judgment with the  
ανδρων της γενεας ταυτης, και κατακρινει  
men of the generation this, and will condemn  
αυτους· ὅτι ηλθεν εκ των περατων της γης  
them, because she came from the ends of the earth  
ακουσαι την σοφiam Σολομωνος· και ιδου, πλειον  
to hear the wisdom of Solomon; and lo, a greater  
Σολομωνος ὧδε. 32 Ανδρες Νινευι αναστησονται  
o' Solomon here. Men of Nineveh will stand up  
εν τη κρισει μετα της γενεας ταυτης, και  
in the judgment with the generation this, and  
κατακρινουσιν αὐτην· ὅτι μετενοησαν εἰς το  
will condemn her; because they reformed at the  
κηρυγμα Ἰωνα· και ιδου, πλειον Ἰωνα ὧδε.  
preaching of Jonas; and lo, a greater of Jonas here.

33 Ουδεις δε λυχνον ἄψας, εἰς κρυπτην  
No one and a lamp having lighted, into a secret place  
τιθησιν, ουδε ὑπο τον μοδιον, ἀλλ' ἐπι την  
places, neither under the corn-measure, but on the  
λυχνιαν, ἵνα οἱ εἰσπορευομενοι το φεγγος βλε-  
lamp-stand, that those entering the light may

takes with it Seven Other  
Spirits more wicked than  
itself, and entering, they  
abide there; and the LAST  
state of that MAN becomes  
worse than the FIRST."

27 And it occurred, while  
he was speaking these  
things, a Certain Woman  
from the CROWD, raising  
her Voice, said to him,  
† "Happy is THAT WOMB  
which BORE thee, and  
those Breasts which thou  
hast sucked!"

28 But he said, † "Yes,  
rather, happy THOSE who  
HEAR the WORD of GOD,  
and keep it!"

29 And the CROWDS  
gathering about him, he  
began to say, \* "THIS GEN-  
ERATION is a wicked Gen-  
eration. It demands a  
Sign; but no Sign will be  
given it, except the SIGN  
of JONAH.

30 † For as \* JONAH be-  
came a Sign to the NINE-  
VITES, thus also will the  
SON of MAN be to this  
GENERATION.

31 † The Queen of the  
South will rise up at the  
JUDGMENT with the MEN  
of this GENERATION, and  
cause them to be con-  
demned; Because she came  
from the EXTREMITIES of  
the LAND to hear the WIS-  
DOM of Solomon; and be-  
hold, one greater than  
Solomon is here.

32 The Ninevites will  
stand up in the JUDGMENT  
with this GENERATION,  
and cause it to be con-  
demned; † Because they  
reformed at the WARNING  
of Jonah; and behold, one  
greater than Jonah is here.

33 No one having lighted  
a LAMP, † places it in a  
Secret place, neither under  
the CORN-MEASURE, but  
on the LAMP-STAND; that  
THOSE ENTERING may see  
the LIGHT.

\* VATICAN MANUSCRIPT.—29. This generation is a wicked Generation. 30. Jonah.

† 27. Luke i. 28, 48. † 28. Matt. vii. 21; Luke viii. 21; James i. 25. † 30. Jonah  
i. 17; ii. 10. † 31. 1 Kings x. 1. † 32. Jonah iii. 5. † 33. Matt. v. 15; Mark  
iv. 21; Luke viii. 16.

πωσιν. 34 Ὁ λυχνος τοῦ σώματος ἐστὶν ὁ  
see. The lamp of the body is the  
οφθαλμος· ὅταν \* [οὖν] ὁ οφθαλμος σου ἄπλους  
eye; when [therefore] the eye of thee sound  
ἦ, καὶ ὅλον τὸ σῶμα σου φωτεινὸν ἐστὶν·  
may be, also whole the body of thee enlightened is:  
ἐπὶ δὲ πονηρὸς ἦ, καὶ τὸ σῶμα σου σκοτεινόν.  
when but evil may be, also the body of thee darkened.  
35 Σκοπεῖ οὖν, μὴ τὸ φῶς τὸ ἐν σοὶ σκοτὸς ἐστὶν.  
Take heed therefore, not the light that in thee darkness is.  
36 Εἰ οὖν τὸ σῶμα σου ὅλον φωτεινόν, μὴ ἔχον  
If therefore the body of thee whole is enlightened, not having  
τι μέρος σκοτεινόν, ἐστὶ φωτεινόν ὅλον, ὡς  
any part dark, will be enlightened whole, as  
ὅταν ὁ λυχνος τῇ ἀστραπῇ φωτισῇ σε.  
when the lamp by the brightness may enlighten thee.

37 Ἐν δὲ τῷ λαλῆσαι, ἠρώτα αὐτὸν Φαρισαῖος  
In and the to have spoken, asked him a Pharisee  
\*[τις] ὅπως ἀριστήσῃ παρ' αὐτοῦ. Εἰσελθὼν  
[certain] that he might dine with him. Having entered  
δὲ ἀνεπέσεν. 38 Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμα-  
and he reclined. The and Pharisee seeing wondered  
σεν, ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀριστοῦ.  
because not first he was dipped before the dinner.

39 Εἶπε δὲ ὁ κύριος πρὸς αὐτόν· Νῦν ὑμεῖς οἱ  
Said and the Lord to him; Now you the  
Φαρισαῖοι τὸ ἐξώθεν τοῦ ποτηρίου καὶ τοῦ πινα-  
Pharisees the outside of the cup and of the plat-  
κος καθαρίζετε· τὸ δὲ ἐσώθεν ὑμῶν γεμει-  
ter you cleanse: the but inside of you is full  
ἀρπαγῆς καὶ πονηρίας. 40 Ἀφρονες, οὐχ ὁ  
of extortion and of evil. Unwise, not he  
ποιήσας τὸ ἐξώθεν, καὶ τὸ ἐσώθεν ἐποίησε;  
having made the outside, also the inside made?

41 Πλὴν τα ἐνόντα δοτε ἐλεημοσύνην καὶ  
But the things being within give you alms: and  
ἰδού, πάντα καθαρά ὑμῖν ἐστίν. 42 Ἀλλ' οὐαὶ  
Lo, all things clean to you is. But woe  
ὑμῖν τοῖς Φαρισαῖοις, ὅτι ἀποδεκατοῦτε τὸ  
to you the Pharisees, for you tithe the  
ξύδιον, καὶ τὸ πήγανον, καὶ παν λαχανόν·  
mint, and the rue, and every pot-herb:  
καὶ παρέρχεσθαι τὴν κρίσιν καὶ τὴν ἀγαπὴν τοῦ  
and you pass by the justice and the love of the  
θεοῦ. Ταῦτα ἐδοὶ ποιῆσαι, κακεῖνα μὴ  
God. These things you ought to have done, and those not  
ἀφιέναι.  
to omit.

43 Οὐαὶ ὑμῖν τοῖς Φαρισαῖοις, ὅτι ἀγαπάτε  
Woe to you the Pharisees, for you love

34 †The LAMP of the  
BODY is \* thine EYE; when  
thine EYE is clear, thy  
Whole BODY also is enlight-  
ened; but when it is dim,  
thy BODY also is darkened.

35 Take heed therefore,  
that THAT LIGHT which is  
in thee be not Darkness.

36 If, therefore, thy  
whole BODY be enlight-  
ened, having no Part dark,  
the Whole will be enlight-  
ened, as when the LAMP by  
its BRIGHTNESS enlightens  
thee."

37 And while he was  
speaking a Pharisee invi-  
ted him † to dine with him;  
and he went in, and re-  
clined.

38 And † the PHARISEE  
noticing it, wondered that  
he did not first † immerse  
before the DINNER.

39 † And the LORD said  
to him, "Now you PHARI-  
SEES cleanse the OUTSIDE  
of the CUP and PLATTER;  
but † your INSIDE is full of  
Extortion and Wickedness.

40 Senseless men! did  
not HE who MADE the  
OUTSIDE make the INSIDE  
also?

41 † But give in Alms  
the THINGS WITHIN, and  
behold, all things are pure  
to you.

42 † But Woe to you,  
PHARISEES! Because you  
tithe of MINT, and RUE,  
and Every Pot-herb, but  
disregard JUSTICE and the  
LOVE of GOD; these things  
you ought to practise, and  
not to omit those.

43 † Woe to you, PHARI-  
SEES! Because you love

\* VATICAN MANUSCRIPT.—34. thine EYE. 34. therefore—omit. 37 certain—omit.

† 37. Perhaps, rather, "to breakfast with him," as *ariston* signifies a *morning meal*. The Jews made but two meals in the day; their *ariston*, may be called their *breakfast* or their *dinner*, because it was *both*, and was but a slight meal. Their chief meal was their *deipnon* or *supper*, after the heat of the day was over, and the same was the principal meal among the *Greeks* and *Romans*. *Josephus*, in his life, says, sec. 54, *that the legal hour of the ariston on the Sabbath was the sixth hour*, or at twelve o'clock at noon, as we call it. What the hour was on the other days of the week, he does not say; but probably it was much the same.—*Pearce*. † 38. Some critics refer this to the dipping of the hands; others to the immersion of the whole person. From Mark vii. 3, 4, it is evident, that both were practised, as well as various other ablutions.

† 34. Matt. vi. 22. † 38. Mark vii. 3. † 39. Matt. xxii. 25. † 39. Titus i. 15. † 41. Isa. lviii. 7; Dan. iv. 27; Luke xii. 33. † 41. Matt. xxiii. 23. † 42. Matt. xxiii. 6; Mark xii. 33, 39.

την πρωτοκαθεδριαν εν ταις συναγωγαῖς, και  
the first seat in the synagogues, and  
τους ασπασμους εν ταις αγοραις. <sup>44</sup> Ουαι υμιν,  
the salutations in the markets. Woe to you,  
οτι εστε ως τα μνημεια τα αδηλα, και οι  
for you are like the tombs those unseen, and the  
ανθρωποι, οι περιπατουντες επανω, ουκ οιδασιν.  
men, those walking over, not know.  
<sup>45</sup> Αποκριθεις δε τις των νομικων λεγει αυτω·  
Answering and one of the lawyers says to him;  
Διδασκαλε, ταυτα λεγων και ημας υβριζεις.  
O teacher, these things saying also us thou reproachest.  
<sup>46</sup> Ο δε ειπε· Και υμιν τοις νομικοις ουαι, οτι  
He and said; Also to you the lawyers woe, for  
φορτιζετε τους ανθρωπους φορτια δυσβαστακτα,  
you load the men burdens oppressive,  
και αυτοι ενι των δακτυλων υμων ου προσ-  
and yourselves with one of the fingers of you not you  
ψαυετε τοις φορτιοις.  
touch the burdens.

<sup>47</sup> Ουαι υμιν, οτι οικοδομειτε τα μνημεια των  
Woe to you, for you build the tombs of the  
προφητων, οι δε πατερες υμων απεκτειναν  
prophets, the and fathers of you killed  
αυτους. <sup>48</sup> Αρα μαρτυρειτε και συνευδοκειτε  
them. Therefore you testify and you consent  
τοις εργοις των πατερων υμων· οτι αυτοι μεν  
to the works of the fathers of you; for they indeed  
απεκτειναν αυτους, υμεις δε οικοδομειτε \* [αυ-  
killed them, you and build [of  
των τα μνημεια.] <sup>49</sup> Δια τουτο και η σοφια  
them the tombs.] Because of this and the wisdom  
του θεου ειπεν· Αποστελω εις αυτους προφητας  
of the God said; I will send to them prophets  
και αποστολους, και εξ αυτων αποκτενουσι  
and apostles, and out of them they will kill  
και εκδιωξουσιν. <sup>50</sup> Ινα εκζητηθι το αιμα παν-  
and persecute; so that may be required the blood of  
των των προφητων, το εκχυνομενον απο κατα-  
all of the prophets, that being shed from a lay-  
βολης κοσμου, απο της γενεας ταυτης. <sup>51</sup> απο  
ing down of a world, from the generation this; from  
του αιματος Αβελ εως του αιματος Ζαχαριου,  
the blood of Abel to the blood of Zecharias,  
του απολομενου μεταξυ του θυσιαστηριου και  
that having perished between the altar and  
του οικου. Ναι λεγω υμιν, εκζητηθησεται απο  
the house. Yes I say to you, it will be required from  
της γενεας ταυτης.  
the generation this.

<sup>52</sup> Ουαι υμιν τοις νομικοις, οτι ηρατε την  
Woe to you the lawyers, for you took away the  
κλειδα της γνωσεως· αυτοι ουκ εισηλθετε, και  
key of the knowledge; yourselves not you entered, and  
τους εισερχομενους εκωλυσατε. <sup>53</sup> Λεγοντος δε  
these entering you hindered. Saying and

the CHIEF SEAT in the  
SYNAGOGUES, and SALU-  
TATIONS in the PUBLIC  
PLACES.

<sup>44</sup> † Woe to you! Be-  
cause you are like those  
CONCEALED TOMBS, which  
MEN WALKING over, know  
not."

<sup>45</sup> Then one of the LAW-  
YERS, answering, says to  
him, "Teacher, in saying  
these things thou reproach-  
est Us also."

<sup>46</sup> And HE said, "Woe  
to you, LAWYERS! † For  
you impose oppressive Bur-  
dens on MEN, and yet, you  
yourselves touch not the  
BURDENS with one of your  
FINGERS.

<sup>47</sup> † Woe to you! For  
you build the SEPULCHRES  
of the PROPHETS, and your  
FATHERS killed them.

<sup>48</sup> Thus you testify that  
you approve the ACTS of  
your FATHERS; For they,  
indeed, killed them, and  
you build.

<sup>49</sup> And because of this,  
the WISDOM of GOD said,  
† I will send them Pro-  
phets and Apostles, and  
some of them they will kill  
and persecute; †

<sup>50</sup> so that the BLOOD of  
All the PROPHETS being  
shed from the Formation of  
the World, may be required  
of this GENERATION;

<sup>51</sup> from the \* Blood of  
Abel to the \* Blood of THAT  
Zechariah, † who will perish  
between the ALTAR and  
the HOUSE. Yes, I tell  
you, it will be required of  
this GENERATION.

<sup>52</sup> † Woe to you, LAW-  
YERS! Because you have  
taken away the KEY of  
KNOWLEDGE; you entered  
not yourselves, and THOSE  
APPROACHING, you hin-  
dered."

\* VATICAN MANUSCRIPT—48. Their tombs—omit.

51. Blood.

51. Blood.

† 51. See Note on Matt. xxiii. 35.

† 44. Matt. xxiii. 27.

† 46. Matt. xxiii. 4.

† 47. Matt. xxiii. 29.

† 49. Matt.

xxiii. 34.

† 52. Matt. xxiii. 14.

αὐτοῦ ταῦτα πρὸς αὐτοὺς, ᾤξαντο οἱ γραμματεῖς  
of him these things to them, began the scribes  
καὶ οἱ Φαρισαῖοι δεινῶς ἐνεχέειν, καὶ ἀποστο-  
and the Pharisees greatly to be incensed, and to make  
ματίζειν αὐτὸν περὶ πλείωνων· <sup>54</sup> ἐνεδρευνόντες  
speak off-hand him about many things; trying to entrap  
αὐτὸν, \* [ζητούντες] θηρεύσαι τι ἐκ τοῦ  
him, [seeking] to catch something out of the  
στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.  
mouth of him, that they might accuse him.

ΚΕΦ. 12. <sup>1</sup> Εἰν οἷς ἐπισυναχθεῖσιν τῶν  
In those having assembled of the

μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλή-  
myriads of the crowd, so as to tread upon one

λους, ᾤξαστο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ.  
another, he began to say to the disciples of himself;

Πρῶτον προσέχετε ἑαυτοῖς ἀπὸ τῆς ζυμῆς τῶν  
First take heed to yourselves of the leaven of the

Φαρισαίων, ἥτις ἐστὶν ὑποκρισις. <sup>2</sup> Οὐδὲν δὲ  
Pharisees, which is hypocrisy. Nothing and

συγκεκαλυμμένον ἐστίν, ὃ οὐκ ἀποκαλυφθήσε-  
having been covered is, which not shall be uncovered:

ται· καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. <sup>3</sup> Ἀνθ'  
and secret, which not shall be known. On which

ὧν ὅσα ἐν τῇ σκοτίᾳ εἰπάτε, ἐν τῷ φωτί  
account what in the dark you speak, in the light

ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλάλησατε ἐν  
shall be heard: and what to the ear you spoke in

τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωματίων.  
the closets, shall be published on the house-tops.

<sup>4</sup> Λέγω δὲ ὑμῖν τοῖς φίλοις μου· Μὴ φοβηθῆτε  
I say and to you the friends of me: Not you be afraid

ἀπὸ τῶν ἀποκτείνοντων τὸ σῶμα, καὶ μετὰ ταῦτα  
of those killing the body, and after these

μὴ ἔχοντων περισσότερον τι ποιῆσαι. <sup>5</sup> Ὑπο-  
not having more anything to have done. I will

δείξω δὲ ὑμῖν, τίνα φοβηθῆτε· φοβηθῆτε τὸν  
point out and to you, whom you should fear: you should fear the

μετὰ τὸ ἀποκτεῖναι, ἐξουσίαν ἔχοντα ἐμβαλεῖν  
after the to have killed, authority having to cast

εἰς τὴν γέενναν· ναι λέγω ὑμῖν, τούτου φοβη-  
into the Gehenna; yea I say to you, this fear

θήτε. <sup>6</sup> Οὐχὶ πεντε στρουθία πωλεῖται ἀσσανίων  
you. Not five sparrows are sold assarii

δύο; καὶ ἐν ἐξ αὐτῶν οὐκ ἐστὶν ἐπιλελησμένον  
two? and one out of them not is being forgotten

ἐνώπιον τοῦ Θεοῦ. <sup>7</sup> Ἀλλὰ καὶ αἱ τρίχες τῆς  
in presence of the God. But also the hairs of the

κεφαλῆς ὑμῶν πασαι ἠριθμῆνται. Μὴ \* [οὐν]  
head of you all have been numbered. Not [therefore]

φοβείσθε· πολλῶν στρουθίων διαφέρετε. <sup>8</sup> Λέγω  
fear you: many sparrows you are better. I say

δὲ ὑμῖν· Πᾶς ὃς ἀνὴρ ὁμολογήσῃ ἐν ἐμοὶ ἐμπροσ-  
and to you: All whoever may confess to me in pres-

θεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου  
ence of the men, also the son of the man

<sup>53</sup> And \* having gone out thence, the SCRIBES and PHARISEES began to be extremely angry, and to press him to speak unguardedly on many things; <sup>54</sup> trying to entrap him, and to catch something from his MOUTH, that they might accuse him.

## CHAPTER XII.

<sup>1</sup> At that time, the CROWD having assembled by TENS OF THOUSANDS, so that they trampled on each other, he began to say to his DISCIPLES, "First, † guard yourselves against the LEAVEN of the PHARISEES, which is Hypocrisy.

<sup>2</sup> † And there is nothing concealed, which will not be discovered; and hid, which will not be made known.

<sup>3</sup> Therefore, what you speak in the DARK, will be heard in the LIGHT; and what you whispered to the EAR in CLOSETS, will be proclaimed on the HOUSE-TOPS.

<sup>4</sup> † But I say to you, my FRIENDS, Be not afraid of THOSE WHO KILL the BODY, and after this can do no more.

<sup>5</sup> But I will show you whom you should fear; Fear HIM, who, after having killed, HAS Authority to cast into GEHENNA; yea, I tell you, Fear him.

<sup>6</sup> Are not Five Sparrows sold for two † Assarii? and yet not one of them is forgotten before GOD.

<sup>7</sup> But even the HAIRS of your HEAD have all been numbered. Fear not; you are of more value than Many Sparrows.

<sup>8</sup> † And I say to you, Whoever may acknowledge me before MEN, the SON of

\* VATICAN MANUSCRIPT.—53. having gone out thence, the SCRIBES. omit. 7. therefore—omit.

54. seeking—

\* 6. An assarion was about one cent and five mills in value, or three farthings sterling.

† 54. Mark xii. 13. † 1. Matt. xvi. 6; Mark viii. 15. † 2. Matt. x. 26; Mark iv. 22; Luke xii. 17. † 4. Matt. x. 28; Isa. li. 7, 8, 12; Jer. i. 8. † 8. Matt. x. 33; Mark viii. 38; 2 Tim. ii. 12; 1 John ii. 23.

ὁμολογήσει ἐν αὐτῷ ἐμπροσθεν τῶν ἀγγέλων  
will confess in him in presence of the messengers  
τοῦ θεοῦ. <sup>9</sup> Ὁ δὲ ἀρνήσαμενος με ἐνώπιον τῶν  
of the God. He but having denied me in presence of the  
ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγε-  
men, will be denied in presence of the messen-  
λῶν τοῦ θεοῦ. <sup>10</sup> Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν  
gers of the God. And all who shall speak a word against the  
υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ  
son of the man, it will be forgiven to him; to the but  
εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφε-  
against the holy spirit having spoken evil not will  
θήσεται. <sup>11</sup> Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ  
be forgiven. When and they may may you to  
τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας,  
the synagogues and the rulers and the authorities,  
μὴ μεριμνᾶτε, πῶς ἢ τι ἀπολογησῃθε, ἢ τι  
not be you anxious, how or what you may answer, or what  
εἰπῆτε· <sup>12</sup> τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν  
you may say; the for holy spirit will teach you in  
αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν.  
this the hour, what it is proper to say.

<sup>13</sup> Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου· Διδασ-  
Said and one to him out of the crowd; O tea-  
καλε, εἶπε τῷ ἀδελφῷ μου μερισθῆναι μετ'  
cher, speak to the brother of me to divide with  
ἐμοῦ τὴν κληρονομίαν. <sup>14</sup> Ὁ δὲ εἶπεν αὐτῷ·  
me the inheritance. He and said to him  
Ἀνθρώπε, τίς με κατέστησε δικάστην ἢ μερισ-  
O man, who me appointed a judge or a divi-  
την ἐφ' ὑμᾶς; <sup>15</sup> Εἶπε δὲ πρὸς αὐτοὺς· Ὁρατε  
der over you? He said and to them; See you  
καὶ φυλάσσεσθε ἀπο τῆς πλεονεξίας· ὅτι οὐκ ἐν  
and beware you of the covetousness; because not in  
τῷ περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ ἐστὶν ἐκ τῶν  
the to abound any one the life of him is out of the  
ὑπαρχόντων αὐτοῦ.  
possessions of him.

<sup>16</sup> Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς, λέγων·  
He spoke and a parable to them, saying;  
Ἀνθρώπου τινος πλουσίου εὐφορήσεν ἡ χώρα.  
A man certain rich yielded plentifully the farm.

<sup>17</sup> Καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω;  
And he reasoned in himself, saying; What shall I do?  
ὅτι οὐκ ἔχω, πού συναξω τοὺς καρπούς μου.  
because not I have, where I will gather the fruits of me.

<sup>18</sup> Καὶ εἶπε· Τούτο ποιήσω· καθελῶ μου τὰς  
And he said; This will do: I will pull down of me the  
ἀποθήκας, καὶ μείζονας οἰκοδομήσω· καὶ συναξω  
barns, and greater I will build; and I will collect  
ἐκεῖ πάντα τὰ γένηματα μου, καὶ τὰ ἀγαθὰ μου·  
there all the products of me, and the fruits of me:

<sup>19</sup> καὶ ἐρω τῇ ψυχῇ μου· Ψυχὴ, ε἗εις πολλὰ  
and I will say to the soul of me: Soul, thou hast many

MAN will also acknowledge  
him in the presence of the  
ANGELS of GOD.

<sup>9</sup> But he who has RE-  
NOUNCED me before MEN,  
will be renounced in the  
presence of the ANGELS of  
GOD.

<sup>10</sup> † And every one who  
may speak a Word against  
the SON of MAN, it will be  
forgiven him; but HE who  
BLASPHEMES against the  
HOLY Spirit shall not be  
forgiven.

<sup>11</sup> † And when they may  
bring you to the SYNA-  
GOGUES, and the RULERS,  
and the MAGISTRATES, be  
not anxious how you may  
defend yourselves, or what  
you may say;

<sup>12</sup> for the HOLY Spirit  
will instruct you, in that  
HOUR, what it is proper to  
say."

<sup>13</sup> Then one out of the  
CROWD said to him, "O  
Teacher, speak to my  
BROTHER to divide the IN-  
HERITANCE with me."

<sup>14</sup> But HE replied to  
him, † "Man, who ap-  
pointed Me a Judge or  
Arbiter over you?"

<sup>15</sup> And he said to them,  
† "See, and beware of \* All  
Covetousness; for one's  
LIFE is not in the ABUN-  
DANCE of his POSSES-  
SIONS."

<sup>16</sup> And he spoke a Par-  
able to them, saying, "The  
FARM of a certain rich Man  
produced abundantly;

<sup>17</sup> and he reasoned with-  
in himself, saying, 'What  
shall I do? For I have no  
place where to deposit my  
FRUITS.'

<sup>18</sup> And he said, 'I will  
do this; I will pull down  
My STOREHOUSES, and  
build Greater; and there  
I will bring together All  
my \* WHEAT and my GOOD  
things;

<sup>19</sup> and I will say to MY-  
SELF, 'Life! thou hast an

\* VATICAN MANUSCRIPT.—15. All Covetousness.

18. WHEAT and.

† 10. Matt. xii. 31, 32; Mark iii. 28; 1 John v. 16.  
Luke xxi. 14.

† 14. Exod. ii. 14.

† 15. 1 Tim. vi. 7—10.

† 11. Matt. x. 19; Mark xiii. 11;

αγαθα· κείμενα εἰς ἐτη πολλὰ· ἀναπαυοῦ,  
good things being laid up for years many; rest thou,  
φαγε, πνε, εὐφραίνου. 20 Εἶπε δὲ αὐτῷ ὁ θεός·  
eat, drink, be glad. Said but to him the God;  
Ἀφρον, ταυτὴ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαι-  
O unwise, this the night the life of thee they  
τοῦσιν ἀπο σου· ἃ δὲ ἡτοίμασας, τινὶ  
require from thee; what and thou hast prepared, for whom  
ἐσται; 21 Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ  
shall be? Thus he laying up treasure for himself, and not  
εἰς θεὸν πλουτῶν. 22 Εἶπε δὲ πρὸς τοὺς μαθητάς  
for God being rich. He said and to the disciples  
αὐτοῦ· Δια τοῦτο ὑμῖν λεγῶ, μὴ μεριμνατε  
of himself; Through this to you I say, not be you anxious  
τῇ ψυχῇ ὑμῶν, τι φαγητέ· μηδὲ τῷ σωματι,  
for the life of you, what you may eat; nor for the body,  
τι ἐνδύσθητε. 23 Ἡ ψυχὴ πλεον ἐστὶ τῆς  
what you may put on. The life greater it is of the  
τροφῆς· καὶ τὸ σῶμα τοῦ ἐνδύματος. 24 Κατα-  
food; and the body of the clothing. Ob-  
νοήσατε τοὺς κοράκας, ὅτι οὐ σπείρουσιν, οὐδὲ  
serve you the ravens, that not they sow, nor  
θερίζουσιν· οἷς οὐκ ἐστὶ ταμειὸν, οὐδὲ ἀποθη-  
reap; for whom not is a store-house, nor a barn;  
κῆ· καὶ ὁ θεὸς τρέφει αὐτοὺς. Ποσῶ μαλλον  
and the God feeds them. How much more  
ὑμεῖς διαφερετε τῶν πατεινῶν; 25 Τίς δὲ ἐξ ὑμῶν  
you are valuable of the birds? Which and of you  
μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν  
being anxious is able to add to the age  
αὐτοῦ πηχυν ἓνα; 26 Εἰ οὖν οὐτε ἐλαχιστόν  
of himself span one? If then not even least  
δυνασθε, τί περὶ τῶν λοιπῶν μεριμνατε;  
you are able, why about the remaining ones are you anxious?  
27 Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ  
Observe you the lilies, how it grows: not  
κοπία, οὐδὲ νηθεῖ. Λέγω δὲ ὑμῖν, οὐδὲ Σολο-  
it labors, nor it spins. I say but to you, not even Solo-  
μῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβαλετο ὡς ἐν  
mon in all the glory of himself was clothed like one  
τουτῶν. 28 Εἰ δὲ τὸν χορτὸν ἐν τῷ ἀγρῷ,  
of these. If and the grass in the field,  
σημερον οὐτα καὶ αὐριον εἰς κλίβανον βαλλο-  
to-day existing and to-morrow into an oven is being  
μενον, ὁ θεὸς οὕτως ἀμφιεννύσι, ποσῶ μαλλον  
cast, the God so clothes, how much more  
ὑμᾶς, ὀλιγοπίστοι; 29 Καὶ ὑμεῖς μὴ ζητεῖτε,  
you, O you of weak faith? And you not seek,

Abundance of Good things laid up for many Years· †rest, eat, drink, and enjoy thyself·

20 But God said to him, 'Foolish man! This NIGHT they will demand †thy LIFE from thee; †and who then will possess what thou hast provided?'

21 Thus is HE who AMASSES TREASURE for himself, and is not †rich with respect to God."

22 And he said to \*the DISCIPLES, "For this reason I charge you, Be not anxious about \*your LIFE, what you shall eat, nor for \*the BODY, what you shall put on.

23 \*For the LIFE is of more value than FOOD, and the BODY than RAIMENT.

24 Observe the RAVENS; For they neither sow nor reap; have no Storehouse nor Granary; but God feeds them. How much more valuable are you than the BIRDS!

25 And which of you, by being anxious, can prolong his LIFE †one Moment?

26 If, then, you are not able to do the least, why are you anxious about the REST?

27 Observe the LILIES! How do they grow? They neither labor nor spin; and yet I say to you, that not even Solomon in All his SPLENDOR, was arrayed like one of these.

28 If, then, God so decorate the HERB of the FIELD, (which flourishes To-day, and To-morrow will be cast into a Furnace,) how much more you, O you distrustful!

29 And seek you not what you shall eat, \*and

\* VATICAN MANUSCRIPT.—22. the DISCIPLES.  
23. For the LIFE. 29. and.

22. the LIFE.

22. your BODY.

† 26. Literally, to add a cubit or span to one's life. The phrase of adding a cubit was proverbial, denoting something minute. The Psalmist wrote—"Lord, let me know the measure of my days? Thou hast made my days hand-breadths?" To add a cubit to one's stature would be an extraordinary accession of height.

† 19. Eccl. xi. 3; 1 Cor. xv. 32; James v. 5.  
James iv. 14 † 20. Psa. xxxix. 6; Jer. xvii. 11.  
† Tim. vi. 16, 19; James ii. 5.

† 20. Job xx. 22; xxvii. 8; Psa. lvi. 7.  
: 21. Matt. vi. 20; ver. 33.

τι φαγητε η τι πινετε· και μη μετεωριζεσθε.  
what you may eat or what you may drink; and not be you in anxiety.

30 Ταυτα γαρ παντα τα εθνη του κοσμου επιζη-  
These for all the nations of the world seeks;  
τει· υμων δε ο πατηρ οιδεν, οτι χρηζετε τουτων.  
of you and the father knows, that you have need of these.

31 Πλην ζητειτε την βασιλειαν του θεου, και  
But seek you the kingdom of the God, and  
ταυτα \* [παντα] προστεθησεται υμιν.  
these [all] shall be superadded to you.

32 Μη φοβου, το μικρον ποιμνιον· οτι ευδο-  
Not fear, the little flock; for it has  
κησεν ο πατηρ υμων δουναι υμιν την βασιλειαν.  
pleased the father of you to give to you the kingdom.

33 Πωλησατε τα υπαρχοντα υμων, και δοτε  
Sell you the possessions of you, and give you  
ελεημοσυνην. Ποιησατε εαυτοις βαλαντια μη  
alms. Make for yourself bags not

παλαιουμενα, θησαυρον ανεκλειπτον εν τοις  
growing old, a treasure exhaustless in the  
ουρανοις, οπου κλεπτης ουκ εγγιζει, ουδε σης  
heavens, where a thief not approaches, nor moth  
διαφθειρει. 34 Οπου γαρ εστιν ο θησαυρος  
destroys. Where for is the treasure

υμων, εκει και η καρδια υμων εσται.  
of you, there also the heart of you will be.

35 Εστωσαν υμων αι οσφνες περιεζωσμεναι,  
Let be of you the loins having been girded,  
και οι λυχνοι καιομενοι· 36 και υμεις ομοιοι  
and the lamps burning; and you like  
ανθρωποις προσδεχομενοις τον κυριον εαυτων,  
to men looking for the lord of themselves,  
ποτε αναλυσει εκ των γαμων· ινα ελθοντος  
when he will return from the marriage feasts; that having come  
και κρουσαντος, ευθεως ανοιξωσιν αυτω.  
and having knocked, immediately it may be opened to him.

37 Μακαριοι οι δουλοι εκεινοι, ους ελθων ο  
Blessed the slaves those, whom having come the  
κυριος ευρησει γρηγορουντας· αμην λεγω υμιν,  
lord shall find watching; indeed I say to you,  
οτι περιζωσεται, και ανακλινει αυτους, και  
that he will gird himself, and will make to recline them, and  
παρελθων διακονησει αυτοις. 38 Και εαν ελ-  
going forth he will minister to them. And if he may

θη εν τη δευτερα \* [φυλακη,] και εν τη τριτη  
come in the second [watch,] or in the third  
φυλακη \* [ελθη,] και ευρηνηντων μακαριοι εισιν  
watch [may come,] and may find thus; blessed are  
οι δουλοι εκεινοι. 39 Τουτο δε γινωσκετε, οτι,  
the slaves those. This and know you, that,

ει ηδει ο οικοδεσποτης, ποια ωρα ο κλεπτης  
if had known the householder, in what hour the thief  
ερχεται, εγρηγορησαν αν, και ουκ αν αφηκε  
comes, he would watch, and not would allow  
διορυγηναι τον οικον αυτου. 40 Και υμεις \* [ουν]  
to dig through the house of himself. And you [therefore]

what you shall drink; and be not in restless suspense.

30 For all these things do the NATIONS of the WORLD seek; and Your FATHER knows That you need them.

31 ‡ But seek \* his KINGDOM; and these shall be superadded to you.

32 Fear not, LITTLE Flock; ‡ For it has pleased your FATHER to give you the KINGDOM.

33 Sell your POSSESSIONS, and give ALMS; ‡ make for yourselves PURSES which grow not old, an unfailing Treasure in the HEAVENS, where no Thief approaches, nor Moth destroys.

34 For where your TREASURE is, there your HEART will also be.

35 ‡ Stand with Your LOINS girded, and ‡ and LAMPS burning;

36 and be you like Men waiting for their MASTER, when he will return from the NUPTIAL FEASTS; that when he comes and knocks, they may instantly open to him.

37 ‡ Happy are those SERVANTS, whom, when their MASTER arrives, he shall find watching! I assure you, That he will gird himself, and cause them to recline, and going forth he will serve them.

38 And if he should come in the SECOND, or in the THIRD Watch, and thus find them, happy are \* they!

39 ‡ Now you know this, That if the HOUSEHOLDER had known at What Hour the THIEF would come, he would have watched, and not have permitted him to break into his HOUSE.

40 ‡ Be you also pre-

\* VATICAN MANUSCRIPT.—31. his KINGDOM; and these. 31. all—omit. 33. they.  
33. Watch—omit. 33. may come—omit. 40. therefore—omit.

‡ 31. Matt. vi. 33. ‡ 32. Matt. xi. 25, 26. ‡ 33. Matt. vi. 20; Luke xvi. 9; 1 Tim. vi. 19. ‡ 35. Eph. vi. 14; 1 Pet. i. 13. ‡ 35. Matt. xxv. 1, etc. ‡ 37. Matt. xxiv. 46. ‡ 39. Matt. xxiv. 43; 1 Thess. v. 2; Rev. iii. 3; xv. 15. ‡ 40. Mark xiii. 33; Luke xxi. 34.

γινεσθε ετοιμοι· ὅτι, ἡ ὥρα οὐ δοκιτε, ὁ  
 he prepared; because, in the hour not you think, the  
 υἱὸς τοῦ ἀνθρώπου ἐρχεται. 41 Εἶπε δὲ \* [αὐτῷ]  
 son of the man comes, Said and [to him]  
 ὁ Πέτρος· Κυριε, πρὸς ἡμᾶς τὴν παραβολὴν  
 the Peter; O lord, to us the parable  
 ταύτην λέγεις, ἢ καὶ πρὸς πάντας,  
 this thou sayest, or also to all?

42 Εἶπε δὲ ὁ κύριος· Τίς ἀρα ἐστὶν ὁ πιστὸς  
 Said and the Lord; Who then is the faithful  
 οἰκονομὸς καὶ φρονιμὸς, ὃν καταστήσει ὁ κύριος  
 steward and wise, whom will appoint the lord  
 ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ δίδοναι ἐν καιρῷ  
 over the domestics of himself the to give in season  
 τὸ σιτομετρίον; 43 Μακάριος ὁ δούλος ἐκεῖνος,  
 the measure of food? Blessed the slave that,  
 ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως  
 whom coming the lord of him will find doing thus.

44 Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πασι τοῖς ὑπαρ-  
 Truly I say to you, that over all to the be-  
 χουσιν αὐτοῦ καταστήσει αὐτόν. 45 Εἰ ἄν τις  
 longing of himself he will appoint him. If but

εἰπῇ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ·  
 should say the slave that in the heart of himself:  
 Χρονίζει ὁ κύριος μου ἐρχεσθαι· καὶ ἀρξεται  
 Delays the lord of me to come; and shall begin

τυπτεῖν τοὺς παιδᾶς καὶ τὰς παιδίσκας, ἐσθιεῖν  
 to strike the servants and the maidens, to eat  
 τε καὶ πίνειν καὶ μεθύσκεσθαι· 46 ἢ ξεῖ ὁ κύριος  
 and also to drink and to be drunken; will come the lord

τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ, ἣ οὐ προσδοκᾷ,  
 the slave that in a day, to which not he looks,  
 καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει· καὶ διχοτομήσει  
 and in an hour which not he knows; and shall cut asunder

αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπιστῶν  
 him, and the part of him with the unbelievers  
 θήσει. 47 Ἐκεῖνος δὲ ὁ δούλος ὁ γνούς το  
 will place. That and the slave who having known the

θελημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἑτοιμασας,  
 will of the lord of himself, and not having prepared,  
 μὴδὲ ποιήσας πρὸς τὸ θελημα αὐτοῦ, δαρησε-  
 neither having done according to the will of him, shall be bea-

ται πολλὰς· 48 ὁ δὲ μὴ γνούς, ποιήσας δὲ  
 ten many; he but not having known, having done and  
 ἀξία πληγῶν δαρησεται ὀλίγας. Πάντι δὲ ὅ  
 deserving of stripes shall be beaten few. To all and to whom

ἐδοθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ·  
 is given much, much will be required from him;  
 καὶ ὅς παρεθεντο πολὺ, περισσότερον αἰτη-  
 and to whom they have entrusted much, more they

σουσιν αὐτόν.  
 will ask him.

49 Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν· καὶ τί  
 Fire I came to throw into the earth; and what  
 θελῶ, εἰ ἤδη ἀνῆφθῃ. 50 Βαπτισμα δὲ ἐχῶ  
 do I wish, if already it were kindled. A dipping and I have

pared; For at an Hour you think not, the SON of MAN comes."

41 Then PETER said, "Master, dost thou speak this PARABLE to us, or even to all?"

42 And the LORD said, † "Who then is \* the FAITHFUL, the WISE Steward, whom the LORD will appoint over his DOMESTICS, to DISPENSE the \* proper allowance of food in its Season.

43 Happy that SERVANT, whom his MASTER, at his arrival, shall find thus employed!

44 † I tell you truly, That he will appoint him over ALL his PROPERTY.

45 But if that SERVANT should say in his HEART, 'My MASTER delays to come;' and shall begin to beat the SERVANTS and the MAIDENS, and to eat and drink and be drunk;

46 the MASTER of that SERVANT will come in a Day when he does not expect him, and at an Hour of which he is not aware, † and will cut him off, and will appoint his PORTION with the UNBELIEVERS.

47 And † THAT SERVANT, who knew the WILL of his MASTER, and was not prepared, nor did according to his WILL, he shall be beaten with many stripes;

48 † but HE who KNEW not, and did things worthy of Stripes, shall be beaten with few. And from any one to whom much is given much will be required; and from him with whom much has been deposited, they will exact the more.

49 I came to throw Fire on the LAND; and what do I wish,—if it were already kindled?

50 But I have an Im-

\* VATICAN MANUSCRIPT.—41. to him—omit. whom. 42. portion of food in.

42. the FAITHFUL Steward, the wise,

† 42. Matt. xxiv. 45; xxv. 21.

† 44. Matt. xxiv. 47.

† 46. Num. xv. 30; Matt.

xxiv. 51. † 47. Doubt. xxv. 2; James iv. 17.

† 48. Lev. v. 17; 1 Tim. i. 13.



βαπτισθῆναι· και πως συνεχομαι, εως ου  
to be dipped; and how I am pressed, till  
τελεσθῇ. 51 Δοκεῖτε, ὅτι εἰρηνην παρεγενομην;  
may be finished. Do you think, that peace I came  
δουναί ἐν τῇ γῇ; Οὐχι, λεγω ὑμῖν. ἀλλ' ἡ  
to give in the earth? No, I say to you, but rather  
διαμερισμον. 52 Ἐσονται γὰρ ἀπο τοῦ νυν  
division. Shall he for from the now  
πεντε ἐν οἰκῷ ἐνὶ διαμεμερισμένοι, τρεῖς ἐπὶ  
five in house one having been divided, three against  
δύσι, και δυο ἐπὶ τρισί. 53 Διαμερισθῆσεται  
two, and two against three. Will be divided  
πατὴρ ἐφ' υἱῷ, και υἱὸς ἐπὶ πατρί· μητὴρ ἐπὶ  
a father against a son, and a son against a father: a mother against  
θυγατρί, και θυγατὴρ ἐπὶ μητρί· πενθερά  
a daughter, and a daughter against a mother: a mother-in-law  
ἐπὶ τὴν νυμφὴν αὐτῆς, και νυμφὴ ἐπὶ  
against the daughter-in-law of herself, and a daughter-in-law against  
τὴν πενθεραν αὐτῆς.  
the mother-in-law of herself.  
54 Ἐλεγε δὲ και τοῖς ὄχλοις· Ὅταν ἰδῇτε τὴν  
He said and also to the crowds: When you see the  
νεφέλην ἀνατελλουσαν ἀπο δυσμῶν, εὐθεὺς  
cloud rising from west, immediately  
λεγετε· Ὁμβρὸς ἐρχεται· και γινεται οὕτω.  
you say: A shower comes: and it happens so.  
55 Καὶ ὅταν Νότον πρὸντα, λεγετε· Ὅτι καυ-  
And when South wind is blowing, you say: That burning  
σων ἐστὶ· και γινεται. 56 Ὑποκριταί, το  
heat shall be: and it happens. O hypocrites, the  
προσωπὸν τῆς γῆς και τοῦ οὐρανοῦ οἰδατε  
face of the earth and of the heaven you know  
δοκιμαεῖν· τὸν δὲ καιρὸν τούτου πως οὐ  
to discern: the but season this how not  
δοκιμαεῖτε; 57 Τί δὲ και ἀφ' ἑαυτῶν οὐ κρινετε  
do you discern? Why and even of yourselves not judge you  
τὸ δίκαιον; 58 Ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντι-  
the right? When for thou goest with the oppo-  
δικου σου ἐπ' ἀρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν  
nent of thee to a ruler, in the way give thou labor  
ἀπηλλαχθαι ἀπ' αὐτοῦ· μηποτε κατασυρῇ σε  
to be set free from him: lest he may drag thee  
πρὸς τὸν κριτὴν, και ὁ κριτὴς σε παραδῶ τῷ  
to the judge, and the judge thee may deliver to the  
πρακτορί, και ὁ πρακτωρ σε βαλῇ εἰς φυλα-  
officer, and the officer thee may cast into prison.  
κην. 59 Λεγω σοι, οὐ μὴ ἐξελθῇς ἐκεῖθεν,  
I say to thee, not not thou mayest come out thence,  
ἕως οὗ και τὸ ἐσχάτον λεπτόν ἀποδῷς.  
till even the last lepton thou hast paid.

mersion † to undergo; and how am I pressed, till it may be consummated?

51 † Do you imagine That I am come to give Peace in the LAND? I tell you, No; but rather Division.

52 For from this TIME, five in \* One House will be divided; three against two, and two against three;—

53 † a Father against a Son, and a Son against a Father; a Mother against \* the DAUGHTER, and a Daughter against \* the MOTHER; a Mother-in-law against her DAUGHTER-IN-LAW, and a Daughter-in-law against her MOTHER-IN-LAW."

54 And he said also to the CROWDS, † "When you see † \* a Cloud rising from the West, you immediately say, 'A Shower is coming;' and so it happens.

55 And when † the South wind is blowing, you say, 'There will be scorching Heat;' and it occurs.

56 O Hypocrites! you know how to scan the FACE of the EARTH and of the SKY; but how is it, you \* cannot discern this TIME?

57 And why do you not, even of yourselves, judge what is RIGHT?

58 † When thou goest with thy LEGAL OPPONENT to a Magistrate, on the ROAD labor to be released from him, lest he drag thee to the JUDGE, and the JUDGE deliver Thee to the OFFICER, and the OFFICER cast Thee into Prison.

59 I tell thee, thou wilt by no means be released till thou hast paid even the LAST † Lepton?"

\* VATICAN MANUSCRIPT.—52. One House. 53. the DAUGHTER. 53. the MOTHER. 54. a Cloud. 56. cannot.

† 54. The westerly winds in the Holy Land are still generally attended with rain, whilst the easterly winds are usually dry. † 55. Le Bruyn tells us, there blew when he was at Rama, a south-east wind, which coming from the desert beyond Jordan, caused a great heat, and that it continued some days.—Harmer. † 59. Lepton, in value about two mills, or half a farthing.

† 50. Mark x. 38. † 51. Matt. x. 34. † 53. Micah vii. 6. † 54. Matt. xvi. 8. † 59. Prov. xxv. 8; Matt. v. 25.

ΚΕΦ. ιγ'. 13.

<sup>1</sup> Παρησαν δε τινες εν αυτω τω καιρω, απαγ-  
Were present and some in to him the season, re-  
γελλοντες αυτω περι των Γαλιλαιων, ων το  
porting to him concerning the Galileans, of whom the  
αιμα Πιλατος εμιξε μετα των θυσιων αυτων.  
blood Pilate mingled with the sacrifices of them.  
<sup>2</sup> Και αποκριθεις ο Ιησους ειπεν αυτοις· Δοκειτε,  
And answering the Jesus said to them; Suppose you,  
οτι οι Γαλιλαιοι ουτοι αμαρτωλοι παρα παντας  
that the Galileans these sinners above all  
τους Γαλιλαιοις εγενοντο, οτι τοιαυτα πεπονθα-  
the Galileans were, because such things they have  
σιν; <sup>3</sup> Ουχι, λεγω υμιν· αλλ' εαν μη μετανοητε,  
suffered? No, I say to you; but except you reform,  
παντες ωσαντως απολεισθε. <sup>4</sup> Η εκεινοι οι  
all in like manner you will perish. Or those the  
δεκα και οκτω, εφ' ους επεσεν ο πυργος εν τω  
ten and eight, on whom fell the tower in the  
Σιλωαμ, και απεκτεινεν αυτους, δοκειτε, οτι  
Siloam, and killed them, suppose you, that  
ουτοι οφειλονται εγενοντο παρα παντας ανθρω-  
they offenders were above all men  
πους τους κατοικουντας εν Ιερουσαλημ; <sup>5</sup> Ουχι,  
those dwelling in Jerusalem? No,  
λεγω υμιν· αλλ' εαν μη μετανοητε, παντες  
I say to you; but except you reform, all  
ομοιως απολεισθε. <sup>6</sup> Ελεγε δε ταυτην την  
in like manner you will perish. He spoke and this the  
παραβολην· Συκην ειχε τις εν τω αμπελωνι  
parable; A fig-tree had one in the vineyard  
αυτου πεφυτευμενην· και ηλθε ζητων καρπον  
of himself having been planted: and came seeking fruit  
εν αυτη, και ουκ ευρεν. <sup>7</sup> Ειπε δε προς τον  
on her, and not found. He said and to the  
αμπελουργον· Ιδου, τρια ετη ερχομαι ζητων  
vine-dresser; Lo, three years came seeking  
καρπον εν τη συκη, ταυτη, και ουχ ευρισκω·  
fruit on the fig-tree this, and not to find;  
εκκοψον αυτην· ινατι και την γην καταργει;  
cut down her; why and the earth it renders useless?  
<sup>8</sup> Ο δε αποκριθεις λεγει αυτω· Κυριε, αφες  
He and answering says to him: O lord, leave  
αυτην και ταυτο το ετος, εως οτου σκαψω περι  
her also this the year, till I may dig about  
αυτην, και βαλω κοπρια· <sup>9</sup> Καν μεν ποιηση  
her, and I may put dung; and if indeed it may bear  
καρπον· ει δε μηγε, εις το μελλον εκκοψεις  
fruit: if and not, in the future thou mayest cut down  
αυτην. <sup>10</sup> Ην δε διδασκων εν μια των συνα-  
her. He was and teaching in one of the syna-

CHAPTER XIII.

<sup>1</sup> And some were present at That PERIOD, informing him concerning the GALILEANS, † Whose BLOOD Pilate mingled with their SACRIFICES.

<sup>2</sup> And \* he answering said to them, "Do you think That those GALILEANS were the greatest Transgressors in All GALILEE, Because they suffered Such things?"

<sup>3</sup> I tell you, No; but, unless you reform, you will all in like manner be destroyed.

<sup>4</sup> Or, Those EIGHTEEN, on whom † the TOWER in SILOAM fell, and killed them, do you imagine they were greater Offenders than All THOSE MEN who DWELL in Jerusalem?

<sup>5</sup> I tell you, No; but, unless you reform, you will all in like manner be destroyed."

<sup>6</sup> And he spoke This PARABLE; † "A certain man had a Fig-tree planted in his VINEYARD; and he came seeking Fruit on it, but found none.

<sup>7</sup> And he said to the VINE-DRESSER, 'Behold, I have come Three Years seeking Fruit on this FIG-TREE, and find none; cut it down, why should it render the GROUND unproductive?'

<sup>8</sup> And HE answering, said to him, 'Sir, leave it This YEAR also, till I dig about it, and manure it;

<sup>9</sup> and \* perhaps it may bear Fruit; but if not, at a FUTURE time thou mayest cut it down.'

<sup>10</sup> And he was teaching

\* VATICAN MANUSCRIPT.—2. he answering. if not, thou mayest.

9. AFTER THAT it may bear Fruit; but

† 1. Josephus says, that Archelaus sent his soldiers into the temple, "who suddenly falling upon them, as they were sacrificing, slew about three thousand of them." And Antipater, when he accused Archelaus for this among other crimes before the Emperor Augustus, is reported by Josephus as saying that he had "cruelly cut the throats of those who came up to the feast, and were at their own sacrifices." † 4. A tower near the pool Siloam, which supplied the city with water, and being situated in the midst of Jerusalem, at the foot of Mount Zion, was a place of great resort.—See John ix. 7; Neh. iii. 25.

t 6. Isa. v. 2; Matt. xxi. 19.

γωγων εν τοις σαββασι. <sup>11</sup> Και ιδου, γυνη ην  
 gogues in the sabbaths. And lo, a woman was  
 πνευμα εχουσα ασθενειας ετη δεκα και οκτω  
 a spirit having of infirmity years ten and eight;  
 και ην συγκυπτουσα, και μη δυναμενη ανακυψαι  
 and was being bent double, and not being able to raise up  
 εις το παντελες. <sup>12</sup> Ιδων δε αυτην ο Ιησους,  
 for all time, Seeing and her the Jesus,  
 προσεφωνησε, και ειπεν αυτη· Γυναι, απολε-  
 he called to, and said to her; O woman, thou hast  
 λυσαι της ασθενειας σου. <sup>13</sup> Και επεθηκεν  
 been loosed of the infirmity of thee. And he placed  
 αυτη τας χειρας· και παραχρημα ανωρθωθη,  
 to her the hands; and immediately she stood erect,  
 και εδοξαζε τον θεον. <sup>14</sup> Αποκριθεις δε ο αρχι-  
 and glorified the God. Answering and the syna-  
 συναγωγος, αγανακτων, οτι τω σαββατω εθερα-  
 gogue-ruler, being angry, because in the sabbath healed  
 πενσεν ο Ιησους, ελεγε τω οχλω· Εξ ημεραι  
 the Jesus, he said to the crowd; Six days  
 εισιν, εν αις δει εργαζεσθαι· εν ταυταις ουν  
 are, in which it is proper to work; in these therefore  
 ερχομενοι θεραπευεσθε, και μη τη ημερα του  
 coming be you healed, and not in the day of the  
 σαββατου. <sup>15</sup> Απεκριθη ουν αυτω ο κυριος, και  
 sabbath. Answered therefore to him the lord, and  
 ειπεν· Υποκριται, εκαστος υμων τω σαββατω  
 said; O hypocrites, each one of you in the sabbath  
 ου λυει τον βουν αυτου η τον ονον απο της  
 not loose the ox or himself or the ass from the  
 φαινης, και απαγαγων ποτιζει; <sup>16</sup> Ταυτην δε,  
 stall, and having led he drinks? This and,  
 θυγατερα Αβρααμ ουσαν ην εδησεν ο σατανας  
 a daughter of Abraham being, whom bound the adversary  
 ιδου δεκα και οκτω ετη, ουκ εδει λυθηναι απο  
 lo ten and eight years, not ought to be loosed from  
 του δεσμου τουτου τη ημερα του σαββατου;  
 the bond this in the day of the sabbath?  
<sup>17</sup> Και ταυτα λεγοντος αυτου, κατησχυνοντο  
 And these things saying of him, were ashamed  
 παντες οι αντικειμενοι αυτω· και πας ο οχλος  
 all the opponents to him; and all the crowd  
 εχαιρεν επι πασι τοις ενδοξοις τοις γινομενοις  
 rejoiced for all the glorious things those being done  
 υπ' αυτου.  
 by him.

<sup>18</sup> Ελεγε δε· Τινι ομοια εισιν η βασιλεια του  
 He said and; To what like is the kingdom of the  
 θεου; και τινι ομοιωσω αυτην; <sup>19</sup> Ομοια εστι  
 God; and to what shall I compare her; Like it is  
 κοκκω σιναπεως, ον λαβων ανθρωπος εβαλεν  
 a grain of mustard, which having taken a man he cast  
 εις κηπον εαυτου· και ηυξησε, και εγενετο εις  
 into a garden of himself; and it grew, and became into  
 δενδρον \* [μεγα,] και τα πετεινα του ουρανου  
 a tree [great,] and the birds of the heaven

in one of the SYNAGOGUES  
 on the SABBATH.

<sup>11</sup> And behold, there  
 was a Woman who had a  
 Spirit of Infirmity for  
 eighteen Years, and was  
 bent down, and was not  
 able to raise herself up at  
 all.

<sup>12</sup> And Jesus seeing  
 her, called to her and said,  
 "Woman, thou art released  
 from thine INFIRMITY."

<sup>13</sup> † And he placed his  
 HANDS on her; and im-  
 mediately she stood erect,  
 and praised God.

<sup>14</sup> And the SYNAGOGUE-  
 RULER, being angry, Be-  
 cause JESUS had healed  
 on the SABBATH, answer-  
 ing, said to the CROWD,  
 † "There are Six Days in  
 which you ought to labor,  
 in these, therefore, come  
 and be cured, † and not on  
 the SABBATH."

<sup>15</sup> \* But the LORD an-  
 swered him, and said,  
 "Hypocrites! † does not  
 every one of you, on the  
 SABBATH, loose his OX or  
 his ASS from the STALL,  
 and lead him to DRINK?"

<sup>16</sup> And was it not pro-  
 per, that this woman,  
 † being a Daughter of Abra-  
 ham, whom the ADVER-  
 SARY has bound, behold,  
 Eighteen Years, to be re-  
 leased from this BOND on  
 the SABBATH?"

<sup>17</sup> And on his saying  
 this, All his OPPOSERS  
 were ashamed; and All  
 the CROWD rejoiced at All  
 those GLORIOUS WORKS  
 which were PERFORMED  
 by him.

<sup>18</sup> And he said, † "What  
 is the KINGDOM of GOD  
 like? and to what shall I  
 compare it?"

<sup>19</sup> It is like a Grain of  
 Mustard, which a Man  
 took, and planted in his  
 Garden; and it grew, and  
 became a Tree; and the  
 BIRDS of the HEAVEN

\* VATICAN MANUSCRIPT.—15. But the Lord answered him, and said. 19. great—omit.

† 13. Mark xvi. 18; Acts ix. 17. † 14. Exod. xx. 9. † 14. Matt. xii. 10; Mark  
 iii. 2; Luke vi. 7; xiv. 3. † 15. Luke xv. 5. † 16. Luke xix. 9. † 18. Matt  
 xiii. 31; Mark iv. 80.

κατεσκηνωσεν εν τοις κλαδοις αυτου. <sup>20</sup> Και  
lodge in the branches of it. And  
παλιν ειπε· Τινι δμοιωσω την βασιλειαν του  
again he said: To what shall I compare the kingdom of the  
θεου; <sup>21</sup> Ὁμοια ἐστι ζυμη, ἣν λαβουσα γυνή  
of God? Like it is to leaven, which having taken a woman  
ενεκρυσεν εις αλευρου σατα τρια, ἕως οὗ ἐζυ-  
mixed into of meal measures three, till was  
μωθη ὅλον. <sup>22</sup> Καὶ διεπορευετο κατα πολεις  
leavened whole. And he passed throughout cities  
και κωμας, διδασκων, και πορειαν ποιουνμενος  
and towns, teaching, and went on making  
εις Ἱερουσαλημ. <sup>23</sup> Εἶπε δε τις αὐτῷ· Κυριε,  
for Jerusalem. Said and one to him: O lord,  
ει ὀλιγοι οἱ σωζομενοι; Ὁ δε εἶπε προς αὐτους·  
are few those being saved: He and said to them:  
<sup>24</sup> Ἀγωνιζεσθε εἰσελθειν δια της στενης θυρας·  
Agonize you to enter through the strait door:  
ὅτι πολλοι, λεγω ὑμιν, ζητησουσιν εἰσελθειν,  
for many, I say to you, will seek to enter,  
και οὐκ ἰσχυσουσιν. <sup>25</sup> Ἀφ' οὗ αν ἐγερθη ὁ  
and not will be able. From when may be raised the  
οικοδεσποτης, και αποκλεισῃ την θυραν, και  
householder, and may have shut the door, and  
αρχησθε ἐξω ἑσταναι, και κρουειν την θυραν,  
you may begin without to stand, and to knock the door,  
λεγοντες· Κυριε, \* [κυριε,] ανοιξον ἡμιν· και  
saying: O lord, [O lord,] open thou to us: and  
αποκριθεις ερει ὑμιν· Οὐκ οἶδα ὑμας, ποθεν  
answering he will say to you: Not I know you, whence  
εστε. <sup>26</sup> Τότε αρχεσθε λεγειν· Εφαγομεν ενω-  
you are. Then you will begin to say: We ate in pre-  
πιον σου και εν ταις πλατειαις ἡμων ἐδιδας.  
sence of thee and in the wide places of us thou hast taught.  
<sup>27</sup> Καὶ ερει· Λεγω ὑμιν, οὐκ οἶδα \* [ὑμας,]  
And he will say: I say to you, not I know [you,]  
ποθεν εστε· ἀποστητε ἀπ' ἐμου παντες οἱ  
whence you are: depart you from me all the  
εργαται της ἀδικιας· <sup>28</sup> Ἐκεῖ ἐσται ὁ κλαυθμος  
workers of the wrong. There will be the weeping  
και ὁ βρυγμος των οδοντων, ὅταν ὀψησθε Ἀβρααμ  
and the gnashing of the teeth, when you may see Abraham  
και Ἰσαακ και Ἰακωβ και παντας τους προφητας  
and Isaac and Jacob and all the prophets  
εν τη βασιλειᾳ του θεου, ὑμας δε ἐκβαλομενους  
in the kingdom of the God, you and being cast  
ἐξω. <sup>29</sup> Καὶ ἥξουσιν ἀπο ἀνατολων και δυσμων,  
outside. And they will come from east and west,  
και ἀπο βορρᾶ και νοτου· και ἀνακλιθησονται  
and from North and South: and will recline  
εν τη βασιλειᾳ του θεου. <sup>30</sup> Καὶ ἰδου, εἰσιν  
in the kingdom of the God. And lo, they are

built their nests in its BRANCHES.”

<sup>20</sup> And again he said, “To what shall I compare the KINGDOM of GOD?”

<sup>21</sup> It resembles Leaven, which a Woman taking, mingled in three † Measures of Meal, till the whole fermented.”

<sup>22</sup> † And he passed through Cities and Villages, teaching, and traveling towards Jerusalem.

<sup>23</sup> And some one said to him, “Master, are those few who are BEING saved?” And HE said to them,

<sup>24</sup> † “Earnestly endeavor to enter through the NARROW Door; For many, I tell you, will seek to enter in, and will not be able.

<sup>25</sup> When the HOUSE-HOLDER shall rise and close the DOOR, and you shall begin to stand without, and to knock at the DOOR, saying, † ‘Master, open to us;’ and he shall answer and say to you, ‘I do not recognize you; whence are you?’

<sup>26</sup> you will then begin to say, ‘We have eaten and drank in thy presence, and thou hast taught in our OPEN SQUARES.’

<sup>27</sup> † But he will say \* to you, ‘I do not know from whence you are. Depart from me, all you WORKERS of Wickedness.’

<sup>28</sup> There will be the WEEPING and the GNASHING of TEETH, † when you shall see Abraham, and Isaac, and Jacob, and All the PROPHETS in the KINGDOM of GOD, and you cast out.

<sup>29</sup> And they will come from the East and West, and from the North and South, and will recline in the KINGDOM of GOD.

<sup>30</sup> † And behold, they

\* VATICAN MANUSCRIPT.—25. Lord—omit.  
27. you—omit.

† 21. See Note on Matt. xiii. 33.

† 22. Matt. ix. 35; Mark vi. 6.

† 27. Matt. vii. 23; xv. 41.  
Mark x. 31.

† 24. Matt. vii. 13.  
† 28. Matt. viii. 11.

† 25. Luke vi. 40.  
† 30. Matt. xix. 30; xx. 10

εσχατοι, οἱ εσονται πρωτοι· και εισι πρωτοι, οἱ  
last, who shall be first; and they are first, who  
εσονται εσχατοι. <sup>31</sup> Εν αυτη τη ημερα προσηλ-  
will be last. In this the day approached  
θον τινες Φαρισαιοι, λεγοντες αυτω· Εξελθε,  
certain of Pharisees, saying to him; Come out,  
και πορευου εντευθεν· οτι Ἡρωδης θελει σε  
and go thou hence; for Herod wishes thee  
αποκτειναι. <sup>32</sup> Και ειπεν αυτοις· Πορευθεντες  
to kill. And he said to them; Having gone  
ειπατε τη αλωπεκι ταυτη· Ιδου, εκβαλλω δαι-  
say you to the fox this; Lo, I cast out de-  
μονια και ιασεις επιτελω σημερον και αυριον,  
mons and cures perform to-day and to-morrow,  
και τη τριτη τελειουμαι. <sup>33</sup> Πλην δει με  
and in the third I shall have ended, But it behoves me  
σημερον και αυριον και τη ερχομενη πορευεσθαι  
to-day and to-morrow and in the coming to go;  
οτι ουκ ενδεχεται προφητην απολεσθαι εξω  
for not it is possible a prophet to perish out  
Ἱερουσαλημ. <sup>34</sup> Ἱερουσαλημ, Ἱερουσαλημ, ἡ  
of Jerusalem. Jerusalem, Jerusalem, the  
αποκτεινουσα τους προφητας, και λιθολουσα  
killing the prophets, and stoning  
τους απεσταλμενους προς αυτην, ποσακις ηθε-  
those having been sent to her, how often I de-  
λησα επισυναξαι τα τεκνα σου, ον τροπον  
sired to gather the children of thee, what manner  
ορνις την εαυτης νοσσιαν ὑπο τας πτερυγας;  
a bird the of herself brood under the wings;  
και ουκ ηθελησατε. <sup>35</sup> Ιδου, αφιεται υμιν ο  
and not you were willing. Lo, is left to you the  
οικος υμων. Λεγω δε υμιν, οτι ου μη με ιδητε,  
house of you. I say and to you, that not not me you may see,  
εως \* [αν ηξη οτε] ειπητε· Ευλογημενος ο  
till [may come when] you may say; Having been blessed he  
ερχομενος εν ονοματι κυριου.  
coming in name of Lord.

ΚΕΦ. ιδ'. 14.

<sup>1</sup> Και εγενετο εν τω ελθειν αυτον εις οικον  
And it happened in the to come him into a house  
τινος των αρχοντων των Φαρισαιων σαββατω  
of one of the rulers of the Pharisees in a sabbath  
φαγειν αρτον, και αυτοι ησαν παρατηρουμενοι  
to eat bread, and they were watching  
αυτον. <sup>2</sup> Και ιδου, ανθρωπος τις ην υδρωπικος  
him. And lo, a man certain was dropsical  
εμπροσθεν αυτου. <sup>3</sup> Και αποκριθεις ο Ιησους  
in presence of him. And answering the Jesus  
ειπε προς τους νομικους και Φαρισαιους, λεγων·  
said to the lawyers and Pharisees, saying;  
Ει εξεστι τω σαββατω θεραπευειν; Οι δε  
If it is lawful in the sabbath to cure? They but

are last who will be first, and they are first who will be last.

<sup>31</sup> On That DAY, certain Pharisees approached, saying, "Go, depart hence; For Herod intends to kill Thee."

<sup>32</sup> And he said to them, "Go, and tell that fox, Behold, I expel Demons, and perform Cures To-day and To-morrow, and on the THIRD \* Day I shall have finished."

<sup>33</sup> But I must go on To-day, and To-morrow, and the day FOLLOWING; For it is not possible for a Prophet to perish † out of Jerusalem.

<sup>34</sup> † O Jerusalem, Jerusalem! DESTROYING the PROPHETS, and stoning THOSE SENT to thee! how often have I desired to assemble thy CHILDREN, as a Bird collects HER Young under her WINGS, but you would not!

<sup>35</sup> Behold, your HABITATION is left to you; and I tell you, That you shall not see me, till you shall say, † 'Blessed be HE who COMES in the Name of Jehovah.'

CHAPTER XIV.

<sup>1</sup> And it occurred, on a Sabbath, as he WENT to eat Bread into the House of one of the RULING PHARISEES, that they were watching him.

<sup>2</sup> And behold, there was a certain dropsical Person in his presence.

<sup>3</sup> And JESUS answering, spoke to the LAWYERS and Pharisees, saying, † "Is it lawful to cure in the SABBATH \* Day, or not?"

<sup>4</sup> But THEY were silent.

\* VATICAN MANUSCRIPT.—32. Day. not? But.

35. may come, when—omit.

3. Day, or

† 32. It is not certain that Jesus meant Herod here; he might have only intended to call that man so, from whom the advice of departing came, (whether from the speaker himself, or from the person who sent him;) for it is probable that the advice was given craftily, and with a design to frighten Jesus, and make him go from that place.—Pearce. † 33. Because he was only to be judged by the great Sanhedrim, and they were only to pass judgment on him in that place.—Lightfoot.

† 34. Matt. xxiii. 37.

† 35. Psa. cxviii. 26.

† 3. Matt. xii. 10.

ἤσυχασαν. Καὶ ἐπιλαβομενος ἰασατο αὐτον, <sup>were silent. And having taken hold he cured him,</sup>  
καὶ ἀπέλυσεν. <sup>5</sup> Καὶ ἀποκριθεὶς πρὸς αὐτοὺς <sup>and dismissed. And answering to them</sup>  
εἶπε· Τίνος ὑμῶν ὄνος ἢ βόυς εἰς φρεὰρ ἐμπε- <sup>said; Of any one of you an ass or an ox into a pit shall</sup>  
σειται, καὶ οὐκ εὐθὺς ἀνασπασεὶ αὐτὸν ἐν τῇ <sup>fall, and not immediately will draw out him in the</sup>  
ἡμέρᾳ τοῦ σαββάτου; <sup>6</sup> Καὶ οὐκ ἰσχύσαν αὐτα- <sup>day of the sabbath? And not they were able to</sup>  
ποκριθῆναι \* [αὐτῷ] πρὸς ταῦτα. <sup>reply [to him] to these things.</sup>

<sup>7</sup> Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, <sup>He spoke and to those having been invited a parable,</sup>  
ἐπεχὼν πῶς τὰς πρωτοκλισίας ἐξελεγοντο, <sup>observing how the first reclining places they were choosing out,</sup>  
λεγων πρὸς αὐτοὺς· <sup>8</sup> Ὅταν κληθῇς ὑπὸ <sup>saying to them; When thou mayest be invited by</sup>  
τινὸς εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρω- <sup>any one to marriage-feasts, not thou mayest recline in the first</sup>  
τοκλισίαν· μήποτε ἐντιμότερος σου ἢ κεκλη- <sup>reclining place; lest a more honorable of thee may be having</sup>  
μενός ὑπ' αὐτοῦ· <sup>9</sup> καὶ ἐλθὼν ὁ σε καὶ αὐτὸν <sup>been invited by him; and coming he thee and him</sup>  
καλέσας, εἰρή σοι· Δος τοῦτ' ὅτι τοῦτον· καὶ <sup>having invited, shall say to thee: Give thou to this a place; and</sup>  
τότε ἀρξῇ μετ' αἰσχυρῆς τοῦ ἐσχατοῦ <sup>then thou shouldst begin with shame the farthest</sup>  
τοποῦ κατεχειν· <sup>10</sup> Ἀλλ' ὅταν κληθῇς, <sup>place to occupy; But when thou mayest be invited,</sup>  
πορευθεὶς ἀναπεσαι εἰς τὸν ἐσχατὸν τοπὸν, ἵνα <sup>having gone recline thou in the farthest place, that</sup>  
ὅταν ἐλθῇ ὁ κεκληκὼς σε, εἰπῇ σοι· Φίλε, <sup>when may come he having invited thee, may say to thee; O friend,</sup>  
προσαναβῆθι ἀνωτέρω. Τότε ἐστὶ σοι δόξα <sup>go thou up to a higher place. Then will be to thee glory</sup>  
ἐνώπιον τῶν συνανακειμένων σοι. <sup>11</sup> Ὅτι πᾶς <sup>in presence of those reclining with thee. For every one</sup>  
ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· καὶ ὁ ταπει- <sup>the exalting himself, shall be humbled; and the hum-</sup>  
νων ἑαυτὸν ὑψωθήσεται. <sup>12</sup> Ἐλεγε δὲ καὶ τῷ <sup>bling himself shall be exalted. He said and also to the</sup>  
ἐκκληκῶτι αὐτὸν· Ὅταν ποιῇς ἀριστον ἢ <sup>(one) having invited him: When thou mayest make a dinner or</sup>  
δειπνον, μὴ φωνεῖ τοὺς φίλους σου, μηδὲ τοὺς <sup>a supper, not call the friends of thee, nor the</sup>  
ἀδελφούς σου, μηδὲ τοὺς συγγενεὶς σου, μηδὲ <sup>brethren of thee, nor the relations of thee, nor</sup>  
γείτονας πλουσίους· μήποτε καὶ αὐτοὶ σε <sup>neighbors rich lest also they thee</sup>

And taking hold of him, he cured, and dismissed him.

5 And \* he said to them, † "If a Son or an Ox of any of you shall fall into a Pit, will he not immediately draw him out on the SAB-BATH DAY?"

6 And they could not reply to this.

7 And he spoke a Para- ble to THOSE who had been INVITED, observing how they were choosing out the CHIEF PLACES; saying to them,

8 "When thou art in- vited by any one to a Mar- riage-feast, do not recline in the † CHIEF PLACE; lest one more honorable than thou may have been invited by him;

9 and HE who INVITED Thee and Him, should come and say to thee, 'Give this man a Place;' and then with shame thou shouldst begin to occupy the LOW- EST Place.

10 † But when thou art invited, go and recline in the LOWEST Place; that when HE who INVITED thee comes, he may say to thee, 'Friend, go up to a higher place;' then thou wilt have honor in the presence of \* ALL THOSE RECLINING with thee.

11 † For EVERY ONE who EXALTS himself will be humbled, and HE who HUMBLIES himself will be exalted."

12 And he said also to HIM who had INVITED him, "When thou makest a Dinner or a Supper, call not thy FRIENDS, nor thy BROTHERS, nor thy RELA- TIVES, \* nor rich NEIGH- BORS; lest they also should

\* VATICAN MANUSCRIPT—5. he said to them, If a Son or an Ox.  
10. ALL THOSE. 12. not rich.

6. him—omit.

† 8. Rather, to lie down first: to place themselves first on the couches, whereon the Jews were used to lay at their meals. Each couch held three, who sat or rather laid themselves down upon it; and it was esteemed the greatest mark of respect to any man, when the master of the house desired him to place himself first on the couch, in what part of it he pleased. Josephus telling us how craftily Herod treated Hyrcanus, says, that he deceived him by "calling him father, and making him take his place first at feasts."—Pearce.

† 5. Exod. xxiii. 5; Deut. xxii. 4; Luke xiii. 15. † 10. Prov. xxv. 6, 7. † 11. Job xlii. 29; Psa. xviii. 27; Prov. xxix. 23; Matt. xxiii. 12; Luke xviii. 14; James iv. 6; 1 Pet. v. 5.

αντικαλεσῶσι, και γενηται σοι ανταποδομα.  
should invite again, and be made to thee a recompense.

13 ΑΛΛ' όταν ποιῇς δοχὴν, καλεῖ πτωχοὺς, ἀναπηροὺς, χωλοὺς, τυφλοὺς· 14 και μακαριος  
But when thou mayest make a feast, invite poor ones, maimed ones, lame ones, blind ones: and blessed

εσθι, ὅτι οὐκ ἔχουσιν ανταποδοῦναι σοι·  
thou wilt be, because not they have to recompense to thee:  
ανταποδοθησεται γὰρ σοι ἐν τῇ ἀναστάσει τῶν  
it will be recompensed for to thee in the resurrection of the  
δικαιῶν. 15 Ἀκούσας δὲ τις τῶν συνανακειμένων  
just. Hearing and one of those reclining

ταῦτα, εἶπεν αὐτῷ· Μακαριος, ὃς φαγεται ἄρτον  
these, said to him: Blessed, who shall eat bread

ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 16 Ὁ δὲ εἶπεν αὐτῷ·  
in the kingdom of the God. He and said to him:

Ἄνθρωπος τις ἐποίησε δεῖπνον μέγα, και ἐκάλεσε  
A man certain made a supper great, and invited

πολλοὺς. 17 Και ἀπέστειλε τὸν δούλον αὐτοῦ  
many. And he sent the slave of himself

τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς κεκλημένοις·  
in the hour of the supper to say to those having been invited

Ἐρχεσθε, ὅτι ἤδη ἑτοῖμα ἐστὶ \* [παντα.] 18 Και  
Come you, for now ready is [all.] And

ἦρξαντο ἀπο μίας παραιτεῖσθαι πάντες. Ὅ  
they began from one to excuse themselves all. The

πρωτος εἶπεν αὐτῷ· Ἄγρον ἠγοράσα, και ἐχω  
first said to him: A field I bought, and I have

ἀνάγκην ἐξελθεῖν και ἰδεῖν αὐτόν· ἐρωτῶ σε,  
need to go out and to see him: I beseech thee,

ἐχε με παρητημένον. 19 Και ἕτερος εἶπε· Ζεύγη  
have me having been excused. And another said: Yokes

βῶν ἠγοράσα πέντε, και πορευομαι δοκιμασαι  
of oxen I bought five, and I go to try

αὐτὰ· ἐρωτῶ σε, ἐχε με παρητημένον. 20 Και  
them: I beseech thee, have me having been excused. And

ἕτερος εἶπε· Γυναῖκα ἐγγίμα, και διὰ τοῦτο οὐ  
another said. A wife I married, and because of this not

δυναμαι ελθεῖν· 21 Και παραγενομενος ὁ δούλος  
I am able to come. And having come the slave

ἐκεῖνος ἀπηγγεῖλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε  
that reported to the lord of himself these. Then

ὀργισθεὶς ὁ οἰκοδεσποτης εἶπε τῷ δούλῳ αὐτοῦ·  
being angry the householder said to the slave of himself:

Ἐξελθε ταχὺς εἰς τὰς πλατείας και ῥύμας τῆς  
Go out quickly into the wide places and streets of the

πολεως, και τοὺς πτωχοὺς και ἀναπηροὺς και  
city, and the poor ones and maimed ones and

χωλοὺς και τυφλοὺς εἰσαγάγε ὧδε. 22 Και εἶπεν  
lame ones and blind ones bring in hither. And said

invite Thee again, and a  
Recompense be made thee.

13 But when thou mak-  
est a Feast, invite the Poor,  
the Crippled, the Lame,  
the Blind;

14 and thou wilt be hap-  
py; Because they have no  
means to repay thee, there-  
fore thou shalt be repaid  
at the RESURRECTION of  
the RIGHTEOUS."

15 And one of THOSE  
RECLINING with him,  
hearing this, said to him,  
† "Happy he who shall eat  
† Bread in the KINGDOM  
of GOD."

16 † And HE said to him,  
"A certain Man made a  
great SUPPER, and invited  
many."

17 And † he sent his  
SERVANT, at the HOUR of  
the SUPPER, to say to  
THOSE who had been IN-  
VITED, "Come, for it is  
now ready."

18 And they all began,  
with one accord, to excuse  
themselves. The FIRST  
said to him, "I have bought  
a Field, and I must go out  
and see it; I beseech thee  
to have Me excused."

19 And another said, "I  
have bought five Yoke of  
Oxen, and I am going to  
try them; I entreat thee  
to have Me excused."

20 And another said, "I  
have married a Wife, and,  
therefore, I cannot come."

21 And that SERVANT  
having returned, related all  
to his MASTER. Then the  
HOUSEHOLDER, being an-  
gry, said to his SERVANT,  
"Go out quickly into the  
OPEN SQUARES and Streets  
of the CITY, and bring in  
hither † the POOR, and  
Crippled, and \* Blind, and  
Lame."

22 And the SERVANT

\* VATICAN MANUSCRIPT.—17. All—omit. 21. Blind and Lame.

† 15. Instead of *arton*, bread, some one hundred MSS., with some Versions and Fathers, read *ariston*, a dinner. This is probably the best reading, as they were now at dinner.—*Clarke*.

† 21. Faint traces remain of indiscriminate invitations to Oriental entertainments at this day. See Matt. xxii. 9; Prov. ix. 23. Dr. Pococke speaks of the admission of the poor to the tables of the great. "The Arabs never set by any thing that is brought to table, but call in their neighbors and the poor, and finish every thing." An Arab prince will often dine in the street before his door, and call to all that pass, even beggars, who come and sit down.

† 15. Rev. xix. 9.

† 16. Matt. xxii. 3.

† 17. Prov. ix. 2 & 5.

ὁ δὲ δούλος· Κυρίε, γέγονεν ὡς ἐπεταξας, καὶ  
the slave. O lord, it is done as thou didst order, and  
ΕΤΙ·ΤΟΠΟΣ ΕΣΤΙ. 23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν  
still room is. And said the lord to the  
δούλον· Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ  
slave; Go out into the ways and hedges, and  
ἀναγκάσον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκος μου.  
urge to enter, that may be filled the house of me.  
24 Λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκεῖνων  
I say for to you, that no one of the men those  
τῶν κεκλημένων γευσεται μου τοῦ δείπνου.  
the having been invited shall taste of me the supper.  
25 Συνεπορευόντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ  
Were going with and him crowds great; and  
στραφεὶς εἶπε πρὸς αὐτοὺς· 26 Εἰ τις ἐρχεται  
turning he said to them; If any one comes  
πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ, καὶ  
to me, and not hates the father of himself, and  
τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ  
the mother, and the wife, and the children, and  
τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἐτι δὲ καὶ τὴν  
the brothers, and the sisters, still more and even the  
ἑαυτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι.  
of himself life, not is able of me a disciple to be.  
27 Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ,  
And whoever not bears the cross of himself,  
καὶ ἐρχεται ὀπίσω μου, οὐ δύναται μου εἶναι  
and comes after me, not is able of me to be  
μαθητὴς. 28 Τίς γὰρ ἐξ ὑμῶν, θελὼν πύργον  
a disciple. Who for of you, wishing a tower  
οικοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν  
to build, not first having sat down computes the  
δαπάνην, εἰ ἔχει εἰς ἀπαρτίσμον; 29 ἵνα μήποτε  
cost, if he has to finish; that lest  
θεντὸς αὐτοῦ θεμελίον, καὶ μὴ ἰσχυνὸς ἐκτε-  
having laid of him a foundation, and not being able to  
λεῖσαι, πάντες οἱ θεωροῦντες ἀρξῶνται ἐμπαιζειν  
finish, all those beholding should begin to deride  
αὐτῷ, 30 λέγοντες· Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο  
him, saying; That this the man began  
οικοδομεῖν, καὶ οὐκ ἰσχύσεν ἐκτελεῖσαι. 31 Ἡ  
to build, and not was able to finish. Or  
τίς βασιλεὺς πορευόμενος συμβαλεῖν ἕτερω  
what king going to engage with another  
βασιλεὶ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον  
king in battle, not having sat down first

said, 'Sir, \*I have done what thou didst command, and yet there is Room.'

23 And the MASTER said to the SERVANT, 'Go to the ROADS and Hedges, and constrain people to come in, that \*the HOUSE may be filled;'

24 for I tell you, † That none of THOSE MEN who have been INVITED shall taste of My SUPPER."

25 And great Crowds were going with him; and turning he said to them,

26 † "If any one comes to me, and † hates not his FATHER, and MOTHER, and WIFE, and CHILDREN, and BROTHERS, and SISTERS, † and still more even \*his own LIFE, he cannot be my DISCIPLE.

27 † \* Whoever, therefore, does not bear his own cross, and come after me, he cannot be My Disciple.

28 For who of you wish- ing to build a Tower, does not first sit down and esti- mate the EXPENSE, to know whether he has the means to complete it?

29 lest having laid a Foundation, and not being able to finish, ALL who SEE it begin to deride him,

30 saying, 'This MAN began to build, but was not able to finish.'

31 Or What King, going to encounter Another King in Battle, \*will not first

\* VATICAN MANUSCRIPT—23. I have done what thou didst command. 23. the house. 26. his own LIFE. 27. Whoever therefore does not bear his own cross. 31. will not first sit down and consult

† 26. This is one amongst many examples in the sacred writings of Oriental figurative language, where the expression is hyperbolic in order to render the truth meant to be conveyed in it more striking and impressive. Matthew, in chap. x. 37, expresses the literal meaning of this passage, when he says, "loves his father and mother more than me;" and in chap. vi. 24, uses the word *hate* with similar force. So when we read in Rom. ix. 13, "Jacob have I loved, but Esau have I hated," the meaning is, I have loved Jacob more than Esau; and that this is no arbitrary interpretation of the word *hate*, but one agreeable to the Hebrew idiom, appears from what is said in Gen. xxix. 30, 31, where Leah's being *hated* is explained by Rachel's being *loved more than Leah*; see also Deut. xxi. 15—17. Something resembling what Jesus here teaches, is said by Philo (de Monarch, lib. ii. p. 230) concerning the duty of a high-priest; that he was to "estrangle himself from all his relations, and not out of love to his parents, his children, or brethren, to omit any part of his duty, or act in any thing contrary to it."—Pearce.

† 24. Matt. xxi. 43; xxii. 8; Acts xiii. 46. Rom. ix. 73. † 26. Rev. xii. 11. † 27. Matt. xvi. 24; Mark viii. 34; Luke ix. 23; 27 m, iii 12.

† 26. Deut. xiii. 6; xxxiii. 9; Matt. x. 37; † 27. Matt. xvi. 24; Mark viii. 34; Luke ix. 23;



βουλευεται, <sup>consult,</sup> <sup>if</sup> <sup>able</sup> <sup>he is</sup> <sup>with</sup> <sup>ten</sup> <sup>thousand</sup> <sup>χίλιασιν</sup>  
 απαντησαι <sup>to meet</sup> <sup>the (one)</sup> <sup>with</sup> <sup>twenty</sup> <sup>thousand</sup> <sup>coming</sup> <sup>ερχομενω</sup>  
 επ' <sup>against</sup> <sup>him?</sup> <sup>αυτον;</sup> <sup>32</sup> <sup>Ει</sup> <sup>δε</sup> <sup>μηγε,</sup> <sup>ετι</sup> <sup>αυτου</sup> <sup>πορρω</sup>  
 οντος, <sup>being,</sup> <sup>an embassy</sup> <sup>having sent,</sup> <sup>ερωτα</sup> <sup>\*[τα]</sup> <sup>προς</sup>  
 ειρηνην. <sup>33</sup> <sup>Ουτως</sup> <sup>ουν</sup> <sup>πας</sup> <sup>εξ</sup> <sup>υμων,</sup> <sup>ος</sup> <sup>ουκ</sup>  
 αποτασσειται <sup>So</sup> <sup>then</sup> <sup>all</sup> <sup>of</sup> <sup>you,</sup> <sup>who</sup> <sup>not</sup> <sup>ου</sup>  
 δυναται <sup>bids</sup> <sup>farewell</sup> <sup>to</sup> <sup>all</sup> <sup>the</sup> <sup>of</sup> <sup>himself</sup> <sup>possessions,</sup> <sup>not</sup> <sup>μου</sup> <sup>ειναι</sup> <sup>μαθητης.</sup> <sup>34</sup> <sup>Καλον</sup> <sup>το</sup> <sup>αλας</sup>  
 εαν <sup>is</sup> <sup>able</sup> <sup>of</sup> <sup>me</sup> <sup>to</sup> <sup>be</sup> <sup>a</sup> <sup>disciple.</sup> <sup>34</sup> <sup>Καλον</sup> <sup>το</sup> <sup>αλας</sup>  
 ουτε <sup>if</sup> <sup>but</sup> <sup>the</sup> <sup>salt</sup> <sup>should</sup> <sup>be</sup> <sup>tasteless,</sup> <sup>by</sup> <sup>what</sup> <sup>shall</sup> <sup>it</sup> <sup>be</sup> <sup>salted?</sup> <sup>35</sup> <sup>Ουτε</sup> <sup>εις</sup> <sup>γη,</sup> <sup>ουτε</sup> <sup>εις</sup> <sup>κοπριαν</sup> <sup>ευθετον</sup> <sup>εστιν.</sup>  
 εξω <sup>Neither</sup> <sup>for</sup> <sup>land,</sup> <sup>nor</sup> <sup>for</sup> <sup>manure</sup> <sup>fit</sup> <sup>it</sup> <sup>is;</sup> <sup>35</sup> <sup>Ο</sup> <sup>εχων</sup> <sup>ωτα</sup> <sup>ακουειν,</sup>  
 ακουετω. <sup>out</sup> <sup>they</sup> <sup>cast</sup> <sup>it.</sup> <sup>He</sup> <sup>having</sup> <sup>ears</sup> <sup>to</sup> <sup>hear,</sup> <sup>ακουετω.</sup>  
 let him hear.

ΚΕΦ. ιε'. 15.

<sup>1</sup> <sup>Ησαν</sup> <sup>δε</sup> <sup>ενγίζοντες</sup> <sup>αυτω</sup> <sup>παντες</sup> <sup>οι</sup> <sup>τελω-</sup>  
 ναι <sup>Were</sup> <sup>and</sup> <sup>drawing</sup> <sup>near</sup> <sup>to</sup> <sup>him</sup> <sup>all</sup> <sup>the</sup> <sup>tax-gath-</sup>  
 και <sup>οι</sup> <sup>αμαρτωλοι,</sup> <sup>ακουειν</sup> <sup>αυτου.</sup> <sup>2</sup> <sup>Και</sup>  
 διεγογγυζον <sup>said</sup> <sup>and</sup> <sup>the</sup> <sup>sinner,</sup> <sup>to</sup> <sup>hear</sup> <sup>him.</sup> <sup>And</sup>  
 λεγοντες. <sup>3</sup> <sup>Οτι</sup> <sup>ουτος</sup> <sup>αμαρτωλους</sup> <sup>προσδεχεται,</sup>  
 και <sup>saying:</sup> <sup>That</sup> <sup>this</sup> <sup>sinner</sup> <sup>receives,</sup>  
 και <sup>and</sup> <sup>eats</sup> <sup>with</sup> <sup>them.</sup> <sup>3</sup> <sup>Ειπε</sup> <sup>δε</sup> <sup>προς</sup> <sup>αυτους</sup>  
 την <sup>the</sup> <sup>parable</sup> <sup>this,</sup> <sup>saying:</sup> <sup>4</sup> <sup>Τις</sup> <sup>ανθρωπος</sup>  
 εξ <sup>of</sup> <sup>υμων</sup> <sup>εχω</sup> <sup>εκατον</sup> <sup>προβατα,</sup> <sup>και</sup> <sup>απολεσας</sup>  
 εν <sup>one</sup> <sup>of</sup> <sup>αυτων,</sup> <sup>ου</sup> <sup>καταλειπει</sup> <sup>τα</sup> <sup>εννενηκοντα</sup> <sup>εννεα</sup>  
 εν <sup>in</sup> <sup>the</sup> <sup>desert,</sup> <sup>και</sup> <sup>πορευεται</sup> <sup>επι</sup> <sup>το</sup> <sup>απολωλος,</sup>  
 εως <sup>till</sup> <sup>he</sup> <sup>may</sup> <sup>find</sup> <sup>it?</sup> <sup>5</sup> <sup>Και</sup> <sup>ευρων,</sup> <sup>επιτιθησιν</sup> <sup>επι</sup> <sup>τους</sup>  
 ωμους <sup>shoulders</sup> <sup>of</sup> <sup>himself</sup> <sup>rejoicing:</sup> <sup>6</sup> <sup>και</sup> <sup>ελθων</sup> <sup>εις</sup> <sup>τον</sup> <sup>οικον</sup>  
 συγκαλει <sup>he</sup> <sup>calls</sup> <sup>together</sup> <sup>the</sup> <sup>friends</sup> <sup>and</sup> <sup>the</sup> <sup>neighbors,</sup> <sup>saying</sup>  
 αυτους. <sup>7</sup> <sup>Συγχαρητε</sup> <sup>μοι,</sup> <sup>οτι</sup> <sup>ευρον</sup> <sup>το</sup> <sup>προβατον</sup>  
 μου <sup>to</sup> <sup>them</sup> <sup>Rejoice</sup> <sup>with</sup> <sup>me,</sup> <sup>for</sup> <sup>I</sup> <sup>found</sup> <sup>the</sup> <sup>sheep</sup>  
 το <sup>of</sup> <sup>me</sup> <sup>that</sup> <sup>having</sup> <sup>been</sup> <sup>lost.</sup> <sup>7</sup> <sup>Λεγω</sup> <sup>υμιν,</sup> <sup>οτι</sup> <sup>ουτω</sup> <sup>χαρα</sup>  
 μου <sup>of</sup> <sup>me</sup> <sup>that</sup> <sup>having</sup> <sup>been</sup> <sup>lost.</sup> <sup>7</sup> <sup>Λεγω</sup> <sup>υμιν,</sup> <sup>οτι</sup> <sup>ουτω</sup> <sup>χαρα</sup>

sit down, and consult whether he is able with Ten Thousand, to meet him who comes against him with Twenty Thousand.

32 And if not, while the other is at a distance, he sends an Embassy, and asks for Peace.

33 So, therefore, no one of you who does not forsake ALL his POSSESSIONS, can be My Disciple.

34 † SALT is good; † but if \* the SALT should become insipid, how shall it recover its savor?

35 It is not fit for Land, nor for Manure; they throw it away. He who HAS Ears to hear, let him hear."

CHAPTER XV.

1 † And All the TRIBUTE-TAKERS and the SINNERS were drawing near to hear him.

2 And \* both the PHARISEES and SCRIBES murmured, saying, "This man receives Sinners, † and eats with them."

3 Then he spoke this PARABLE to them, saying,

4 † "What Man of you, having a Hundred Sheep, and losing one of them, does not leave the NINETYNINE in the DESERT, and go after THAT which is LOST, till he finds it?

5 And having found it, he lays it on his SHOULDERS, rejoicing.

6 And coming to the HOUSE, he calls together his FRIENDS and NEIGHBORS, saying to them, 'Rejoice with me, For I have found THAT SHEEP of mine † which was LOST.'

7 I say to you, That

\* VATICAN MANUSCRIPT.—32. the—omit.

34. also the SALT.

2. both the.

† 34. That this is possible in Palestine, is proved by what Mr. Maundrell says, in describing the Valley of Salt. He remarks, "Along on one side of the valley, towards Gidul, there is a small precipice about two men's lengths, occasioned by the continual taking away of the salt; and in this you may see how the veins of it lie. I broke a piece of it, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, YET IT HAD PERFECTLY LOST ITS SAVOR; the inner part, which was connected to the rock, retained its savor: as I found by proof."

† 34. Matt. v. 18. Mark ix. 50.

† 1. Matt ix. 10.

† 2. Acts xi. 3; Gal ii. 12

† 4. Matt. xviii. 12.

† 6. 1 Pet. ii. 10, 25.

ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἀμαρτωλῷ μετανο-  
will be in the heaven over one sinner reform-  
ουντι, ἢ ἐπὶ ἐννενήκοντα ἑνὶ δίκαιοις, διτι νῆς  
ing, than over ninety-nine just ones, who  
οὐ χρεῖαν ἔχουσι μετανοίας. <sup>8</sup> Ἡ τις γυνή,  
no need have of reformation. Or what woman,  
δραχμὰς ἔχουσα δέκα, εἰ ἀπολέσῃ δραχμὴν  
drachmas having ten, if she may lose drachma  
μὴν, οὐχὶ ἀπτεῖ λυχνόν, καὶ σαροὶ τὴν οἰκίαν,  
one, not lights a lamp, and sweeps the house,  
καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὕρῃ; <sup>9</sup> Καὶ  
and seeks carefully, till she finds? And  
εὕρουσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτο-  
having found she calls together the friends and the neigh-  
νας, λεγούσα· Συγαρητε μοι, ὅτι εὗρον τὴν  
bors, saying; Rejoice with me, for I found the  
δραχμὴν, ἣν ἀπώλεσα. <sup>10</sup> Οὕτω, λέγω ὑμῖν,  
drachma, which I lost. Thus, I say to you,  
χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ  
joy is produced in presence of the messengers of the God  
ἐπὶ ἑνὶ ἀμαρτωλῷ μετανοούντι.  
over one sinner reforming.

<sup>11</sup> Εἶπε δὲ· Ἄνθρωπος τις εἶχε δύο υἱούς.  
He said and; A man certain had two sons.  
<sup>12</sup> Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ· Πάτερ,  
And said the younger of them to the father: O father,  
δος μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Καὶ  
give to me the falling to part of the property. And  
διείλεν αὐτοῖς τὸν βίον. <sup>13</sup> Καὶ μετ' οὐ πολλὰς  
he divided to them the living. And after not many  
ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱός,  
days having gathered together all the younger son,  
ἀπεδημῆσεν εἰς χώραν μακρὰν· καὶ ἐκεῖ  
went abroad into a country distant: and there  
διασκορπίσε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσωτῶς.  
wasted the property of himself, living dissolutely.  
<sup>14</sup> Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμός  
Having expended and of him all, came a famine  
ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην· καὶ αὐτὸς  
mighty throughout the country that: and he  
ἤρξατο ὑστερεῖσθαι. <sup>15</sup> Καὶ πορευθεὶς ἐκολληθῇ  
began to be in want. And having gone he united  
ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἐπεμ-  
with one of the citizens of the country that; and he  
ψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βοσκεῖν χοίρους.  
sent him into the fields of himself to feed swine.  
<sup>16</sup> Καὶ ἐπεθυμῇ γεμισαὶ τὴν κοιλίαν αὐτοῦ ἀπο  
And he longed to fill the belly of himself from  
τῶν κερατιῶν, ὧν ἠσθίαν οἱ χοῖροι· καὶ οὐδεὶς  
the pods, which were eating the swine; and no one  
ἐδίδου αὐτῷ. <sup>17</sup> Εἰς ἑαυτὸν δὲ ἐλθὼν, εἶπε·  
gave to him. To himself and coming, he said;

thus there will be more Joy in HEAVEN over One reforming Sinner, † than for Ninety-nine Righteous persons who need no Reformation.

<sup>8</sup> Or, what Woman, having ten † Drachmas, if she loses one of them, does not light a Lamp, and sweep the HOUSE, and search carefully, till she finds it?

<sup>9</sup> And having found it, she calls together her FRIENDS and NEIGHBORS saying, 'Rejoice with me, For I have found the DRACHMA which I had lost.'

<sup>10</sup> Thus, I say to you, there is Joy in the Presence of the ANGELS of GOD over One reforming Sinner."

<sup>11</sup> And he said, "A certain Man had Two Sons.

<sup>12</sup> And the YOUNGEST of them said to his FATHER, 'Father, give me the PORTION of the ESTATE FALLING to me. And \* HE divided † his LIVING between them.

<sup>13</sup> And not Many Days after, the YOUNGEST SON having gathered all together, went abroad into a distant Country, and there wasted his PROPERTY in profligate living.

<sup>14</sup> And having spent all, a great Famine occurred in that COUNTRY; and he began to be in want.

<sup>15</sup> Then he went and attached himself to one of the CITIZENS of that COUNTRY, and he sent him into his FIELDS † to feed Swine.

<sup>16</sup> And he longed \* to be fed with the CAROB PODS, which the SWINE were eating; but no one gave to him.

<sup>17</sup> And coming to him-

\* VATICAN MANUSCRIPT—12. HE divided.

16. to be fed with the.

† 8. The Grecian Drachma was about the same value as the Roman Denarius, i. e. about 14 cents, or 7d. † 15. This prodigal is supposed to be a Jew; and (if so) as the Jews were forbidden by their law to eat swine's flesh, the care of swine in that distant and heathen country must have been an employment as inconsistent with his religion as he could possibly have had. This circumstance therefore serves to show us to what a very low condition he was reduced.—Pearce.

17. Luke v. 33.

12. Mark xii. 44.

Ποσοι μισθοιοι του πατρος μου περισσεουσιν  
How many hired servants of the father of me have an abundance  
αρτων; εγω δε ωδε λιμω απολλυμαι. 18 Ανασ-  
of bread? I and here with hunger am perishing. Having  
τας πορευσομαι προς τον πατερα, μου, και ερω  
arisen I will go to the father of me, and will say  
αυτω· Πατερ, ημαρτον εις τον ουρανον και  
to him; O father, I sinned against the heaven and  
ενωπιον σου. 19 ουκετι ειμι αξιος κληθηναι υιος  
in presence of thee; no longer I am fit to be called a son  
σου· ποιησον με ως ενα των μισθιων σου. 20 Και  
of thee; make me as one of the hired servants of thee. And  
αναστας ηλθε προς τον πατερα εαυτου. Ετι  
having arisen he went to the father of himself. While  
δε αυτου μακραν απεχοντος, ειδεν αυτον ο πα-  
but of him at a distance being, saw him the fa-  
τερ αυτου, και εσπλαγχνισθη· και δραμων  
ther of him, and was moved with pity; and running  
επεπεσεν επι τον τραχηλον αυτου, και κατεφι-  
he fell on the neck of him, and repeatedly  
λησεν αυτον. 21 Ειπε δε αυτω ο υιος· Πατερ,  
kissed him. Said and to him the son; O father,  
ημαρτον εις τον ουρανον και ενωπιον σου· και  
I sinned against the heaven and in presence of thee; and  
ουκετι ειμι αξιος κληθηναι υιος σου. 22 Ειπε δε ο  
no longer I am fit to be called a son of thee. Said but the  
πατηρ προς τους δουλους αυτου· Εξενεγκατε  
father to the slaves of himself; Bring you out  
την στολην την πρωτην, και ενδυσατε αυτον,  
the robe the chief, and clothe you him,  
και δοτε δακτυλιον εις την χειρα αυτου, και  
and give you a finger-ring into the hand of him, and  
υποδηματα εις τους ποδας. 23 Και ενεγκαντες  
shoes for the feet. And having brought  
τον μοσχον τον σιτευτον θυσατε· και φαγοντες  
the calf the fatted do you sacrifice; and eating  
ευφρανθωμεν. 24 οτι ουτος ο υιος μου νεκρος ην,  
we may be joyful; for this the son of me dead was,  
και \* [αν] εζησε· και απολωλως ην, και ευρεθη.  
and [again] is alive; and having been lost he was, and is found.  
Και ηρξαντο ευφραίνεσθαι. 25 Ην δε ο υιος  
And they began to be merry. Was and the son  
αυτου ο πρεσβυτερος εν αγρω· και ως ερχομενος  
of him the elder in a field: and as he was coming  
ηγγισε τη οικια, ηκουσε συμφωνιας και χορων.  
near to the house, he heard a sound of music and dancers.  
26 Και προσκαλεσαμενος ενα των παιδων, επυν-  
And having called to one of the servants, he in-  
θανετο τι ειη ταυτα; 27 Ο δε ειπεν αυτω·  
quired what may be these things? He and said to him:  
'Οτι ο αδελφος σου ηκει· και εθυσεν ο πατηρ  
That the brother of thee is come: and has sacrificed the father  
σου τον μοσχον τον σιτευτον. οτι υγιαινοντα  
of thee the calf the fatted, because safe  
αυτον απελαβεν. 28 Ωργισθη δε, και ουκ εθε-  
him he received. He was angry and, and not was dis-

self, he said, 'How many of my FATHER's Hired ser-  
vants have an abundance of Bread, and I am perish-  
ing here with Hunger!

18 I will arise and go to my FATHER, and will say to him, Father, I have sin-  
ned against HEAVEN, and before thee.

19 I am no longer worthy to be called thy Son; make me as one of thy HIRED SERVANTS.'

20 And he arose, and went to his FATHER. But while he was yet at some distance, his FATHER saw him, and was moved with pity; and running, he fell on his neck, and repeatedly kissed him.

21 And the son said to him, 'Father, I have sinned against HEAVEN, and be-  
fore \* thee. I am no longer worthy to be called thy Son; make me as one of thy HIRED SERVANTS.'

22 But the FATHER said to his SERVANTS, 'Bring \* out quickly that CHIEF ROBE, and clothe him; and attach a Ring to his HAND, and Sandals to his FEET;

23 and bring the FATTED CALF, and kill it; and let us eat, and be joyful;

24 For This my son was dead, but is restored to life; he was even lost, but is found.' And they began to be joyful.

25 Now his OLDER son was in the Field, and as he was coming and approached the house, he heard Mu-  
sic and † Dancing.

26 And summoning one of the SERVANTS, he asked him the reason of this.

27 And HE said to him, 'Thy BROTHER is come; and thy FATHER has killed the FATTED CALF, Because he has received him in health.'

28 And he was enraged,

\* VATICAN MANUSCRIPT—21. thee. I am no longer worthy to be called thy Son; make me as one of thy HIRED SERVANTS. But. 22. out quickly. 24. again—omit.

† 25. Chorus, probably ought to be rendered a choir of singers. Le Clerc denies that the word means dancing at all. Symphonia, translated music, may mean the musical instru-  
ments, which accompanied the choir of singers.

λεν εισελθειν. Ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν  
posed to enter. The therefore father of him going out  
παρεκαλεῖ αὐτόν. 29 Ὁ δὲ ἀποκριθεὶς εἶπε τῷ  
besought him. He and answering said to the  
πατρὶ· Ἰδοὺ, τοσαύτα ἐτὴ δουλεύω σοί, καὶ  
father: Lo, so many years do I slave for thee, and  
οὐδεποτε ἐντολὴν σου παρήλθον· καὶ ἐμοὶ οὐδε-  
never a command of thee I passed by: and to me never  
ποτε ἐδωκας ἐριφόν, ἵνα μετὰ τῶν φίλων μου  
thou gavest a kid, that with the friends of me  
εὐφρανθῶ. 30 Ὅτε δὲ ὁ υἱὸς σου οὗτος, ὁ κατα-  
I might be joyful. When and the son of thee this, the having  
φαγὼν σου τὸν βίον μετὰ πόρνων, ἦλθεν, ἐθυ-  
devoured of thee the living with harlots, came, thou hast  
σας αὐτῷ τὸν μόσχον τὸν σιτευτόν. 31 Ὁ δὲ  
sacrificed for him the calf the fattened. He and  
εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ,  
said to him: O child, thou always with me art,  
καὶ πάντα τὰ ἐμαυτοῦ ἐστίν. 32 Εὐφρανθῆναι δὲ  
and all the mine thine is. To be joyful but  
καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφὸς σου οὗτος  
and to be glad it is proper, for the brother of thee this  
νεκρὸς ἦν, καὶ \* [ἀν]εζήσεν· καὶ ἀπολωλὼς ἦν,  
dead was, and [again] is alive: and having been lost was,  
καὶ εὑρέθη.  
and is found.

ΚΕΦ. 16.

1 Εἶπε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ·  
He said and also to the disciples of himself:  
Ἄνθρωπος τις ἦν πλούσιος, ὃς εἶχεν οἰκονομόν·  
A man certain was rich, who had a steward;  
καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ  
and this was accused to him as wasting the  
ὑπάρχοντα αὐτοῦ. 2 Καὶ φωνήσας αὐτόν, εἶπεν  
possessions of him. And having called him, he said  
αὐτῷ· Τί τοῦτο ἀκούω περὶ σου; ἀποδοῦ τὸν  
to him; What this I hear concerning thee? render the  
λογὸν τῆς οἰκονομίας σου· οὐ γὰρ δύνησῃ ἐτι  
account of the stewardship of thee: not to thou wilt be able longer  
οἰκονομεῖν. 3 Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονομὸς· Τί  
to be steward. Said and in himself the steward: What  
ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονο-  
shall I do, for the lord of me takes the steward-  
μίαν ἀπ' ἐμοῦ; Σκαπτεῖν οὐκ ἰσχύω, ἐπαιτεῖν  
ship from me? To dig not I have strength, to beg  
αἰσχυνομαι. 4 Εἰδὼν τι ποιήσω, ἵνα, ὅταν  
I am ashamed. I know what I will do, that, when  
μετασταθῶ τῆς οἰκονομίας, δεξῶνται με εἰς  
I may be put out of the stewardship, they may receive me into  
τοὺς οἴκους αὐτῶν. 5 Καὶ προσκαλεσαμένους  
the houses of themselves. And having summoned  
ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου  
one each of the debtors of the lord  
ἑαυτοῦ, εἶπε τῷ πρώτῳ· Πόσον ὀφείλεις τῷ  
of himself, he said to the first, How much owest thou to the

and refused to enter. \* And his FATHER going out, en-  
treated him.

29 And HE answering, said to his FATHER, 'Be-  
hold, so many years have I  
slaved for thee, and never  
disobeyed thy command;  
and yet thou never gavest  
Me a Kid, that I might be  
joyful with my FRIENDS;

30 but when THIS SON  
of thine came, who has  
CONSUMED Thy LIVING  
with PROSTITUTES, thou  
hast killed for him the  
\*FATTED Calf.'

31 And HE said to him,  
'Child, thou art always  
with me, and ALL that is  
MINE is thine.

32 It was proper to be  
joyful and be glad; For  
THIS BROTHER of thine  
was dead, but is restored to  
life; he was even lost, but  
is found.'

CHAPTER XVI.

1 And he said also to  
\*the Disciples, "There  
was a certain rich Man,  
who had a Steward; and he  
was accused to him of  
wasting his POSSESSIONS.

2 And having called him,  
he said to him, 'What is  
this that I hear of thee?  
render an ACCOUNT of thy  
STEWARDSHIP; for thou  
canst be a Steward no  
longer.'

3 And the STEWARD  
said within himself, 'What  
shall I do? For my MASTER  
takes the STEWARDSHIP  
away from me; I have not  
strength to dig: \* and I am  
ashamed to beg.

4 I know what I will do,  
that when I am deprived of  
the STEWARDSHIP, they  
may receive me into their  
OWN HOUSES.'

5 And calling each one  
of his MASTER'S DEBTORS,  
he said to the FIRST, 'How  
much dost thou owe my  
MASTER?'

\* VATICAN MANUSCRIPT.—28. And his FATHER.  
—said. 1. the Disciples. — and I am.

30. FATTED Calf.

32. again

κυριῷ μου; 6 Ὁ δὲ εἶπεν· Ἐκ τοῦ βατοῦς ἐλαίου.  
Lord of me? He said; A hundred baths of oil.

Καὶ εἶπεν αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ  
And he said to him; Receive of thee the bill, and

καθίσας ταχέως γράψον πεντήκοντα, 7 Ἐπειτα  
sitting down quickly write thou fifty. Then

ἕτερόν εἰπε· Σὺ δὲ πόσον οφείλεις; Ὁ δὲ εἶπεν·  
to another he said; Thou and how much owest thou? He and said;

Ἐκατὸν κορὸς σίτου. \* [Καὶ] λέγει αὐτῷ·  
A hundred cors of wheat. [And] he says to him;

Δέξαι σου τὸ γράμμα, καὶ γράψον ογδοήκοντα.  
Receive of thee the bill, and write eighty.

8 Καὶ ἐπηνέσεν ὁ κύριος τὸν οἰκονομὸν τῆς  
And praised the lord the steward the

ἀδικίας, ὅτι φρονιμῶς ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ  
unjust, because prudently he had done: for the sons of the

αἰῶνος τοῦτοι φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ  
age this more prudent above the sons of the

φῶτος εἰς τὴν γενεάν τὴν ἑαυτῶν εἰσι. 9 Καγὼ  
light for the generation that of themselves are. And I

ὑμῖν λέγω· Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ  
to you say; Make you to yourselves friends out of the

μαμωνᾶ τῆς ἀδικίας· ἵνα, ὅταν ἐκλιπῇτε, δεξώ-  
mammon of the unjust: that, when you may fail, they may

ται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. 10 Ὁ πιστὸς  
receive you into the age-lasting tabernacles. He faithful

ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστὶ· καὶ ὁ  
in least also in much faithful is: and he

ἐν ἐλαχίστῳ ἀδικός, καὶ ἐν πολλῷ ἀδικὸς ἐστίν.  
in least unjust, also in much unjust is.

11 Εἰ οὖν ἐν τῷ ἀδικῷ μαμωνᾷ πιστοὶ οὐκ  
If therefore in the unrighteous mammon faithful not

ἐγενεσθε, τοῦ ἀληθινοῦ τίς ὑμῖν πιστεύσει; 12 καὶ  
you have been, the true who to you will trust? and

εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγενεσθε, το  
if in the another faithful not you have been, the

ὑμετέρον τίς ὑμῖν δώσει;  
yours who to you will give?

13 Οὐδεὶς οἰκετικὸς δύναται δυσὶ κυρίοις δουλεύ-  
No one domestic is able two lords to serve:

εῖν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον  
either for the one he will hate, and the other

ἀγαπήσει· ἢ ἑνὸς ἀνθεξεται, καὶ τοῦ ἕτερου  
he will love: or one he will cling to, and the other

καταφρονήσει. Οὐ δύνασθε θεῷ δουλεῦν καὶ  
he will slight. Not you are able God to serve and

6 And HE said, † 'A Hundred Baths of Oil.'

And \* HE said to him, 'Take back \* Thy ac-

count, and sit down quickly, and write one for

fifty.'

7 Then he said to ano-

ther, 'And how much dost thou owe?' And HE said,

† 'A Hundred Cors of Wheat.' He says to him,

'Take back \* Thy ac-

count, and write one for

eighty.'

8 And the MASTER ap-

plauded the UNJUST STEW-

ARD, Because he had acted

prudently; For the sons

of this AGE are more pru-

dent as to THAT GENERA-

TION which is their own,

than † the sons of LIGHT.

9 And I say to you,

† Make for yourselves

Friends with the DECEIT-

FUL WEALTH, that, when

\* it fails, they may receive

you into AIONIAN Man-

sions.

10 † HE who is FAITH-

FUL in a little, is also

faithful in much; and HE

who is UNJUST in a little,

is also unjust in much.

11 If, therefore, you have

not been faithful in the

DECEITFUL Riches, who will

\* VATICAN MANUSCRIPT—6. HE said.  
7. Thy LETTERS, and.

6. Thy LETTERS, and.  
9. it fails.

7. And—omit.

† 6. The *bath* was the largest measure of capacity among the Hebrews, except the *homer*, of which it was the tenth part. See Ezek. xlv. 11, 14. It is equal to the *ephah*, i. e., to seven gallons and a half of our measure.—*Clarke*. Josephus states that it contained seventy-two sextarii, or about thirteen and a half gallons. † 7. The *cor* was the largest measure of capacity among the Hebrews, whether for solids or liquids. As the *bath* was equal to the *ephah*, so the *cor* was equal to the *homer*. It contained about seventy-five gallons and five pints English.

† 8. John xii. 36; Eph. v. 8; 1 Thess. v. 5. † 9. Dan. iv. 27; Matt. vi. 20; xix. 21; Tim. vi. 17—19. † 10. Matt. xxv. 21; Luke xix. 27. † 13. Matt. vi. 24.

μαμωνᾶ. 14 ἤκουον δὲ ταῦτα πάντα καὶ οἱ  
mammon. Heard and these all also the  
Φαρισαῖοι, φιλαργυροὶ ὑπαρχόντες· καὶ ἐξεμυκ-  
Pharisees, money-lovers being; and they  
τηρίζον αὐτόν. 15 Καὶ εἶπεν αὐτοῖς· Ὑμεῖς  
mocked him. And he said to them; You  
ἐστε οἱ διδαιούντες ἑαυτοὺς ἐνώπιον τῶν  
are those justifying yourselves in presence of the  
ἀνθρώπων· ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν·  
men: the but God knows the hearts of you;  
ὅτι το ἐν ἀνθρώποις ὑψηλόν, βδελυγμὰ ἐνώπιον  
for that by men highly prized, an abomination in presence  
τοῦ θεοῦ.  
of the God.

16 Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου· ἀπο  
The law and the prophets till John: from  
τοτε ἡ βασιλεία τοῦ θεοῦ ἐναγγελίζεται, καὶ  
then the kingdom of the God is preached, and  
πᾶς εἰς αὐτὴν βιάζεται. 17 Εὐκοπώτερον δὲ  
every one into her presses. Easier but  
ἐστὶ τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ  
it is the heaven and the earth to pass away, than of the  
νόμου μίαν κεραίαν πεσεῖν. 18 Πᾶς ὁ ἀπολύων  
law one fine point to fail. Every one who dismissing  
τὴν γυναῖκα αὐτοῦ, καὶ γάμων ἑτέραν, μοι-  
the wife of himself, and marrying another, commits  
χεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρός  
adultery: and every one who her being divorced from an husband  
γάμων, μοιχεύει.  
marrying, commits adultery.

19 Ἀνθρώπος δὲ τις ἦν πλούσιος, καὶ ἐνεδι-  
A man now certain was rich, and was  
δυσκετο πορφύραν καὶ βυσσόν, εὐφραίνομενος  
clothed purple and fine linen, feasting  
καθ' ἡμέραν λαμπρῶς. 20 Πτωχὸς δὲ τις \* [ἦν]  
every day sumptuously. A poor and certain [was]  
ὀνοματι Λαζάρου, \* [ὅς] ἐβεβλήτο πρὸς τὸν  
named Lazarus, [who] was laid at the  
πύλωνα αὐτοῦ ἡλκωμένος, 21 καὶ ἐπιθυμῶν  
gate of him being covered with sores, and longing  
χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πίπτοντων  
to be fed from the crumbs those falling  
ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ  
from the table of the rich: but even the  
κύες ἐρχομενοὶ ἀπελείχον τὰ ἔλκη αὐτοῦ.  
dogs coming licked the sores of him.

22 Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ ἀπε-  
It happened and to die the poor, and to  
νεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κολ-  
be borne away him by the messengers into the bo-

14 And the PHARISEES,  
† being money-lovers, also  
heard all these things, and  
they ridiculed him.

15 And he said to them,  
"You are THOSE who  
† JUSTIFY yourselves before  
MEN; but GOD knows your  
HEARTS; For THAT which  
is HIGHLY PRIZED among  
Men is an Abomination be-  
fore \* GOD.

16 † The LAW and the  
PROPHETS were till John;  
from that period, the KING-  
DOM of GOD is proclaimed.  
and every one presses tow-  
ards it.

17 † And it is easier for  
HEAVEN and EARTH to  
pass away, than for one  
Point of the LAW to fail.

18 † EVERY ONE who  
DISMISSES his WIFE, and  
marries another, commits  
adultery; and \* HE who  
MARRIES her being di-  
vorced from her Husband,  
commits adultery.

19 † Now there was a  
certain rich Man, who was  
clothed in Purple and Fine  
linen, and feasted sumptu-  
ously every Day.

20 And a certain Poor  
man, named Lazarus, was  
laid at his GATE, full of  
sores,

21 and longing to be fed  
with \* THOSE CRUMBS  
which FELL from the RICH  
man's TABLE; but even  
the DOGS came and licked  
his sores.

22 And it occurred, that  
the POOR man died, and  
was carried away by the  
ANGELS to ABRAHAM'S

\* VATICAN MANUSCRIPT.—15. the Lord.  
30. who—omit. 21. THINGS which FALL.

18. HE who MARRIES.

20. was—omit.

† 19. This parable stands in connection with a palpable confusion and interruption of our Savior's discourse, which is broken after the fifteenth verse by three verses neither connected with each other, nor with what precedes them. Neither is it directly said that our Savior did use the parable, but is abruptly introduced, &c. I am unable to learn whether a similar parable has been recognized in the rabbinical writings but the complexion of it certainly accords with their mode of illustration much better than it does with that employed by our Savior.—McCulloh. Dr. Lightfoot and others have shown that the Jews in their Gemara have a parable much to the same purpose.—Dodderidge.

† 14. Matt. xxiii. 14.  
21. 29.

† 15. Luke x. 23.  
† 17. Matt. v. 18.

† 16. Matt. iv. 17; xi. 12, 13; Luke  
† 18. Matt. v. 32; xix. 9; Mark x. 11; 1 Cor. vii. 10, 11

τον Αβρααμ. Απεθανε δε και ο πλουσιος, και  
som Abraam. Died and also the rich, and  
εταφη. 23 Και εν τω 'αδη επαρας τους οφθαλ-  
was buried. And in the unseen having lifted the eyes  
μους αὐτου, ὑπαρχων εν βασανοις, ὁρα τον  
of himself, being in torments, sees the  
Αβρααμ απο μακροθεν, και Λαζαρον εν τοις κολ-  
Abraam from a distance, and Lazarus in the bo-  
ποις αὐτου. 24 Και αὐτος φωνησας ειπε· Πατερ  
soms of him. And he crying out he said; O father  
Αβρααμ, ελεησον με, και πεμψον Λαζαρον, ινα  
Abraham, do thou pity me, and send Lazarus, that  
βαψη το ακρον του δακτυλου αὐτου ὕδατος,  
he may dip the tip of the finger of himself of water,  
και καταψυξη την γλωσσαν μου· ὅτι οδυνωμαι  
and may cool the tongue of me; for I am in pain  
εν τη φλογι ταυτη. 25 Ειπε δε Αβρααμ· Τεκνον,  
in the flame this. Said and Abraam; O child,  
μνησθητι, ὅτι απελαβες τα αγαθα σου εν τη  
remember, that thou didst receive the things good of thee in the  
ζωη σου, και Λαζαρος ὁμοιως τα κακα· νυν  
life of thee, and Lazarus in like manner the things bad; now  
δε ὁδε παρακαλεται, συ δε οδυνασαι. 26 Και  
but this is comforted, thou and art in pain. And  
επι πασι τουτοις, μεταξυ ἡμων και ὑμων χασμα  
besides all these, between of us and of you a chasm  
μεγα εστηρικται, ὅπως οἱ θελοντες διαβηναι  
great has been fixed, so that those wishing to pass over  
ενθεν προς ὑμας, μη δυνωνται, μηδε οἱ ἐκειθεν  
hence to you, not is able, nor those thence  
προς ἡμας διαπερωσιν. 27 Ειπε δε· Ερωτω ουν  
to us cross over. He said then; I beseech then  
σε, πατερ, ινα πεμψης αὐτον εις τον οικον του  
thee, O father, that thou wouldst send him to the house of the  
πατρος μου· 28 εχω γαρ πεντε αδελφους· ὅπως  
father of me; I have for five brothers: that  
διαμαρτυρηται αυτοις, ινα μη και αυτοι ελθωσιν  
he may testify to them, that not also they may come  
εις τον τοπον τουτον της βασανου. 29 Λεγει  
into the place this of the torment. Says  
\* [αὐτω] Αβρααμ· Εχουσι Μωσεια και τους  
[to him] Abraam: They have Moses and the  
προφητας· ακουσατωσαν αυτων. 30 Ο δε ειπεν·  
prophets: let them hear them, He and said:  
Ουχι, πατερ, Αβρααμ· αλλ' εαν τις απο νεκρων  
No, O father, Abraam: but if one from dead ones  
πορευθη προς αυτους, μετανοησουσιν. 31 Ειπε δε  
may go to them, they will reform. He said but

† bosom. And the rich man also died, and was buried;

23 and in HADES, being in Torments, he lifted up his EYES, and sees \* Abraham at a distance, and Lazarus in † the FOLDS of his mantle.

24 And crying out he said, 'Father Abraham, pity me, and send Lazarus, that he may dip the TIP of his FINGER in Water, and cool my TONGUE; For I am tortured in this FLAME.'

25 But Abraham said, 'Child, recollect That thou, during thy LIFE, † didst receive thy GOOD things, and Lazarus, in like manner, his EVIL things; but now \* here he is comforted, and thou art tormented.'

26 And besides all this, a great Chasm is situated between us and you; so that THOSE WISHING to pass over hence to you are unable; nor can \* those cross over thence to us.'

27 Then he said, 'I entreat thee, then, Father, to send him to my FATHER'S HOUSE;

28 For I have Five Brothers; that he may testify fully to them, lest they also come into this PLACE of MISERY.'

29 \* But Abraham says, † 'They have Moses and the PROPHETS; let them hear them.'

30 And HE said, 'No, Father Abraham, but if one should go to them from the Dead, they will reform.'

31 And he said to him,

\* VATICAN MANUSCRIPT—23. Abraham. 29. But Abraham. 29. to him—omit.

25. here he is comforted, and.

26. those.

† 22. The expression, "Abraham's bosom," alludes to the posture used by the Jews at table. This was reclining on couches after the manner of the Romans, the upper part of the body resting upon the left elbow, and the lower lying at length upon the couch. When two or three reclined on the same couch, some say the worthiest or most honorable person lay first, (Lightfoot says, in the middle;) the next in dignity lay with his head reclining on the breast or bosom of the first, as John is said to have done on the bosom of Jesus at supper; and hence is borrowed the phrase of Abraham's bosom, as denoting the state of celestial happiness. Abraham being esteemed the most honorable person, and the father of the Jewish nation, to be in his bosom signifies (in allusion to the order in which guests were placed at an entertainment) the highest state of felicity next to that of Abraham himself.—Burder. † 23. Tois kolpois, being plural, the idea seems to be as expressed in the text. See Parkhurst.

† 25. Job xxi. 13; Luke vi. 24. 21: xvii. 17.

† 29. Isa. viii. 20; xxxiv. 16; John v. 30, 45; Acts xv

αὐτῷ· Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκού-  
 ουσιν, οὐδὲ εἰς τις ἐκ νεκρῶν ἀναστῇ, πείσ-  
 θησονται.  
 to him: If Moses and the prophets not they  
 hear, neither if one out of dead ones should rise, will  
 they be convinced.

ΚΕΦ. ιζ'. 17.

<sup>1</sup> Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἀνευδεκτόν  
 He said and to the disciples: Impossible  
 ἐστὶ τοῦ μὴ ελθεῖν τὰ σκάνδαλα· οὐαὶ δὲ, δι'  
 it is of the not to come the snares; woe but, though  
 οὐ ἔρχεται. <sup>2</sup> Ἀντιστελεῖ αὐτῷ, εἰ μύλος οὐκίος  
 whom they come. It is profitable for him, if a millstone upper  
 περικείται περὶ τὸν τραχήλου αὐτοῦ, καὶ ἐρρίπ-  
 was hung about the neck of him, and have been  
 ται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἓνα  
 thrown into the sea, than that he should exasperate one  
 τῶν μικρῶν τούτων. <sup>3</sup> Προσεχετε ἑαυτοῖς. Εἰ  
 of the little ones these. Take heed to yourselves. If  
 δὲ ἁμαρτῇ \* [εἰς σε] ὁ ἀδελφός σου, ἐπιτιμήσεν  
 and should sin [against thee] the brother of thee, rebuke  
 αὐτῷ· καὶ εἰς μετανοήσῃ, ἀφες αὐτῷ. <sup>4</sup> Καὶ  
 him; and if he should reform, forgive him. And  
 εἰς ἑπτὰκις τῆς ἡμέρας ἁμαρτῇ εἰς σε, καὶ  
 if seven times of the day he should sin against thee, and  
 ἑπτὰκις \* [τῆς ἡμέρας] ἐπιστρέψῃ, λέγων·  
 seven times [of the day] he should turn, saying;  
 Μετανόω· ἀφήσεις αὐτῷ.  
 I reform; thou shalt forgive him.

<sup>5</sup> Καὶ εἶπον οἱ ἀποστόλοι τῷ κυρίῳ· Πρὸς  
 And said the apostles to the lord; Do thou add  
 ἡμῖν πίστιν. <sup>6</sup> Εἶπε δὲ ὁ κύριος· Εἰ εἶχετε  
 to us faith. Said and the lord: If you had  
 πίστιν ὡς κόκκον σινάπεως, ἐλεγετέ αὐ τῇ  
 faith as a grain of mustard, you might say to the  
 συκαμίνῳ ταύτῃ· Ἐκρίζωθητι, καὶ φυτευθῇ ἐν  
 sycamine-tree this; Be thou uprooted, and be thou planted in  
 τῇ θαλάσσῃ· καὶ ὑπηκούσεν αὐ ὑμῖν. <sup>7</sup> Τίς δὲ  
 the sea; and it would obey you. Which but  
 ἐξ ὑμῶν δούλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα,  
 of you a slave having ploughing or feeding cattle,  
 ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ εἶρει· Εὐθεὺς  
 who having come out of the field will say; Immediately  
 παρελθὼν ἀναπεσαι; <sup>8</sup> Ἀλλ' οὐχὶ εἶρει αὐτῷ  
 going do thou recline? But not will say to him  
 Ἐτοιμασον τι δειπνήσω, καὶ περιζώσιμος  
 Make ready what I may sup, and having girded  
 διακονεῖ μοι, ἕως φαγῶ καὶ πινῶ· καὶ μετὰ ταῦτα  
 do thou serve me, till I may eat and drink; and after these  
 φαγεῖν καὶ πινεῖν σου; <sup>9</sup> Μὴ χάριν ἔχει τῷ δούλῳ  
 shalt eat and drink thou? Not favor has the slave  
 ἐκεῖνῳ, ὅτι ἐποίησε τὰ διαταχθέντα; \* [Οὐ  
 that, because he did the things having been commanded; [No  
 δοκῶ.] <sup>10</sup> Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα  
 I think.] So also you, when you shall have done all

'If they hear not Moses  
 and the PROPHETS, † nei-  
 ther will they be convinced,  
 though one should rise  
 from the Dead.'

CHAPTER XVII.

<sup>1</sup> And he said to \* his  
 DISCIPLES, † "It is impos-  
 sible for SNARES not \* to  
 come; but Woe to him  
 through whom they come!

<sup>2</sup> It would be better for  
 him, if an upper Millstone  
 were hanged about his  
 NECK, and he be thrown  
 into the SEA, than that he  
 should insnare one of these  
 LITTLE ONES.

<sup>3</sup> Take heed to your-  
 selves; ‡ If thy BROTHER  
 sin, † rebuke him; and if  
 he reforms, forgive him.

<sup>4</sup> And if seven times in  
 a DAY he sin against thee,  
 and seven times he turns  
 to thee again, saying, 'I  
 reform;' thou shalt forgive  
 him."

<sup>5</sup> And the APOSTLES  
 said to the LORD, "In-  
 crease our Faith."

<sup>6</sup> † And the LORD said,  
 "If you had Faith as a  
 Grain of Mustard, you  
 might say to this SYCA-  
 MINE-TREE, Be thou up-  
 rooted and planted in the  
 SEA; and it would obey  
 you.

<sup>7</sup> But which of you hav-  
 ing a Servant ploughing or  
 feeding cattle, will say to  
 him as he comes in from  
 the FIELD, 'Come immedi-  
 ately, and recline?'

<sup>8</sup> But will he not say to  
 him, 'make ready my sup-  
 per; gird thyself, and  
 serve me, while I eat and  
 drink; and afterwards thou  
 shalt eat and drink?'

<sup>9</sup> Does he thank \* that  
 SERVANT? Because he did  
 what was commanded?

<sup>10</sup> So also you, when  
 you shall have done All the

\* VATICAN MANUSCRIPT.—1. his disciples.  
 8. against thee—omit. 4. of the day—omit.  
 not—omit.

1. should come; nevertheless Woe—  
 the SERVANT. 9. him. I think

† 31. John xii. 10, 11. † 1. Matt. xviii. 6, 7; Mark ix. 43; 1 Cor. xi. 19. † 3. Matt.  
 xviii. 15, 21. † 3. Lev. xix. 17; Prov. xvii. 10; James v. 12. † 6. Matt. xvii. 20;  
 xxi. 21; Mark ix. 23; xl. 23.



τα διαταχθέντα ὑμῖν, λεγετέ· ὅτι δούλοι  
the things having been commanded you, say you: That slaves  
αχρεῖοι ἐσμεν· ὅτι ὁ ὠφειλομεν ποιῆσαι,  
unprofitable we are: because what we were bound to do,  
πεποιήκαμεν.  
we have done.

11 Καὶ ἐγένετο ἐν τῷ παρευσεῖν αὐτὸν εἰς  
And it happened in the to go him to  
Ιερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσου  
Jerusalem, and he passed through midst  
Σαμαρείας καὶ Γαλιλαίας. 12 Καὶ εἰσερχομένου  
of Samaria and Galilee. And entering

αὐτοῦ εἰς τινὰ κωμὴν, ἀπηντήσαν αὐτῷ δεκά  
of him into a certain village, met him ten  
λεπροὶ ἄνδρες, οἳ ἐστήσαν πορρωθεν. 18 Καὶ  
leprosy men, who stood far off. And

αὐτοὶ ᾤοντο φωνῇ, λέγοντες· Ἰησοῦ ἐπιστάτα  
they lifted up a voice, saying: Jesus master,  
ἐλεῆσον ἡμᾶς. 14 Καὶ ἰδὼν εἶπεν αὐτοῖς·  
pity us. And seeing he said to them:

Πορευθέντες ἐπιδειξάτε ἑαυτοὺς τοῖς ἱερεῦσι.  
Going show you yourselves to the priests.

Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθη-  
And it happened in the to go them, they were cleansed.  
σαν. 15 Εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰαθῇ, ὑπέσ-  
One and of them, seeing that he was cured, turned

τρέψε, μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν·  
back, with a voice loud glorifying the God:  
16 καὶ ἐπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας  
and fell on face at the feet

αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμα-  
of him, giving thanks to him: and he was a Sama-  
ρείτης. 17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχὶ  
ritan. Answering and the Jesus said: Not

οἱ δεκά ἐκαθαρίσθησαν; ἰδε ἐννεα πού; 18 Οὐχ  
the ten were cleansed? the but nine where? Not  
εὑρέθησαν ὑποστρεψάντες δοῦναι δόξαν τῷ θεῷ,  
were found having returned to give glory to the God,

εἰ μὴ ὁ ἀλλογενὴς οὗτος; 19 Καὶ εἶπεν αὐτῷ·  
except the foreigner this? And he said to him:  
Ἀναστὰς πορεύου· \* [ἡ πίστις σου σέσωκε σε.]  
Arising go thou: [the faith of thee has saved thee.]

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν φαρισαίων, ποτε  
Having been asked and by the Pharisees, when  
ἐρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς,  
comes the kingdom of the God, he answered them,

καὶ εἶπεν· Οὐκ ἐρχεται ἡ βασιλεία τοῦ θεοῦ  
and said: Not comes the kingdom of the God  
μετὰ παρατηρήσεως· 21 οὐδὲ ἐροῦσιν· Ἰδοὺ ὧδε,  
with careful watching; nor will they say: Lo here,

ἢ, \* [ἰδοὺ] ἐκεῖ· ἰδοὺ γὰρ, ἡ βασιλεία τοῦ θεοῦ  
or, [lo] there, lo for, the majesty of the God

THINGS COMMANDED you say, 'We are unprofitable Servants; for we have done only what we were bound to do.'

11 And it occurred, as he was PROCEEDING to Jeru-salem, he passed through the Interior of Samaria and Galilee.

12 And as he was about entering a Certain Village, Ten Lepers met him, who stood at a distance;

13 and they lifted up their Voice, saying, "Jesus, Master, pity us."

14 And seeing them, he said to them, † "Go, show yourselves to the PRIESTS." And it happened, as they were GOING, they were cleansed.

15 And one of them per-ceiving That he was cured, returned, praising God with a loud Voice;

16 and he fell on his Face at his FEET, thanking him; and he was a Sama-ritan.

17 And JESUS answer-ing, said, "Were not the TEN cleansed? but where are the NINE?"

18 Were none found: o return to give Praise to GOD, except this ALIEN?"

19 And he said to him; "Arise, go thy way; \* thy FAITH has saved thee."

20 And having been asked by the PHARISEES, when GOD'S KINGDOM was coming, he answered them, and said, "The KINGDOM of GOD comes not with outward show;

21 nor shall they say, 'Behold here! or there!' for, behold, † GOD'S ROYAL MAJESTY is among you."

\* VATICAN MANUSCRIPT.—10. thy FAITH has saved thee—omit.

21. lo—omit.

† 21. In this verse it has been found necessary to depart from the usual signification of *hee basileia tou theou*, the KINGDOM of God, and render as in the text. That this rendering is admissible and correct, see Note on Matt. iii. 2. *Basileia* here refers to the *person* to whom the title and honor of king belonged, rather than to his *territory* or *kingdom*. Prof. Whiting, an able Hebrew and Greek scholar, says, this clause in the 21st verse ought to be rendered "the king is among you." Dr. A. Clarke in a note on the 21st verse evidently understood it as relating to the Christ. He says, "Perhaps those Pharisees thought, that Messiah was kept secret, in some private place, known only to some of their rulers; and that by and by he should be proclaimed in a similar way to that in which *Joash* was by *Jehoiada* the priest. See the account, 2 Chron. xxiii. 1—11."

‡ 12. Lev. xiii. 46.

‡ 14. Lev. xiii. 2; xiv. 2; Matt. viii. 4; Luke v. 14.

ἐντος ὑμῶν ἐστιν. <sup>22</sup> Εἶπε δὲ πρὸς τοὺς μαθη-  
 in the midst of you is. He said and to the disci-  
 τας· Ἐλευσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν  
 ples: Will come days, when you will desire one  
 τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν· καὶ  
 of the days of the son of the man to see; and  
 οὐκ ὀψεσθε. <sup>23</sup> Καὶ ἐρουσιν ὑμῖν· Ἰδοὺ ὧδε, ἢ,  
 not you will see. And they will say to you; Lo here, or,  
 ἰδοὺ ἐκεῖ· μὴ ἀπέλθῃτε, μὴδὲ διωξήτε. <sup>24</sup> Ὡς περ  
 lo there; not you may go away, nor may you follow. Even as  
 γὰρ ἡ ἀστραπή, ἥ ἀστραπτουσα ἐκ τῆς ὑπ'  
 for the lightning, that flashing out of the under  
 οὐρανον, εἰς τὴν ὑπ' οὐρανὸν λαμπεῖ· οὕτως  
 heaven, to the under heaven shines; so  
 ἔσται ὁ υἱὸς τοῦ ἀνθρώπου \* [ἐν τῇ ἡμέρᾳ αὐτοῦ.]  
 will be the son of the man [in the day of him.]  
<sup>25</sup> Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ  
 First but it behoves him many things to suffer, and  
 ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. <sup>26</sup> Καὶ  
 to be rejected from the generation this. And  
 καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται  
 as it happened in the days of Noe, so it will be  
 καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.  
 also in the days of the son of the man.  
<sup>27</sup> Ἦσθιον, ἐπινον, ἐγάμουν, ἐξεγαμίζοντο, ἀχρι  
 They ate, they drank, they married, they were given in marriage, till  
 ἧς ἡμέρας εἰσηλθε Νῶε εἰς τὴν κιβωτὸν· καὶ  
 of which day entered Noe into the ark; and  
 ἦλθεν ὁ κατακλυσμος, καὶ ἀπώλεσεν ἅπαντας.  
 came the flood, and destroyed all.  
<sup>28</sup> Ὅμοιως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λωτ·  
 In like manner also as it happened in the days of Lot;  
 Ἦσθιον, ἐπινον, ἠγοράζον, ἐπωλουν, ἐφυτεύον,  
 they ate, they drank, they bought, they sold, they planted,  
 φκοδομοῦν· <sup>29</sup> ἢ δὲ ἡμέρᾳ ἐξήλθε Λωτ ἀπὸ  
 they built: in the but day went out Lot from  
 Σοδομῶν, ἐβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ  
 Sodom, it rained fire and brimstone from heaven, and  
 ἀπώλεσεν ἅπαντας· <sup>30</sup> κατὰ ταῦτα ἔσται ἡ  
 destroyed all: according to these it will be in the  
 ἡμέρᾳ ὃς υἱὸς τοῦ ἀνθρώπου ἀποκαλυπτέται. <sup>31</sup> Ἐν  
 day the son of the man is revealed. In  
 ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ  
 that the day, who will be on the roof, and  
 τα σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβατῶ ἀραι  
 the goods of him in the house, not let him descend to take  
 αὐτὰ· καὶ ὃ ἐν τῷ ἀγρῷ, ὁμοίως μὴ ἐπιστρέ-  
 them; and he in the field, in like manner not let him  
 ψατῶ εἰς τὰ ὀπίσω. <sup>32</sup> Μνημονεύετε τῆς γυναί-  
 turn for the things behind. Remember you of the wife  
 κος Λωτ. <sup>33</sup> Ὃς εἰς ζητήσῃ τὴν ψυχὴν αὐτοῦ  
 of Lot. Whoever may seek the life of himself

<sup>22</sup> And he said to the  
 DISCIPLES, † Days will  
 come, when you will desire  
 to see one of the DAYS of  
 the SON of MAN, and you  
 will not see it.

<sup>23</sup> † And they will say  
 to you, \* 'Behold, there!' or  
 'behold, here!' follow  
 not.

<sup>24</sup> † For as THAT LIGHT-  
 NING FLASHING out of  
 ONE part under Heaven,  
 shines to the OTHER part  
 under Heaven; so will the  
 SON of MAN be.

<sup>25</sup> † But first he must  
 suffer Much, and be re-  
 jected by this GENERA-  
 TION.

<sup>26</sup> † And as it was in  
 the DAYS of Noah, so will  
 it be also in the DAYS of  
 the SON of MAN.

<sup>27</sup> They were eating,  
 they were drinking, they  
 were marrying, they were  
 given in marriage, till the  
 DAY that Noah entered the  
 ARK, and the DELUGE  
 came, and destroyed them  
 all.

<sup>28</sup> In like manner also  
 as it was in the DAYS of  
 Lot; they were eating, they  
 were drinking, they were  
 buying, they were selling,  
 they were planting, they  
 were building;

<sup>29</sup> but † on the DAY that  
 Lot went out from Sodom,  
 it rained Fire and Sulphur  
 from Heaven, and des-  
 troyed them all.

<sup>30</sup> Thus will it be in the  
 Day when the SON of MAN  
 is revealed.

<sup>31</sup> On That DAY, † let  
 not him who shall be on  
 the ROOF, and his FURNI-  
 TURE in the HOUSE, de-  
 scend to take it away; and  
 in like manner, let not him  
 who shall be in the \* Field  
 turn back.

<sup>32</sup> † Remember Lot's  
 WIFE.

<sup>33</sup> † Whoever may seek  
 to \* save his LIFE, will

\* VATICAN MANUSCRIPT.—23. there! or behold here! follow not. For. 24. in his  
 day—omit. 31. Field. 33. insure his LIFE.  
 † 22. Matt. ix. 15. † 23. Matt. xxiv. 23; Mark xiii. 21; Luke xxi. 8. † 24. Matt.  
 xxiv. 27. † 25. Mark viii. 31; ix. 31; x. 33; Luke ix. 22. † 26. Gen. vii. Matt.  
 xxiv. 37. † 29. Gen. xix. 16, 24. † 31. Matt. xxiv. 17; Mark xiii. 15. † 32. Gen.  
 xix. 20. † 33. Matt. x. 39; xvi. 25; Mark viii. 35; Luke ix. 24; John xii. 25.

σωσαι, ἀπολῃσει αὐτήν· καὶ ὅς εαν ἀπολεσῇ  
to save, will lose her; and whoever may lose  
αὐτήν, ζωογονήσει αὐτήν. <sup>34</sup> Λέγω ὑμῖν· Ταύτη  
her, will preserve her. I say to you: In this  
τῇ νυκτὶ εἰσονται δύο ἐπὶ κλινῆς μίας· εἰς παρα-  
the night will be two on bed one; one will  
ληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. <sup>35</sup> Δύο  
be taken, and the other will be left. Two  
εἰσονται ἀλθουσαι ἐπὶ τὸ αὐτό· ἢ μία παραληφ-  
will be grinding on the same; the one will be  
θήσεται, καὶ ἡ ἕτερα ἀφεθήσεται. <sup>36</sup> Καὶ ἀποκ-  
taken, and the other will be left. And an-  
ριθεντες λεγουσιν αὐτῷ· Που, κυριε; Ὁ δὲ  
swearing they said to him; Where, O lord? He and  
εἶπεν αὐτοῖς· Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται  
said to them; Where the body, there will be gathered  
οἱ αἰετοί.  
the eagles.

ΚΕΦ. ιη'. 18.

<sup>1</sup> Ἐλεγε δὲ καὶ παραβολὴν αὐτοῖς, πρὸς τὸ  
He spoke and also a parable to them, in order that  
δεῖν πάντοτε προσευχεσθαι, καὶ μὴ ἐκκακεῖν,  
ought always to pray, and not to be weary,  
<sup>2</sup> λέγων· Κριτὴς τις ἦν ἐν τινὶ πόλει, τὸν θεὸν  
saying: A judge certain was in a certain city, the God  
μὴ φοβούμενος, καὶ ἀνθρώπων οὐκ ἐντρέπομενος.  
not fearing, and man not regarding.  
<sup>3</sup> Χηρὰ δὲ ἦν ἐν τῇ πόλει ἐκείνῃ· καὶ ἦρχετο  
A widow and was in the city that; and she went  
πρὸς αὐτόν, λέγουσα· Ἐκδικήσον με ἀπὸ τοῦ  
to him, saying; Do justice me from the  
ἀντιδίκου μου. <sup>4</sup> Καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον.  
opponent of me. And not he would for a time.  
Μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν θεὸν  
Afterwards but these he said in himself; If even the God  
οὐ φοβούμαι, καὶ ἀνθρώπων οὐκ ἐντρέπομαι·  
not I fear, and man not I regard;  
<sup>5</sup> διαγὰρ τὸ παρεχεῖν μοι κόπον τὴν χήραν ταύτην,  
through the to render to me trouble the widow this,  
ἐκδικήσω αὐτήν· ἵνα μὴ εἰς τέλος ἐρχομένη  
I will do justice her; that not to end coming  
ἐμπιάσῃ με. <sup>6</sup> Εἶπε δὲ ὁ κύριος· Ἀκουσατε,  
she should pester me. Said and the lord; Hear you,  
τί ὁ κριτὴς τῆς ἀδικίας λέγει. <sup>7</sup> Ὁ δὲ θεὸς  
that the judge the unjust says. The and God  
οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν  
not not will do the justice for the chosen ones  
αὐτοῦ τῶν βοώντων πρὸς αὐτόν ἡμέρας καὶ  
of himself those crying to him day and  
νυκτός, καὶ μακροθυμῶν ἐπ' αὐτοῖς; <sup>8</sup> Λέγω  
night, and bearing long towards them? I say  
ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν ταχείᾳ.  
to you, that he will do the justice for them in an instant.  
Πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὕρησει  
But the son of the man coming indeed will he find  
τὴν πίστιν ἐπὶ τῆς γῆς;  
the faith on the earth?

lose it; and whoever may lose it, will preserve it.

<sup>34</sup> † I tell you, in That NIGHT there will be two on \* a Bed; One will be taken, and the OTHER left.

<sup>35</sup> Two will be grinding together; the ONE will be taken, and the OTHER left."

<sup>36</sup> And answering, they said to him, † "Where, Lord?" And HE said to them, "Where the BODY is, there \* also the EAGLES will be assembled."

CHAPTER XVIII.

<sup>1</sup> And he also spoke a Parable to them, to show that they OUGHT † to pray continually, and not be weary;

<sup>2</sup> saying, "There was a certain Judge in a certain City, who feared not God nor respected Man.

<sup>3</sup> And there was a Widow in that City; and she went to him, saying, "Obtain justice for me from my OPPONENT."

<sup>4</sup> And he would not for a time; but afterwards he said within himself "Though I fear not God nor regard Man;

<sup>5</sup> † yet, because this widow importunes me, I will do her justice, lest at last her coming should weary me!"

<sup>6</sup> And the LORD said, "Hear what the UNJUST JUDGE says;

<sup>7</sup> and † will not God do justice for THOSE CHOSEN ONES of his, who are CRYING to him Day and Night, and he is compassionate towards them?

<sup>8</sup> I tell you, † That he will speedily do them JUSTICE. But when the SON of MAN comes, will he find this BELIEF on the LAND?"

\* VATICAN MANUSCRIPT.—34. a Bed.

37. also will.

† 34. Matt. xxiv. 40, 41; 1 Thes. iv. 17. Rom. xii. 12; Eph. vi. 18; 2 Pet. iii. 8, 9.

† 5. Luke xi. 8.

† 36. Matt. xxiv. 28.

† 7. Rev. vi. 16.

† 1. Luke xi. 5.

† 8. Heb. x.



ου μη απολαβη πολλαπλασιονα εν τω καιρω  
not not may receive many times more in the season  
τουτω, και εν τω αιωνι τω ερχομενω ζων  
this, and in the age the coming life  
αιωνιον.  
age-lasting.

31 Παραλαβων δε τους δωδεκα, ειπε προς  
Having taken and the twelve, he said to  
αυτους· Ιδου, αναβαινομεν εις Ιεροσολυμα, και  
them: Lo, we go to Jerusalem, and  
τελεσθησεται παντα τα γεγραμμενα δια των  
will be finished all the having been written through the  
προφητων τω υιω του ανθρωπου. 32 Παραδοθη-  
prophets in the son of the man. He will be deliv-  
σεται γαρ τοις εθνεσι, και εμπαιχθησεται, και  
ered up for to the Gentiles, and will be derided, and  
υβρισθησεται, και εμπτυσθησεται· 33 και μασ-  
will be shamefully treated, and will be spit on: and having  
τιγωσαντες αποκτενουσιν αυτον· και τη ημερα  
been scourged they will kill him: and the day  
τη τριτη αναστησεται. 34 Και αυτοι ουδεν του-  
the third he will stand up. And they not one of  
των συνηκαν· και ην το ρημα τουτο κεκρυμμε-  
these understood: and was the thing this having been hid-  
νον απ' αυτων, και ουκ εγινωσκον τα λεγομενα.  
den from them, and not they knew the things being spoken.

35 Εγενετο δε εν τω εγγιζειν αυτον εις Ιεριχω,  
It happened and in the to draw nigh him to Jericho,  
τυφλος τις εκαθητο παρα την οδον προσαιτων.  
a blind man certain sat by the way begging.

36 Ακουσας δε οχλου διαπορευομενου, επυνθανετο,  
Hearing and a crowd passing along, he asked,

τι ειη τουτο; 37 Απηγγειλαν δε αυτω, οτι  
what may be this? They told and him, that

Ιησους ο Ναζαραιος παρερχεται. 38 Και εβοησε,  
Jesus the Nazarene passes by. And he shouted,

λεγων· Ιησου, υιε Δαυιδ, ελεησον με. 39 Και  
saying: Jesus, O son of David, pity me. And

οι προαγοντες επετιμων αυτω, ινα σιωπηση.  
those going before rebuked him, that he might be silent.

Αυτος δε πολλω μαλλον εκραζεν· Τιε Δαυιδ,  
He but much more cried out: O son of David,

ελεησον με. 40 Σταθεις δε ο Ιησους εκελευσεν  
pity me. Stopping and the Jesus commanded

αυτον αχθηναι προς αυτον. Εγγισαντος δε  
him to be led to himself. Having come and

αυτου, επηρωτησεν αυτον, 41 \* [λεγων·] Τι σοι  
of him, he asked him, [saying:] What for thee

θελεις ποιησω; Ο δε ειπε· Κυριε, ινα ανα-  
thou desirest I should do? He and said: O lord, that I may

βλεψω. 42 Και ο Ιησους ειπεν αυτω· Αναβλε-  
see again. And the Jesus said to him: See thou

ψον· η πιστις σου σεσωκε σε. 43 Και παραχρημα  
again: the faith of thee has saved thee. And instantly

30 who will not receive manifold, in this TIME, and in the COMING AGE aionian Life."

31 † And taking the TWELVE aside, he said to them, "Behold, we go up to Jerusalem, and All the THINGS WRITTEN through the PROPHETS, will be accomplished in the SON of MAN."

32 For † he will be delivered to the GENTILES, and will be mocked, and insulted, and spit upon;

33 and having scourged him, they will kill him; and the THIRD DAY he will rise again."

34 † But they understood none of these things; and this MATTER was concealed from them, and they did not recognize WHAT WAS SPOKEN.

35 † And it occurred, as he APPROACHED Jericho, a certain blind man sat begging by the ROAD.

36 And hearing a Crowd passing along, he inquired what it meant.

37 And they told him, "Jesus the NAZARITE is passing by."

38 And he shouted, saying, "Jesus, Son of David, have pity on me!"

39 And THOSE GOING BEFORE, charged him to be silent; but he cried out much more, "Son of David, have pity on me!"

40 And JESUS stopping, commanded him to be led to him. And having come near, he asked him,

41 "What dost thou wish that I should do to thee?" And HE said, "Master, to restore my sight."

42 And JESUS said to him, "Receive thy sight; † thy FAITH has cured thee."

43 And instantly he saw

\* VATICAN MANUSCRIPT.—41. saying--omit.

† 31. Matt. xvi. 21; xvii. 22; xx. 17; Mark x. 32.

1; John xviii. 28; Acts iii. 13.

† 32. Matt. xx. 20; Mark x. 46.

† 42. Luke xvii. 20

† 33. Matt. xxvii. 2; Luke xxii.

† 34. Mark ix. 32; Luke ii. 50; ix. 45; John x. 6; xii. 16

18 Καὶ ἐπηρώτησεν τὸν αὐτὸν ἀρχὸν, λέγων·  
 And asked certain him ruler, saying;  
 Διδασκαλε ἀγαθε, τί ποιήσας ζωὴν αἰώνιον  
 O teacher good, what shall I do life age-lasting  
 κληρονομήσω; 19 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Τί με  
 to inherit? Said and to him the Jesus; Why me  
 λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ  
 callest thou good? no one good, if not one, the  
 θεός. 20 Τὰς ἐντολάς οἶδας· “Μὴ μοιχεύ-  
 God, The commandments thou knowest: “Not thou mayest  
 σης· μὴ φονεύσῃς· μὴ κλέψῃς· μὴ  
 commit adultery; not thou mayest kill; not thou mayest steal; not  
 ψευδομαρτυρήσῃς· τίμα τὸν πατέρα σου, καὶ  
 thou mayest bear false testimony; honor the father of thee, and  
 τὴν μητέρα \* [σου.]” 21 Ὁ δὲ εἶπε· Ταῦτα πάντα  
 the mother of thee.” He and said; These all  
 ἐφύλαξα ἀπὸ νεότητός μου. 22 Ἀκούσας δὲ  
 I observed from youth of me. Having heard and  
 \* [ταῦτα] ὁ Ἰησοῦς, εἶπεν αὐτῷ· Ἐτι ἓν σοὶ λεί-  
 [these] the Jesus, said to him; Yet one to thee is  
 πει· πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτω-  
 want; all what thou hast sell, and give thou to poor  
 χοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο,  
 shalt, and thou shalt have a treasure in heaven; and come,  
 ἀκολουθεῖ μοι. 23 Ὁ δὲ ἀκούσας ταῦτα, περιλυ-  
 follow me, He and having heard these, greatly  
 πνός ἐγενέτο· ἦν γὰρ πλουσίος σφοδρὰ. 24 Ἰδὼν δὲ  
 grieved because: he was for rich exceedingly. Seeing and  
 αὐτὸν ὁ Ἰησοῦς \* [περιλυπὸν γενομένον,] εἶπε·  
 him the Jesus [greatly grieved becoming,] said:  
 Πῶς δυσκόλως οἱ τὰ χρημάτων ἔχοντες εἰσελευ-  
 How with difficulty those the riches having shall  
 σονται εἰς τὴν βασιλείαν τοῦ θεοῦ. 25 Εὐκοπώτε-  
 enter into the kingdom of the God. Easier  
 ρον γὰρ ἐστὶ, κάμηλον διὰ τρυμαλίας ῥαφίδος  
 for it is, a camel through hole of a needle  
 εἰσελθεῖν, ἢ πλουσίον εἰς τὴν βασιλείαν τοῦ  
 to enter, than a rich man into the kingdom of the  
 θεοῦ εἰσελθεῖν. 26 Εἶπον δὲ οἱ ἀκούσαντες· Καὶ  
 God to enter. Said and those having heard: And  
 τίς δύναται σωθῆναι; 27 Ὁ δὲ εἶπε· Ἐὰν ἀδύνατα  
 who is able to be saved? He but said: The things impossible  
 παρὰ ἀνθρώποις, δύνατα ἐστὶ παρὰ τῷ θεῷ.  
 with men, possible is with the God.  
 28 Εἶπε δὲ ὁ Πέτρος· Ἰδού, ἡμεῖς ἀφηκαμεν  
 Said and the Peter: Lo, we have  
 πάντα, καὶ ἠκολούθησάμεν σοὶ. 29 Ὁ δὲ εἶπεν  
 all, and followed thee. He and said  
 αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστὶν ὃς  
 to them: Indeed I say to you, that no one is who  
 ἀφήκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα,  
 left house, or parents, or brethren, or wife,  
 ἢ τέκνα, ἐνεκεν τῆς βασιλείας τοῦ θεοῦ, 30 ὃς  
 or children, on account of the kingdom of the God, who

18 † And a Certain Ruler asked him, saying, “Good Teacher, what shall I do to inherit aionian Life?”

19 And Jesus said to him, “Why dost thou call Me good? There is none good, except one,—GOD.

20 Thou knowest the COMMANDMENTS; † Do not commit adultery, Do not kill, Do not steal, Do not testify falsely, Honor thy FATHER and MOTHER.”

21 And HE said, “All these have I kept from my Youth.”

22 And Jesus having heard, said to him, “Yet in One thing thou art wanting; † sell all that thou hast, and give to the Poor, and thou shalt have Treasure in \* HEAVEN; and come follow me.”

23 And hearing this, HE became very sorrowful; for he was exceedingly rich.

24 And \* Jesus seeing him, said, “With what difficulty will THOSE HAVING RICHES enter the KINGDOM of God!”

25 It is easier for a Camel to pass through a Needle’s Eye, than for a Rich man to enter the KINGDOM of GOD.”

26 And THOSE HEARING him, said, “Who then can be saved?”

27 And HE said, † “The THINGS IMPOSSIBLE with Men are possible with GOD.”

28 Then PETER said, † “Behold, we have forsaken \* our OWN, and followed thee.”

29 And HE said to them, “Indeed, I say to you, That no one has forsaken a House, or a \* Wife, or Brothers, or Parents, or Children, on account of the KINGDOM of GOD,

\* VATICAN MANUSCRIPT.—20. of thee—omit. 22. these—omit. 22. HEAVEN.  
 24. Jesus seeing him, said. 24. becoming greatly grieved—omit. 28. our OWN, and.  
 29. Wife, or Brothers, or Parents, or Children.

† 18. Matt. xix. 16; Mark x. 17. † 20. Exod. xx. 12, 16; Deut. v. 16—20; Rom. xiii. 9.  
 † 22. Matt. vi. 19, 20; xix. 21; 1 Tim. vi. 19. † 27. Jer. xxxii. 17; Zech. viii. 6.  
 † 28. Matt. iv. 18—22; xix. 27.

ἀνεβλεψε, και ηκολουθει αυτω, δοξαζων τον  
he saw again, and followed him, glorifying the  
θεον· και πας ο λαος ιδων, εδωκεν αινον τω θεω.  
God; and all the people seeing, gave praise to the God.

again, and followed him,  
† glorifying GOD; and all  
the PEOPLE seeing it, gave  
Praise to GOD.

ΚΕΦ. ιθ'. 19.

CHAPTER XIX.

<sup>1</sup> Και εισελθων διηρχετο την 'Ιεριχω. <sup>2</sup> Και  
And having entered he passed through the Jericho. And  
ιδου, ανηρ ονοματι καλουμενος Ζακχαιος· και  
lo, a man for a name being called Zaccheus; and  
αυτος ην αρχιτελωνης, και ουτος ην πλουσιος.  
he was a chief tax-gatherer, and this was rich.  
<sup>3</sup> Και εζητει ιδειν τον Ιησουν, τις εστι· και ουκ  
And he sought to see the Jesus, who he is; and not  
ηδυνατο απο του οχλου, οτι τη ηλικια μικρος  
was able, on account of the crowd, for the stature little  
ην. <sup>4</sup> Και προδραμων εμπροσθεν, ανεβη επι  
was. And running before, he went up on  
συκομορεαν, ινα ιδη αυτον· οτι εκεινης  
a sycamore, that he might see him; for that  
ημελλε διερχεσθαι. <sup>5</sup> Και ως ηλθεν επι τον  
he was about to pass by. And as he came to the  
τοπον, αναβλεψας ο Ιησους \* [ειδεν αυτον, και]  
place, having looked the Jesus [saw him, and]  
ειπε προς αυτον· Ζακχαιε, σπευσας καταβηθι·  
said to him; O Zaccheus, having hastened descend thou;  
σημερον γαρ εν τω οικω σου δει με μειναι.  
to-day for in the house of thee must me to abide.  
<sup>6</sup> Και σπευσας κατεβη, και υπεδεξατο αυτον  
And having hastened he came down, and he received him  
χαιρων. <sup>7</sup> Και ιδοντες απαντες διεγογγυζον,  
rejoicing. And seeing all murmured,  
λεγοντες· 'Οτι παρα αμαρτωλω ανδρι εισηλθε  
saying: That with a sinner a man he went in  
καταλυσαι. <sup>8</sup> Σταθεις δε Ζακχαιος ειπε προς  
to lodge. Standing up but Zaccheus said to  
τον κυριον· Ιδου, τα ημιση των υπαρχοντων  
the lord; Lo, the half of the possessions  
μου, κυριε, διδωμι τοις πτωχοις· και ει τινος  
of me, O lord, I give to the poor; and if of any one  
τι εσυκοφαντησα αποδιδωμι τετραπλουν.  
any thing I extorted I give back fourfold.  
<sup>9</sup> Ειπε δε προς αυτον ο Ιησους· 'Οτι σημερον  
Said and to him the Jesus; That to-day  
σωτηρια τω οικω τουτω εγενετο· καθοτι και  
salvation to the house this has come; since also  
αυτος υιος Αβρααμ εστιν. <sup>10</sup> ηλθε γαρ ο υιος  
he a son of Abraham is; came for the son  
του ανθρωπου ζητησαι και σωσαι το απολωλος.  
of the man to seek and to save that having been lost.  
<sup>11</sup> Ακουοντων δε αυτων ταυτα, προσθεις  
Hearing and of them these things, proceeding  
ειπε παραβολην, δια το εγγυς αυτον ειναι  
he spoke a parable, because the near him to be  
'Ιερουσαλημ, και δοκειν αυτοις, οτι παραχρημα  
Jerusalem, and to think them, that immediately

<sup>1</sup> And having entered,  
he was passing through  
JERICHO;

<sup>2</sup> and beheld, a Man  
named Zaccheus, (he was  
rich, and a Chief Tribute-  
taker.)

<sup>3</sup> sought to see who JE-  
sus was, and could not on  
account of the CROWD, for  
he was of low STATURE.

<sup>4</sup> And running \* BEFORE,  
he climbed a Sycamore to  
see him; For he was about  
to pass by it.

<sup>5</sup> And when \* Jesus came  
to the PLACE, looking up  
he said to him, "Zaccheus,  
hasten down, for To-day I  
must abide at thy HOUSE."

<sup>6</sup> And he hastened down,  
and received him rejoicing.

<sup>7</sup> And seeing it, they all  
murmured, saying, † "He  
has gone in to lodge with a  
Sinful man."

<sup>8</sup> But Zaccheus standing  
up, said to the LORD, "Be-  
hold, Master, the HALF of  
\* My POSSESSIONS I give  
to the Poor; and if I have  
extorted any thing from any  
one, † I restore fourfold."

<sup>9</sup> And \* Jesus said to  
him, "To-day has Salvation  
come to this HOUSE, since  
he also is † a Son of Abra-  
ham.

<sup>10</sup> † For the SON of MAN  
has come to seek and to  
save THAT which was  
LOST."

<sup>11</sup> And as they were  
hearing these things, pro-  
ceeding he spoke a Parable,  
because he was near Jeru-  
salem, and they thought  
that the KINGDOM of GOD

\* VATICAN MANUSCRIPT.—4. ΒΕΡΟΝΗ.  
8. My possessions I give to the Poor.

5. Jesus.  
9. Jesus.

5. saw him, and—omit.

† 43. Luke v. 9<sup>a</sup>; Acts iv. 21; xi. 18.  
xxii. 1; 1 Sam. xii. 8; 2 Sam. xii. 6.  
xviii. 11.

† 7. Matt. ix. 11; Luke v. 30.  
† 9. Rom. iv. 11, 12, 16; Gal. iii. 7.

† 8. Exod.  
† 10. Matt.

μελλει. ἡ βασιλεια του θεου αναφαινεσθαι.  
is about the kingdom of the God to appear.

12 Ειπεν ουν· Ανθρωπος τις ευγενης επορευθη  
He said therefore: A man certain well-born went

εις χωραν μακραν, λαβειν εαυτω βασιλειαν, και  
into a country distant, to receive for himself royal dignity, and  
υποστρεψαι. 13 Καλεσας δε δεκα δουλους εαυ-

του, εδωκεν αυτοις δεκα μνας, και ειπε προς  
self, he gave to them ten minas, and he said to  
αυτους· Πραγματευσασθε εως ερχομαι. 14 Οί  
them: Do you business till I come. The

δε πολιται αυτου εμισουν αυτον, και απεστειλαν  
but citizens of him hated him, and sent

πρεσβειαν οπισω αυτου, λεγοντες· Ου θελομεν  
an embassy after him, saying: Not we are willing

τοντον βασιλευσαι εφ' ημας. 15 Και εγενετο  
this to reign over us. And it happened

εν τω επανελθειν αυτον λαβοντα την βασιλειαν,  
in the to return him having received the royal dignity,

και ειπε φωνησεν· ι αὐτω τους δουλους τουτους,  
and he ordered to be called to himself the slaves those,

οις εδωκε τ. αργυριον· ινα γνω, τις τι  
to whom he gave 'he silver: that he might know, what each

διεπραγματευσατο. 16 Παρεγενετο δε ο πρω-  
had gained by trading. Came and the first,

τος, λεγων· Κυριε, ἡ μνα σου προσειργασατο  
saying: O lord, the mina of thee has gained

δεκα μνας. 17 Και ειπεν αυτω· Ευ, αγαθε δουλε·  
ten minas. And he said to him: Well, O good slave:

οτι εν ελαχιστω πιστος εγενου, ισθι εξου-  
because in least faithful thou hast been, be thou autho-

σιαν εχων επανω δεκα πολεων. 18 Και ηλθεν  
rity having over ten cities. And came

ο δευτερος, λεγων· Κυριε, ἡ μνα σου εποιησε  
the second, saying: O lord, the mina of thee has made

πεντε μνας. 19 Ειπε δε και τουτω· Και συ  
five minas. He said and also to this: Also thou

γινου επανω πεντε πολεων. 20 Και ετερος  
be over five cities. And another

ηλθε, λεγων· Κυριε, ιδου ἡ μνα σου, ἣν ειχον  
came, saying: O lord, lo the mina of thee, which I had

αποκειμενην εν σουδαριω. 21 Εφοβουμην γαρ  
being laid up in a napkin. I feared for

σε, οτι ανθρωπος αυστηρος ει αιρεις, ο  
thee, because a man harsh thou art; thou takest up, what

ουκ εθηκας, και θεριζεις, ο ουκ εσπειρας.  
not thou didst lay down, and thou reapest, what not thou didst sow.

22 Λεγει δε αυτω· Εκ του στοματος σου κρινω  
He says and to him: Out of the mouth of thee I will judge

22 Λεγει δε αυτω· Εκ του στοματος σου κρινω  
He says and to him: Out of the mouth of thee I will judge

was about immediately to appear.

12 Therefore he said, † "A certain Man of noble

birth went into a distant Country to procure for him- self Royalty, and to return

13 And he called Ten of his Servants, and gave them Ten † Minas, and said to them, 'Trade till I come.'

14 But his CITIZENS hated him, and sent an Embassy after him, saying, 'We are not willing for this man to reign over us.'

15 And it occurred, that at his RETURN, having received the ROYALTY, he ordered those SERVANTS to be called to him, to whom

he gave the SILVER, that he might know what † they had gained by traffic.

16 Then the FIRST came, saying, 'Sir, thy MINA has gained Ten Minas.'

17 And he said to him, \* 'Well done, good Servant! because thou hast been † faithful in a very small

matter, possess authority over Ten Cities.'

18 And the SECOND, came, saying, 'Sir, thy MINA has made Five Minas.'

19 And he said also to this, 'Be thou also over Five Cities.'

20 And \* the OTHER came, saying, 'Sir, behold thy MINA, which I had laid up in a Napkin;

21 † for I feared thee, because thou art a harsh Man; thou takest up what thou didst not lay down, and reapest what thou didst not sow.'

22 And he said to him, † Out of thine own MOUTH

\* VATICAN MANUSCRIPT.—15. they had gained.

17. Well done.

20. the OTHER.

† 12. Our Lord manifestly alludes to the case of Archelaus, who went to Rome to solicit the Emperor that he might be reinstated in his father's kingdom; and the Jews sent an embassy after him, to petition and plead against him. But however he was confirmed in the kingdom of Judea; and when he returned, took ample vengeance of his enemies and opposers.—Newcome.

† 13. The LXX use the original word *minas* for the Hebrew *maneh* from which it is evidently derived, and it appears from Ezek. xiv. 12, to have been equal to sixty shekels. Now allowing the shekel with Dr. Prideaux, to be three shillings, then the mina was equal to nine pounds English.—A. Clarke. Horne makes the *mina* equal c. £3. 2s. 6d., or fifteen dollars.

† 17. Matt. xxv. 21; Luke xvi. 10.

† 21. Matt. xxv. 24.

† 22. Matt. xii. 37



σε, πονηρε δουλε· ηδεις, οτι εγω ανθρωπος  
thee, O evil slave; thou knewest, that I a man  
αυστηρος ειμι, αιρων ο ουκ εθηκα, και θερι-  
harsh am, taking up what not I laid down, and reap-  
ζων ο ουκ εσπειρα· <sup>23</sup> και διατι ουκ εδωκας το  
ing what not I sowed; and why not thou gavest the  
αργυριον μου επι την τραπεζαν, και εγω ελθων  
silver of me on the table, and I coming  
συν τοκω αν επραξα αυτο; <sup>24</sup> Και τοις παρεσ-  
with interest might have exacted it? And to those having  
τωσιν ειπεν· Αρατε απ' αυτου την μναν, και  
stood by he said; Take you from him the mina, and  
δοτε τω τας δεκα μνας εχοντι. <sup>25</sup> (Και ειπον  
give you to the the ten minas having. (And they said  
αυτω· Κυριε, εχει δεκα μνας.) <sup>26</sup> Λεγω \* [γαρ]  
to him; O lord, he has ten minas.) I say [for]  
υμιν οτι παντι τω εχοντι δοθησεται· απο δε  
to you that to every one the having will be given; from but  
του μη εχοντος, και ο εχει, αρθησεται \* [απ'  
of the not having, even what he has, will be taken [from  
αυτου.] <sup>27</sup> Πλην τους εχθρους μου εκεινους,  
him.] But the enemies of me those,  
τους μη θελησαντας με βασιλευσαι επ' αυτους,  
the not willing me to reign over them,  
αγαγετε ωδε, και κατασφαξατε εμπροσθεν μου.  
bring you hither, and slay in presence of me.  
<sup>28</sup> Και ειπων ταυτα, επορευετο εμπροσθεν,  
And havin' said these, he went before,  
αναβαινων εις Ιεροσολυμα. <sup>29</sup> Και εγενετο ως  
going up to Jerusalem. And it happened as  
ηγγισεν εις Βηθφαγη και Βηθανιαν, προς το  
he drew near to Bethphage and Bethany, to the  
ορος το καλουμενον ελαιων, απεστειλε δυο  
mountain that being called of olive-trees, he sent two  
των μαθητων αυτου, <sup>30</sup> ειπων· Ίταγετα εις  
of the disciples of himself, saying; Go you into  
την κατεναντι κωμην· εν η εισπορευομενοι  
the over-against village; in which entering  
εϋρησετε πωλον δεδεμενον, εφ' ον ουδεις  
you will find a colt having been tied, on which no one  
πωποτε ανθρωπων εκαθισε· λυσαντες αυτον  
over of men sat; having loosed him  
αγαγετε. <sup>31</sup> Και εαν τις υμας ερωτα· Διατι  
bring you. And if any one you may ask: Why  
λευετε; οδτως ερειτε \* [αυτω·] 'Οτι ο κυριος  
do you loose? thus say you [to him:] That the lord  
αυτου χρειαυ εχει. <sup>32</sup> Απελθοντες δε οι απεσ-  
of him need has. Having gone and those having  
ταλμενοι ευρον, καθως ειπεν αυτοις. <sup>33</sup> Αυον-  
been sent found, as he said to them. Loos-

I will judge thee, Wicked Servant. † Didst thou know that I am a harsh Man taking up what I laid not down, and reaping what I did not sow?

<sup>23</sup> Why, then, didst thou not place my MONEY in the BANK, that coming I might have exacted the Same with Interest?

<sup>24</sup> And he said to THOSE STANDING BY, 'Take from him the MINA, and give it to HIM who has † the TEN Minas.'

<sup>25</sup> (And they said to him, 'Sir, he has Ten Minas.')

<sup>26</sup> 'I say to you, † That to EVERY ONE who HAS, more shall be given; and from HIM who HAS not, even what he has shall be taken away.'

<sup>27</sup> But \* THOSE ENEMIES of mine, who were not WILLING that I should reign over them, bring hither, and slaughter them in my presence.'

<sup>28</sup> And having said these things, † he went on before, going up to Jerusalem.

<sup>29</sup> † And it occurred, as he drew near to Bethphage and Bethany, at THAT MOUNTAIN which is CALLED the Mount of Olives, he sent two of \* the DISCIPLES,

<sup>30</sup> saying, "Go to the VILLAGE OVER AGAINST you, in which, having entered, you will find a Colt tied, on which no Man ever sat; loose, and bring him."

<sup>31</sup> And if any one asks you, 'Why do you loose him?' you shall thus say, 'Because the MASTER wants him.'

<sup>32</sup> And THOSE who were SENT, went away, and found it even as he had told them.

\* VATICAN MANUSCRIPT.—26. For—omit.  
29. the DISCIPLES. 31. to him—omit.

26. from him—omit.

27. THESE.

† 24. Perhaps it would be well to supply the word *gained* here—"Give it to him who has *gained* ten Minas; for I say to you, That to every one who has *gained*, shall be given; and from him who has not *gained*, even what he has *received* shall be taken away."—Clarke.

† 22. Matt. xiv. 26. † 26. Matt. xiii. 12; xxv. 29; Mark iv. 25; Luke viii. 18.  
† 28. Mark x. 32. † 29. Matt. xxi. 1; Mark xi. 1.

των δε αυτων τον πωλον, ειπο οι κυριοι αυτου  
ing and of them the colt, said the lords of him  
προς αυτους· Τι λυετε τον πωλον· <sup>34</sup>Οι δε ειπον·  
to them; Why loose you the colt: They and said:  
‘Ο κυριος αυτου χρειαν εχει. <sup>35</sup>Και ηγαγον  
The lord of him need has. And they led  
αυτον προς τον Ιησουν· και επιρριψαντες εαυ-  
him to the Jesus: and having thrown of them-  
των τα ιματια επι τον πωλον, επεβιβασαν τον  
selves the mantles on the colt, they set on the  
Ιησουν. <sup>36</sup>Πορευομενου δε αυτου, υπεστρωννυν  
Jesus. Going and of him, they spread under  
τα ιματια αυτων εν τη οδω. <sup>37</sup>Εγγιζοντες δε  
the mantles of them in the way. Drawing near and  
αυτου ηδη προς τη καταβασει του ορους των  
of him now to the descent of the mountain of the  
ελαιων, ηρξαντο απαν το πληθος των μαθητων  
olive-trees, began all the multitude of the disciples  
χαιροντες αινειν τον θεον φωνη μεγαλη περι  
rejoicing to praise the God with a voice loud for  
πασων ων ειδον δυναμεων, <sup>38</sup>λεγοντες· Ευλογ-  
all which they saw mighty works, saying: Worthy  
ημενος ο ερχομενος βασιλευς εν ονοματι κυριου·  
of blessing the coming king in name of Lord:  
ειρηνη εν ουρανω, και δοξα εν υψιστοις. <sup>39</sup>Και  
peace in heaven, and glory in highest. And  
τινες των Φαρισαιων απο του οχλου ειπον προς  
some of the Pharisees from the crowd said to  
αυτον· Διδασκαλε, επιτιμησον τοις μαθηταις  
him: O teacher, rebuke the disciples  
σου. <sup>40</sup>Και αποκριθεις ειπεν \* [αυτοις·] Λεγω  
of thee. And answering he said [to them:] I say  
υμιν, οτι εαν ουτοι σιωπησωσιν, οι λιθοι κεκ-  
to you, that if these should be silent, the stones will  
ραξονται.  
cry out.

<sup>41</sup>Και ως ηγγισεν, ιδων την πολιν, εκλαυσεν  
And as he drew near, seeing the city, he wept  
επ’ αυτη, λεγων· <sup>42</sup>‘Οτι ει εγnows και συ,  
over her, saying; That if thou hadst known even thou,  
\* [και γε] εν τη ημερα \* [σου] ταυτη, τα προς  
[at least] in the day [of thee] this, the things to  
ειρηνην σου· νυν δε εκρυβη απο εφθαλμων  
peace of thee; now but it is hidden from eyes  
σου. <sup>43</sup>‘Οτι ηξουσιν ημεραι επι σε, και περι-  
of thee. For will come days on thee, and will  
βαλουσιν οι εχθροι σου χαρακα σοι, και περικυκ-  
throw around the enemies of thee a rampart to thee, and will sur-  
λωσουσι σε, και συνεξουσι σε παντοθεν· <sup>44</sup>και  
round thee, and will press thee on every side; and  
εδαφιουσι σε, και τα τεκνα σου εν σοι·  
will level with the ground thee and the children of thee in thee;  
και ουκ αφησουσιν εν σοι λιθον επι λιθω· ανθ’  
and not they will leave in thee a stone on a stone; because

<sup>33</sup> And as they were  
loosing the colt, the OWN-  
ERS of it said to them,  
“Why do you untie the  
colt?”

<sup>34</sup> And THEY said,  
\* “Because the MASTER  
wants him,”

<sup>35</sup> And they led it to  
JESUS; † and having cast  
Their own MANTLES on  
the colt, they set JESUS  
on it.

<sup>36</sup> † And as he was go-  
ing, they spread their GAR-  
MENTS on the road.

<sup>37</sup> And when he was  
now approaching, at the  
DESCENT of the MOUNT of  
OLIVES, all the MULTI-  
TITUDE of the DISCIPLES  
began to rejoice, and praise  
God with a loud voice, for  
all the Miracles which they  
had seen,

<sup>38</sup> saying, † “Blessed be  
the COMING KING in the  
Name of Jehovah! Peace  
in Heaven, and Glory in  
the highest heaven.”

<sup>39</sup> And some of the  
PHARISEES, among the  
CROWD, said to him,  
“Teacher, rebuke thy DIS-  
CIPLES.”

<sup>40</sup> But answering he  
said; “I tell you, That if  
these should be silent,  
† the STONES would imme-  
diately cry out.”

<sup>41</sup> And as he drew near,  
beholding the CITY, † he  
wept over it,

<sup>42</sup> saying, “O, that thou  
hadst known, even thou,  
at this DAY, the THINGS  
which are for thy Peace! But  
now they are hidden  
from thine Eyes.

<sup>43</sup> For the Days will  
come on thee, when thine  
ENEMIES shall throw a  
Rampart around thee, and  
enclose thee and press  
thee in on every side,

<sup>44</sup> and will lay thee  
level with the ground, and  
thy CHILDREN in thee  
and they will not leave a  
Stone upon a Stone in thee

\* V. ALCAN MANUSCRIPT.—34. Because the MASTER.  
least—omit. 42. of thee—omit.

† 35. 2 Kings ix. 13; Matt. xxi. 7; Mark xi. 7; John xii. 14.  
† 38. Ps. cxviii. 26; Luke xiii. 35. † 40. Hab. ii. 11.

40. to them—omit. 42. a

† 36. Matt. xxi. 7  
† 41. John xi. 35.

ὅν οὐκ ἐγνώσκει τον καιρον της επισκοπης σου.  
of which not then knewest the season of the visitation of thee.  
45 Καὶ εἰσελθὼν εἰς τὸ ἱερον, ἤρξατο ἐκβαλλεῖν  
And entering into the temple, he began to cast out  
τοὺς πωλοῦντας \* [ἐν αὐτῷ καὶ ἀγοραζοντας,]  
those selling [in it and buying,]  
46 λεγὼν αὐτοῖς· Γεγραπται· “Ὁ οἶκος μου  
saying to them; It is written; “The house of me  
οἶκος προσευχης ἐστιν· ὑμεῖς δὲ αὐτον ἐποιή-  
a house of prayer is; you but it made  
σατε σπηλαιον ληστων.” 47 Καὶ ἦν διδασκων  
a den of robbers.” And he was teaching  
το καθ’ ἡμεραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ  
the every day in the temple: the and high-priests and  
οἱ γραμματεῖς ἐζητοῦν αὐτον ἀπολεσαι, καὶ οἱ  
the scribes sought him to destroy, and the  
πρωτοὶ τοῦ λαοῦ. 48 Καὶ οὐχ εὗρισκον τὸ τι  
chiefones of the people. And not finding that what  
ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρεματο αὐτου  
they might do: the people for all were very attentive him  
ἀκουων.  
hearing.

ΚΕΦ. κ'. 20.

1 Καὶ ἐγενετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων  
And it happened in one of the days those  
διδασκοντος αὐτου τοῦ λαου ἐν τῷ ἱερῷ, καὶ  
was teaching of him the people in the temple, and  
εὐαγγελιζομενου, ἀπεστήσαν οἱ ἀρχιερεῖς καὶ  
preaching glad tidings, stood by the high-priests and  
οἱ γραμματεῖς συν τοῖς πρεσβυτεροῖς, 2 καὶ  
the scribes with the elders, and  
εἶπον πρὸς αὐτον, λεγοντες· Εἰπε ἡμῖν, ἐν  
said to him, saying; Say to us, by  
ποῖα ἐξουσία ταῦτα ποιεῖς; ἢ τις ἐστὶν ὁ  
what authority these things doest thou? or who is he  
δους σοι τὴν ἐξουσίαν ταυτην; 3 Ἀποκριθεὶς  
having given to thee the authority this? Answering  
δὲ εἶπε πρὸς αὐτοὺς· Ἐρωτήσω ὑμᾶς καγὼ ἓνα  
and he said to them: Will not you also I one  
λογον, καὶ εἰπατέ μοι· 4 Τὸ βαπτισμα Ἰωαννου  
word, and say you to me: The dipping of John  
ἐξ οὐρανου ἦν, ἢ ἐξ ἀνθρώπων; 5 Οἱ δὲ συνε-  
from heaven was, or from men? They and rea-  
λογισαντο πρὸς ἑαυτοὺς, λεγοντες· Ὅτι εἰαν  
soned among themselves, saying; That if  
εἰπωμεν· Ἐξ οὐρανου ἐρεῖ· Διατί \* [οὐν] οὐκ  
we should say, From heaven he will say; Why [then] not  
ἐπιστευσάτε αὐτῷ; 6 Ἐὰν δὲ εἰπωμεν· Ἐξ  
did you believe him? If and we should say; From  
ἀνθρώπων· πᾶς ὁ λαὸς καταλιθασεὶ ἡμᾶς·  
men; all the people will stone us;  
πεπεισμενος γὰρ ἐστὶν, Ἰωαννην προφητην  
having been persuaded for it is, John a prophet  
εἶναι. 7 Καὶ ἀπεκρίθησαν μὴ εἶδεναι ποθεν.  
to be. And they answered not to have known whence.

because thou didst not know the SEASON of thy VISITATION.

45 † And going into the TEMPLE, he began to expel THOSE who SOLD,

46 saying to them, “It is written, † ‘My HOUSE \* shall be a House of ‘Prayer;’ but you have made it a DEN of Robbers.”

47 And he was teaching in the TEMPLE EVERY DAY; and † the HIGH-PRIESTS and the SCRIBES and the CHIEFS of the PEOPLE, were seeking to destroy him.

48 And they could not find HOW to do it, for all the PEOPLE were very at- tentive to hear him.

CHAPTER XX.

1 † And it occurred on one of \* those DAYS, as he was teaching the PEOPLE in the TEMPLE, and pro- claiming glad tidings, the HIGH-PRIESTS, and the SCRIBES, with the ELDERS came upon him,

2 and said to him, say- ing, “Tell us, † by What Authority thou doest These things? or who is HE that EMPOWERED thee?”

3 And answering he said to them, “I also will ask you \* a Question; and an- swer me;

4 Was the IMMERSION of John, from Heaven, or from Men?”

5 And THEY reasoned among themselves, saying, “If we say, ‘From Hea- ven,’ he will retort, ‘Why did you not believe him?’

6 But if we say, ‘From Men,’ all the PEOPLE will STONE us; † for they are persuaded that John was a Prophet.”

7 And they answered, that they did not know whence it was.

\* VATICAN MANUSCRIPT.—45. in it and buying—omit.

1. the DAYS. 3. a Question. 5. then—omit.

† 45. Matt. xxi. 12; Mark xi. 11, 15. † 46. Isa. lvi. 7. vii. 19; viii. 37. † 47. Mark xi. 18. John vii. 27. † 6. Matt. xvi. 18. † 2. Acts iv. 7.

4. xxi. 26; Luke vii. 29.

46. shall be a HOUSE.

<sup>8</sup> Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποίω.  
And the Jesus said to them: Neither I tell you, by what authority these I do.

<sup>9</sup> Ἀρξάμενος δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπος ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς· καὶ ἀπεδημήσε χρόνους ἱκανούς.  
He began and to the people to say the parable. † "A Man planted a vineyard, and leased it to Cultivators, and left the country for a long time.

<sup>10</sup> Καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωργούς δούλον, ἵνα ἀπο τοῦ καρποῦ τοῦ ἀμπελῶνος δώσιν αὐτῷ· οἱ δὲ γεωργοὶ, τείραντες αὐτὸν, ἐξάπεστειλαν κενόν.  
And in season he sent to the husbandmen a slave, that from of the fruit of the vineyard they might give to him: the but husbandmen, having beaten him, sent away empty.

<sup>11</sup> Καὶ προσεθετο πεμψαὶ ἕτερον δούλον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξεβάλον.  
And he proceeded to send another slave: they but also this having beaten and having dishonored, sent away empty.

<sup>12</sup> Καὶ προσεθετο πεμψαὶ τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξεβάλον.  
And he proceeded to send a third: they but also this having wounded cast out.

<sup>13</sup> Εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος· Τί ποιήσω; πεμψὼ τὸν υἱόν μου τὸν ἀγαπητόν· ἵσως τοῦτον ἰδόντες ἐντραπήσονται.  
Said and the lord of the vineyard; What shall I do? I will send the beloved son; perhaps this seeing they will regard.

<sup>14</sup> Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ, διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Οὗτος ἐστὶν ὁ κληρονόμος· \* [δεῦτε,] ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γενῇται ἡ κληρονομία.  
Seeing out him the husbandmen, they reasoned among themselves, saying; This is the heir; perhaps this we may kill him, that to us may be the inheritance.

<sup>15</sup> Καὶ ἐκβαλόντες αὐτὸν ἐξω τοῦ ἀμπελῶνος, ἀπέκτειναν.  
And casting him out of the vineyard, they killed him.

<sup>16</sup> Τί οὖν ποιήσει αὐτοὺς ὁ κύριος τῆς ἀμπελῶνος; Ἐλευσεται καὶ ἀπολέσει τοὺς γεωργούς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.  
What then will do to them the lord of the vineyard? He will come and will destroy those husbandmen, and give the vineyard to others.

<sup>17</sup> Ἀκούσαντες δὲ εἶπον· Μὴ γένοιτο.  
Having heard and they said; Not let it be.

<sup>18</sup> Ὁ δὲ, ἐμβλεψας αὐτοῖς, εἶπε· Τί οὖν ἐστὶ τὸ γεγραμμένον τούτου· "Λίθον ὃν ἀπεδοκιμασαν οἱ οἰκοδομῶντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;"  
He but, having looked to them, he said; What then is that having been written this; "A stone which rejected the builders, this has been made into a head corner?"

<sup>19</sup> Πᾶς ὁ πέσων ἐπ' ἐκεῖνον τὸν λίθον, συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμησεί αὐτόν.  
All the falling upon that the stone, will be bruised; on whom but it may fall, will grind to powder him.

<sup>8</sup> And Jesus said to them, "Neither do I tell you by What Authority I perform these things."

<sup>9</sup> And he began to speak this PARABLE to the PEOPLE. † "A Man planted a Vineyard, and leased it to Cultivators, and left the country for a long time.

<sup>10</sup> And at the Season he sent a Servant to the CULTIVATORS, that they should give him of the FRUIT of the VINEYARD. But the CULTIVATORS beat him, and sent him away empty.

<sup>11</sup> And again he sent Another Servant; and THEY beat him also, and having shamefully treated him, sent him away empty.

<sup>12</sup> And again he sent a third; and THEY wounded him also, and drove him out.

<sup>13</sup> Then the OWNER of the VINEYARD said, 'What shall I do? I will send my BELOVED SON; perhaps they will respect him.'

<sup>14</sup> But when the CULTIVATORS saw him, they reasoned among themselves, saying, 'This is the HEIR; let us kill him, that the INHERITANCE may become ours.'

<sup>15</sup> And having thrust him out of the VINEYARD, they killed him. What, therefore, will the OWNER of the VINEYARD do to them?

<sup>16</sup> He will come and destroy those CULTIVATORS, and give the VINEYARD to others." And having heard it, they said, "Let it not be."

<sup>17</sup> And looking on them, HE said, "What is THIS then that is WRITTEN, † 'A Stone which the BUILDERS rejected, has become the Head of the Corner.'

<sup>18</sup> WHOEVER FALLS on that STONE will be bruised; but on whom it may fall, it will crush him to pieces."

\* VATICAN MANUSCRIPT.—14. come—omit.

† B. Mark. xxi. 33; Mark xii. 1.

‡ 17. Ps. cxviii. 22; Matt. xxi. 42.

19 Καὶ ἐζητήσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς  
And sought the high-priests and the scribes  
ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ  
to put on him the hands in this the  
ὥρᾳ· καὶ ἐφοβήθησαν τὸν λαόν· ἐγνώσαν γὰρ,  
hour; but they feared the people; they knew for,  
ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.  
that to them the parable this he spoke.

20 Καὶ παρατηρήσαντες ἀπεστείλαν ἐγκαθε-  
And having watched they sent spies,  
τοὺς, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι·  
feigning themselves righteous to be;  
ἵνα ἐπιλαβώνται αὐτοῦ λόγου, εἰς τὸ παρα-  
that they might lay hold of him of a word, in order to the to de-  
δοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγε-  
liver up him to the rule and to the authority of the gov-  
μόνου. 21 Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες·  
enor. And they asked him, saying;

Διδασκαλε, οἶδαμεν, ὅτι ὀρθῶς λέγεις καὶ  
O teacher, we know, that rightly thou speakest and  
διδασκεῖς, καὶ οὐ λαμβάνεις προσώπον, ἀλλ' ἐπ'  
thou teachest, and not thou dost accept a countenance, but in  
ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις. 22 Εἰς  
truth the way of the God thou teachest. Is it

τὴν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὐ; 23 Κατὰ-  
lawful for us to Cesar tax to give, or not? Per-

νοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς  
ceiving but of them the craftiness, he said to  
αὐτοὺς· \* [Τι με πειράζετε;] 24 Δεῖξάτε μοι  
them: [Why me tempt you?] Show you to me

δηνάριον· τίνος ἐχει εἰκὼνα καὶ ἐπιγραφήν;  
a denarius; of whom has it a likeness and inscription?

Ἀποκριθέντες δὲ εἶπον· Καίσαρος. 25 Ὁ δὲ εἶπεν  
Answering and they said; Of Cesar. He and said

αὐτοῖς· Ἀποδοτε τοῖνυν τὰ Καίσαρος, Καίσαρι·  
to them: Give you back then the things of Cesar, to Cesar:

καὶ τὰ τοῦ θεοῦ, τῷ θεῷ. 26 Καὶ οὐκ ἰσχύσαν  
and the things of the God, to the God. And not they were able

ἐπιλαβεσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ·  
to take hold of him of a word in presence of the people;

καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ,  
and wondering at the answer of him,  
ἐσιγήσαν.  
they were silent.

27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων,  
Approaching and some of the Sadducees,

οἱ ἀντιλεγοντὶς ἀνάστασιν μὴ εἶναι, ἐπερωτή-  
those denying a resurrection not to be, asked

σαν αὐτὸν, 28 λέγοντες· Διδασκαλε, Μωσῆς  
him, saying; O teacher, Moses

ἐγράψεν ἡμῖν, \* εἰ τινος ἀδελφὸς ἀποθάνῃ  
wrote for us, "if any one a brother should die

ἐχὼν γυναῖκα, καὶ οὗτος ἀτεκνὸς ἀποθάνῃ, ἵνα  
having a wife, and this childless should die, that

λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαν-  
should take the brother of him the wife, and should

στήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. 29 Ἐπτα  
raise up seed to the brother of himself." Seven

19 In that very hour; the HIGH-PRIESTS and SCRIBES sought to lay HANDS on him, but they feared the PEOPLE; for they knew That he had spoken this PARABLE concerning them.

20 † And watching him, they sent forth Spies, feigning themselves to be righteous men, that they might take hold of His Speech, in order to DELIVER him up to the COMMAND and AUTHORITY of the GOVERNOR.

21 And they asked him, saying, † "Teacher, we know That thou speakest and teachest correctly, and and dost not partially respect personal Appearance, but teachest the WAY of God in Truth;

22 Is it lawful for us, or not, to pay Tribute to Cesar?"

23 But perceiving Their CUNNING, he said to them,

24 "Show me a Denarius. Whose Likeness and Inscription has it?" And \* THEY said, "Cesar's."

25 And HE said to them, "Render, then, the THINGS of Cesar, to Cesar; and the THINGS of GOD, to GOD."

26 And they were not able to take hold of \* a word before the PEOPLE; and they wondered at his ANSWER, and were silent.

27 † Then SOME of the SADDUCEES, \* who SAY there is no Resurrection, approaching, asked him,

28 saying, "Teacher, † Moses wrote for us, 'If a man's brother should die, having a Wife, and \* he be without children, that his BROTHER should take his WIFE, and raise up Offspring to his BROTHER.'

\* VATICAN MANUSCRIPT.—23. Why tempt you me—omit.

26 a word before. 27. who say that there is no Resurrection.

24. they said, Cesar's.

25. he be without.

† 2. Matt. xxii. 15.

† 21. Matt. xxii. 16; Mark xii. 14.

† 27. Matt. xxii. 23;

Mark xii. 18.

† 23. Deut. xxv. 6.

οὐν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα,  
 now brothers were; and the first having taken a wife,  
 ἀπεθάνεν ἀτεκνός. <sup>30</sup> Καὶ \* [ἐλάβεν] ὁ δευτερός  
 died childless. And [took] the second  
 \* [τὴν γυναῖκα, καὶ οὗτος ἀπεθάναν ἀτεκνός.]  
 [the wife, and this died childless.]  
<sup>31</sup> Καὶ ὁ τρίτος ἐλάβεν αὐτήν· ὡσαύτως δὲ καὶ  
 And the third took her: in like manner and also  
 οἱ ἑπτά· οὐ κατέλιπον τέκνα, καὶ ἀπεθάνον·  
 the seven: not they left children, and died:  
<sup>32</sup> Ὑστερον \* [δὲ πάντων] ἀπέθανε καὶ ἡ γυνή.  
 Last [and of all] died also the woman.  
<sup>33</sup> Ἐν τῇ οὖν ἀναστάσει, τίνος αὐτῶν γινεται  
 In the therefore resurrection, of which of them will be  
 γυνή; οἱ γὰρ ἑπτά ἐσχον αὐτὴν γυναῖκα. <sup>34</sup> Καὶ  
 a wife? the for seven had her a wife. And  
 \* [ἀποκριθεὶς] εἶπεν αὐτοῖς ὁ Ἰησοῦς· Οἱ υἱοὶ  
 [answering] he said to them the Jesus: The sons  
 τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐκγαμίσκονται·  
 of the age this marry and are given in marriage  
<sup>35</sup> οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου  
 those but having been accounted worthy of the age that  
 τυχεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν,  
 to obtain, and of the resurrection that out of dead ones,  
 οὔτε γαμοῦσιν, οὔτε ἐκγαμίσκονται. <sup>36</sup> οὔτε γὰρ  
 neither marry, nor are given in marriage: nor for  
 ἀποθάνειν ἐτι δύνανται· ἰσαγγελοὶ γὰρ εἰσι,  
 to die more are able: like angels for they are,  
 καὶ υἱοὶ εἰσι τοῦ θεοῦ, τῆς ἀναστάσεως υἱοὶ  
 and sons they are of the God, of the resurrection sons  
 ὄντες. <sup>37</sup> Ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μω-  
 being. That but rise the dead ones. even Mo-  
 σῆς ἐμνηύσεν ἐπὶ τῆς βατοῦ, ὡς λέγει κυρίον,  
 sēs declared at the bush, when he calls a Lord,  
 τὸν θεὸν Ἀβραὰμ, καὶ τὸν θεὸν Ἰσαὰκ, καὶ τὸν  
 the God of Abraham, and the God of Isaac, and the  
 θεὸν Ἰακώβ. <sup>38</sup> Θεὸς δὲ οὐκ ἐστὶ νεκρῶν, ἀλλὰ  
 God of Jacob. A God now not he is of dead ones, but  
 ζώντων· πάντες γὰρ αὐτῷ ζῶσιν. <sup>39</sup> Ἀποκριθεὶς  
 of living ones; all for to him live. Answering  
 δὲ τινες τῶν γραμματέων εἶπον· Διδασκαλε,  
 and some of the scribes said; O teacher,  
 καλῶς εἶπας. <sup>40</sup> Οὐκέτι δὲ ἐτολμῶν ἐπερωτᾷ  
 well thou hast spoken. No longer and they presumed to ask  
 αὐτὸν οὐδέν.  
 him nothing.

<sup>41</sup> Εἶπε δὲ πρὸς αὐτοὺς· Πῶς λεγούσι τὸν  
 He said and to them; How say they the

29 Now there were Sev-  
 en Brothers; and the  
 FIRST, having taken a  
 Wife, died childless.

30 And the SECOND  
 31 and the THIRD took  
 her; and in like manner  
 also the SEVEN; they died,  
 and left no Children.

32 And last, the WOMAN  
 died also.

33 At the RESURREC-  
 TION, therefore, To which  
 of them does she become a  
 Wife; for the SEVEN had  
 her for a Wife."

34 And JESUS said to  
 them, "The CHILDREN of  
 this AGE marry, and are  
 given in marriage;

35 but THOSE DEEMED  
 WORTHY to obtain that  
 AGE, and THAT RESURREC-  
 TION from the Dead, nei-  
 ther marry, nor are given  
 in marriage;

36 for they can die no  
 more; † because they are  
 like angels; and are Sons  
 of \* God, being Sons of the  
 RESURRECTION.

37 But That the DEAD  
 rise, even Moses has de-  
 clared, † at the BUSH, when  
 he calls Jehovah, 'the  
 'God of Abraham, and  
 'the \* God of Isaac, and  
 'the \* God of Jacob.'

38 Now he is not a God  
 of the Dead, but of the  
 Living; † for to him all  
 are alive."

39 Then some of the  
 SCRIBES answering, said,  
 "Teacher, thou hast spo-  
 ken well."

40 \* And they dared not  
 question him any more.

41 And he said to them,  
 † "How do they say, that

\* VATICAN MANUSCRIPT.—30. took—omit. 30. the wife, and this died childless—  
 omit. 32. And of all—omit. 34. answering—omit. 36. God. 37. God.  
 37. God. 40. For after.

† 37. Many modern critics regard the phrase,—at the Bush,—as referring to the section  
 in the book of Exodus, commencing at chap. iii. 2, where it is recorded that the angel of Je-  
 hovah appeared to Moses "in a flame of fire out of a bush." In Mark xii. 26. we read, Jesus  
 asks, "Have you not read in the book of Moses, at the bush, how God spoke to him?" evi-  
 dently alluding to the place or section where it was to be found. So here he says "that  
 the dead rise, even Moses has declared at the [section of] The Bush when he calls Jehovah."  
 &c. Now Moses could only be said to declare this by recording what the angel said. See the  
 account in Exodus. † 38. To him who regards the future resurrection of his people as  
 though it was present:—"God, who makes alive the dead, and calls things not in being as  
 though they were." Rom. iv. 17.

† 36. 1 Cor. xv. 42, 43, 52; Rom. viii. 23; 1 John iii. 3. † 41. Matt. xxii. 43; Mark xii. 36.

Χριστον υἱον Δαυιδ εἶνα; <sup>42</sup> Καὶ αὐτος Δαυιδ  
Anointed ason of David to be? And yet himself David  
λεγει ἐν βιβλῳ ψαλμων· “Εἶπεν ὁ κυριος τῷ  
says in a book of psalms; “Said the Lord to the  
κυριῷ μου· <sup>43</sup> Καθου ἐξ δεξιων μου ἕως ἀνθω  
lord of me; Sit thou at right hand of me till I may place  
τοὺς ἐχθροὺς σου ὑποποδιον τῶν ποδων σου.”  
the enemies of thee a footstool of the feet of thee.”  
<sup>44</sup> Δαυιδ οὖν κυριον αὐτον καλεῖ, καὶ πῶς υἱος  
David therefore a lord him calls, and how ason  
αὐτου ἐστιν; <sup>45</sup> Ἀκουντος δὲ παντος τοῦ λαου,  
of him he is? Hearing and all of the people,  
εἶπε τοῖς μαθηταῖς αὐτου· <sup>46</sup> Προσεχετε ἀπο  
he said to the disciples of himself; Beware of  
τῶν γραμματεων, τῶν θελοντων περιπατεῖν ἐν  
the scribes, those wishing to walk in  
στολαῖς, καὶ φιλονυκτων ἀσπασμους ἐν ταῖς  
robes, and loving salutations in the  
αγοραῖς, καὶ πρωτοκαθεδρίας ἐν αἰς συναγωγαῖς,  
markets, and first seats in the synagogues,  
καὶ πρωτοκλισίας ἐν τοῖς δεῖπνοις· <sup>47</sup> οἱ κατεσ-  
and first places in the feasts; they de-  
θιουσι τὰς οἰκίας τῶν χηρων, καὶ προφασει  
your the houses of the widows, and for a show  
μακρὰ προσευχονται· οὗτοι ληφονται περισσο-  
long they pray; these will receive greater  
τερον κριμα.  
judgment.

ΚΕΦ. κα'. 21.

<sup>1</sup> Ἀναβλεψας δὲ εἶδε τοὺς βαλλοντας τὰ δῶρα  
Looking and he saw those casting the gifts  
αὐτῶν εἰς τὸ γαζοφυλακιον πλουσιος. <sup>2</sup> Εἶδε  
of them into the treasury rich ones. He saw  
δὲ \* [καὶ] τινὰ χηρὰν πενιχρὰν βαλλουσαν ἐκεῖ  
and [also] a certain widow poor casting there  
δύο λεπτά· <sup>3</sup> καὶ εἶπεν· Ἀληθῶς λεγῶ ὑμῖν, ὅτι  
two lepta; and he said: Truly I say to you, that  
ἡ χηρὰ ἢ πτωχὴ αὕτη πλεον παντῶν ἐβαλεν.  
the widow that poor this more of all has cast.  
<sup>4</sup> Ἀπαντες γὰρ οὗτοι ἐκ τοῦ περισσένοντος  
All for they out of the abundance  
αὐτοῖς ἐβαλον εἰς τὰ δῶρα \* [τοῦ θεοῦ] αὕτη δὲ  
of them cast into the gifts [of the God;] she but  
ἐκ τοῦ ὑστερηματος αὐτῆς ἅπαντα τὸν βίον,  
out of the want of herself all the living,  
ὃν εἶχεν, ἐβαλε. <sup>5</sup> Καὶ τινῶν λεγοντων περὶ  
which she said, she cast. And some speaking about  
τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθημασι  
the temple that with stones beautiful and offerings  
κεκοσμηται, εἶπε· <sup>6</sup> Ταῦτα ἃ θεωρεῖτε, ἐλευ-  
it was adorned, he said; These which you behold, will  
σονται ἡμέραι ἐν αἷς οὐκ ἀφετήσεται λίθος ἐπὶ  
come days in which not will be left a stone upon  
λίθῳ, ὃς οὐ καταλυθήσεται. <sup>7</sup> Ἐπηρωτησαν δὲ  
a stone, which not will be thrown down. They asked and

the MESSIAH is to be a Son of David?

<sup>42</sup> \* For David himself says in the Book of Psalms, † \* Jehovah said to my Lord, sit thou at my Right hand,

<sup>43</sup> 'till I put thine EN-EMIES underneath thy FEET.'

<sup>44</sup> David, therefore, calls him Lord, and how then is he \* His Son?

<sup>45</sup> † Then in the hearing of All the PEOPLE he said to \* the DISCIPLES,

<sup>46</sup> "Beware of THOSE SCRIBES who DESIRE to walk about in Long robes, and † love Salutations in the MARKETS, and the Principal seats in the SYNAGOGUES, and the Upper couch at FEASTS;

<sup>47</sup> † those PLUNDERING the FAMILIES of WIDOWS, and for a Show make long Prayers; these will receive a Heavier Judgment."

CHAPTER XXI.

<sup>1</sup> And looking up, † he saw the RICH CASTING their GIFTS into the TREASURY.

<sup>2</sup> And he saw a Certain poor Widow casting in there Two † Lepta.

<sup>3</sup> And he said, "I assure you, That this POOR WIDOW cast in more than all;

<sup>4</sup> for all these have cast among the GIFTS out of their SUPERFLUITY; but she, out of her POVERTY, cast in All the LIVING that she had.

<sup>5</sup> † And some speaking of the TEMPLE, That it was adorned with beautiful Stones and Offerings, he said,

<sup>6</sup> "As for these things which you behold, the Days will come, in which † there will not be \* left here a Stone upon a Stone, that will not be thrown down."

\* VATICAN MANUSCRIPT.—42. For David. 42. Lord. 44. His Son. 45. has DISCIPLES. 2. also—omit. 4. of God—omit. 6. left here.

† 2. In value about four mills, or nearly half a farthing.

† 42. Psa. cx. 1; Acts ii. 34. † 45. Matt xxiii. 1; Mark xii. 38. † 46. Luke xi. 43. † 47. Matt. xxiii. 14. † 1. Matt. xii. 41. † 5. Matt. xxiv. 1; Mark xii. 1. † 6. Luke xix. 44.

αὐτον, λεγοντες· Διδασκαλε, ποτε οὖν ταῦτα  
him, saying; O teacher, when then these  
ἔσται; καὶ τί το σημεῖον, ὅταν μελλῇ ταῦτα  
will be? and what the sign, when may be about these  
γινεσθαι; <sup>8</sup> Ὁ δὲ εἶπε· Βλεπετε, μὴ πλανηθῆτε.  
to be done? He but said; Look you, not you may be deceived.  
Πολλοὶ γὰρ ἔλευσονται ἐπὶ τῷ ὀνόματι μου,  
Many for will come in the name of me,  
λεγοντες· Ὅτι ἐγώ εἰμι, καὶ ὁ καιρὸς ἤγγικε.  
saying; That I am, and the season has approached.  
Μὴ \* [οὖν] παρευθῆτε ὀπίσω αὐτῶν. <sup>9</sup> Ὅταν δὲ  
Not [therefore] go you after them. When and  
ἀκουσῇτε πολέμους καὶ ἀκαταστασίας, μὴ πτο-  
you may hear of wars and commotions, not you may  
ῆθητε· δεῖ γὰρ ταῦτα γενεσθαι πρῶτον· ἀλλ'  
be terrified; must for these come to pass first; but  
οὐκ εὐθὺς τὸ τέλος. <sup>10</sup> Τότε ἐλέγεν αὐτοῖς·  
not immediately the end. Then he said to them;  
Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία  
Will rise a nation on a nation, and a kingdom  
ἐπὶ βασιλείαν· <sup>11</sup> σεισμοὶ τε μεγάλοι κατὰ το-  
on a kingdom; earthquakes and great in many  
πους, καὶ λιμοὶ, καὶ λοιμοὶ ἔσονται· φοβητέρα  
places, and famines, and pestilences will be; fearful sights  
τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται.  
also and signs from heaven great will be.  
<sup>12</sup> Πρὸ δὲ τούτων πάντων ἐπιβαλουσιν ἐφ' ὑμᾶς  
Before but this all they will lay on you  
τὰς χεῖρας αὐτῶν, καὶ διώξουσιν, παραδίδοντες  
the hands of them, and they will persecute, delivering up  
εἰς συναγωγὰς καὶ φυλάκας, ἀγομένους ἐπὶ  
to synagogues and prisons, dragging to  
βασιλεῖς καὶ ἡγεμόνας, ἐνεκὸν τοῦ ὀνόματος  
kings and governors, on account of the name  
μου. <sup>13</sup> Αποβήσεται δὲ ὑμῖν εἰς μαρτυρίον.  
of me. It will turn out and to you for a testimony.  
<sup>14</sup> Θεσθε οὖν εἰς τὰς καρδίας ὑμῶν, μὴ προ-  
Settle you therefore in the hearts of you, not to pre-  
λετᾶν ἀπολογηθῆναι. <sup>15</sup> Ἐγὼ γὰρ δώσω ὑμῖν  
meditate to make a defence. I for will give to you  
στόμα καὶ σοφίαν, ἥ οὐ δύνησονται ἀντεπεῖν ἢ  
a mouth and wisdom, which not will be able to gainsay or  
ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν. <sup>16</sup> Παρα-  
resist all the opponents to you. You will  
δοθῆσεσθε δὲ καὶ ὑπὸ γονεῶν, καὶ ἀδελφῶν,  
be delivered up and also by parents, and brothers,  
καὶ συγγενῶν, καὶ φίλων· καὶ θανατώσουσιν ἐξ  
and relatives, and friends; and they will put to death of  
ὑμῶν. <sup>17</sup> Καὶ ἐσεσθε μισούμενοι ὑπὸ πάντων  
you. And you will be being hated by all  
διὰ τὸ ὄνομα μου. <sup>18</sup> Καὶ θριξὲκ τῆς κεφαλῆς  
through the name of me. And a hair from the head

7 And they asked him, saying, "Teacher, when then will these things be?" and "What will be the sign when these things are about to be accomplished?"

8 And HE said, † "See that you be not deceived; for many will come in my NAME, saying, 'I am he, and the TIME draws near;'" go not after them.

9 And when you hear of Battles and Insurrections, be not alarmed; for these things must first occur; but the END comes not immediately."

10 † Then he said to them, "Nation will rise against Nation, and Kingdom against Kingdom;

11 \* and in various Places there will be great Earthquakes, and Famines, and Pestilences; there will be also Fearful sights and great Signs from Heaven.

12 † But before all these things they will lay their HANDS on you, and persecute you, delivering you up to Synagogues and † Prisons, dragging you before Kings and Governors on account of my NAME.

13 And it will turn out to you for a Testimony.

14 † Settle it in your HEARTS, therefore, not to premeditate on your defence;

15 for I will give you Eloquence and Wisdom, † which All your OPPONENTS will not be able to gainsay, or resist.

16 And you will be delivered up even by Parents, and Brothers, and Relatives, and Friends; and some of you they will put to death.

17 And you will be hated of all on account of my NAME;

18 But not a Hair of your HEAD will perish.

\* VATICAN MANUSCRIPT.—8. therefore—omit. and in various Places Famines, and.

11. there will be great Earthquakes,

† 8 Matt. xxiv. 4; Mark xiii. 5; Eph. v. 6; 2 Thess. ii. 3.

† 10. Matt. xxiv. 7

† 12. Mark xiii. 9.

† 12. Acts iv. 8; v. 18; xii. 4; xvi. 24; xxv. 23.

† 14. Matt.

x. 19; xiii. 11; xii. 11.

† 15. ~~omitted~~



ἡμῶν οὐ μὴ ἀποληται. <sup>19</sup> Ἐν τῇ ὑπομονῇ ὑμῶν  
of you not not will perish. In the patient endurance of you  
κετησασθε τὰς ψυχὰς ὑμῶν.  
preserve you the lives of you.

<sup>20</sup> Ὅταν δὲ ἴδητε κυκλουμένην ὑπο στρατοπέ-  
When and you may see surrounded by encampments  
δων τὴν Ἱερουσαλήμ, τότε γινώτε, ὅτι ἡγγικεν  
the Jerusalem, then you may know, that has come near  
ἡ ἐρημώσις αὐτῆς. <sup>21</sup> Τότε οἱ ἐν τῇ Ἰουδαίᾳ,  
the desolation of her. Then those in the Judea,

φευγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐ-  
let them flee to the mountains; and those in midst of  
τῆς, ἐκχωρεῖτωσαν· καὶ οἱ ἐν ταῖς χωραῖς, μὴ  
her let them go out; and those in the country places, not  
εἰσερχεσθῶσαν εἰς αὐτήν. <sup>22</sup> Ὅτι ἡμέραι ἐκδι-  
let them enter into her. For days of

κῆσεως αὐταὶ εἰσι, τοῦ πλησθῆναι πάντα τὰ  
vengeance these are, of the to be fulfilled all the things  
γεγραμμένα. <sup>23</sup> Οὐαὶ \* [δὲ] ταῖς ἐν γαστρὶ ἐχου-  
having been written. Woe [but] to the in womb hold-

σαις καὶ ταῖς θηλαζούσαις ἐν ἐκεῖναις ταῖς ἡμέ-  
ing and to the giving suck in those the days;  
ραις· ἐστὶ γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς,  
will be for distress great upon the land,

καὶ ὀργὴ τῷ λαῷ τούτῳ· <sup>24</sup> καὶ πεσούν-  
and wrath to the people this; and they will fall  
τοματι μάχαιρας, καὶ αἰχμαλωτισθῶσιν  
by edge of a sword, and they will be led captive

εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλήμ ἐστὶ  
into all the nations; and Jerusalem will be  
πατομένη ὑπὸ ἐθνῶν, ἀχρι πληρωθῶσι καιροὶ  
trodden down by Gentiles, till may be fulfilled seasons

ἐθνῶν. <sup>25</sup> Καὶ ἐστί σημεῖα ἐν ἡλίῳ καὶ σελήνῃ  
of Gentiles. And will be signs in sun and moon  
καὶ ἀστροῖς· καὶ ἐπὶ τῆς γῆς σύνοχη ἐθνῶν ἐν  
and stars: and on the earth anguish of nations in

ἀπορίᾳ ἡχους θαλάσσης καὶ σάλου· <sup>26</sup> ἀποψυ-  
perplexity of a roar of sea and of tossing: faint-  
χόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας  
ing men from fear and expectation

τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις  
of the things coming on the habitable: the for powers  
τῶν οὐρανῶν σαλευθήσονται. <sup>27</sup> Καὶ τότε ὁ ψόν-  
of the heavens will be shaken. And then they will

ταὶ τοῦ υἱοῦ τοῦ ἀνθρώπου ἐρχομένου ἐν νεφέλῃ,  
see the son of the man coming in a cloud,  
μετὰ δυνάμεως καὶ δόξης πολλῆς. <sup>28</sup> Ἀρχομένων  
with power and glory great. Beginning

δὲ τούτων γίνεσθαι, ἀναψύσατε καὶ ἐπάρατε  
and of these to occur, raise yourselves and lift up  
τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει ἡ ἀπολυτρωσίς  
the heads of you; because draws near the deliverance

ὑμῶν. <sup>29</sup> Καὶ εἶπε παραβολὴν αὐτοῖς· Ἰδετε τὴν  
of you. And he spoke a parable to them; See you the  
τυκὴν καὶ πάντα τὰ ξενδρά· <sup>30</sup> ὅταν προβαλῶσιν  
fig-tree and all the trees; when they shoot forth

19 By your PATIENT  
ENDURANCE preserve your  
LIVES.

20 † And when you see  
JERUSALEM surrounded by  
Encampments, then know  
That its DESOLATION has  
approached.

21 Then let THOSE who  
are in JUDEA, flee to the  
MOUNTAINS; let THOSE  
who are in the city, depart  
out; and let not THOSE  
who are in the COUNTRY  
PLACES enter it.

22 For these are Days of  
Vengeance, † that All the  
THINGS WRITTEN may be  
ACCOMPLISHED.

23 † But alas for the  
PREGNANT and NURSING  
WOMEN in Those DAYS!  
for there will be great Dis-  
tress on the LAND, and  
Wrath against this PEOPLE.

24 And they will fall by  
the Edge of the Sword, and  
be led captive into All the  
NATIONS; and Jerusalem  
will be trodden down by  
Gentiles, † till \* the Times  
of Gentiles may be accom-  
plished.

25 † And there will be  
Signs in the Sun and Moon  
and Stars; and on the  
EARTH Anguish of Nations  
in Perplexity; \* Roarings  
of the Sea and Waves;

26 Men fainting from  
Fear and Apprehension of  
the THINGS COMING ON  
the HABITABLE; † for the  
POWERS of the HEAVENS  
will be shaken.

27 And then they will  
see the SON OF MAN † com-  
ing in a Cloud with Power  
and great Glory.

28 When these things are  
beginning to occur, raise  
yourselves, and lift up your  
HEADS; for your DELIV-  
ERANCE is drawing near.

29 And he spoke a Par-  
able to them;—"Behold  
the FIG-TREE, and All the  
TREES.

30 When they now put

\* VATICAN MANUSCRIPT.—23. But—omit.  
the Times shall be those of the Gentiles. And

24. when they should be fulfilled; and  
25. Roarings of the Sea.

† 29. Matt. xxiv. 14; Mark xiii. 14.  
xii. 7; Rom. xi. 25.

† 23. Dan. ix. 20; Zech. xi. 1.  
† 25. Matt. xxiv. 29; Mark xiii. 24; 2 Pet. iii. 10, 12.

† 24. Dan.  
† 26. Matt.

† 27. Matt. xxiv. 30; Rev. i. 7.

ἡδη, βλέποντες, ἀφ' ἑαυτῶν γινώσκετε, ὅτι  
 now, beholding, from of yourselves you know, that  
 ἡδη ἐγγὺς τὸ θερὸς ἐστίν. <sup>31</sup> Οὕτω καὶ ὑμεῖς,  
 now near the summer is, So also you,  
 ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε, ὅτι  
 when you may see these occurring, know you, that  
 ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ θεοῦ. <sup>32</sup> Ἀμὲν λέγω  
 near is the kingdom of the God. Indeed I say  
 ὑμῖν, ὅτι οὐ μὴ παρελθῇ ἡ γενεὰ αὕτη, ἕως  
 to you, that not not may pass away the generation this, till  
 ἀν πάντα γενηται. <sup>33</sup> Ὁ οὐρανὸς καὶ ἡ γῆ  
 all may be done. The heaven and the earth  
 παρελευσονται· οἱ δὲ λόγοι μου οὐ μὴ παρελ-  
 shall pass away; the but words of me not not may pass  
 θωσι. <sup>34</sup> Προσεχετε δὲ ἑαυτοῖς, μὴποτε βαρην-  
 away. Take heed but to yourselves, lest should be  
 θωσιν ὑμῶν αἱ καρδιαὶ ἐν κραιπαλῇ, καὶ μεθρ,  
 burdened of you the hearts with surfeiting, and drunkenness,  
 καὶ μεριμναῖς βιωτικαῖς· καὶ αἰφνιδίως ἐφ' ὑμᾶς  
 and anxieties of life; and suddenly on you  
 ἐπιστῇ ἡ ἡμέρα ἐκείνη. <sup>35</sup> Ὡς παγὶς γὰρ ἐπε-  
 may come the day that. As snare for it will  
 λευσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ προ-  
 some on all those dwelling on face  
 πωπον πάσης τῆς γῆς. <sup>36</sup> Ἀγρυπνεῖτε οὖν ἐν  
 of all of the earth. Watch you then in  
 παντὶ καιρῷ, δεόμενοι, ἵνα καταξιώθητε ἐκ-  
 every season, praying, that you may be accounted worthy to  
 φύγειν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι,  
 escape these all the things being about to occur,  
 καὶ σταθῆναι ἐμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.  
 and to stand in presence of the son of the man.  
<sup>37</sup> Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδασκῶν·  
 He was and the days in the temple teaching;  
 τὰς δὲ νύκτας ἐξερχόμενος ἡλιζέτο εἰς τὸ  
 the and nights going out he lodged in the  
 ὄρος τὸ καλούμενον ἐλαιῶν. <sup>38</sup> Καὶ πᾶς ὁ  
 mountain that being called of olive-trees. And all the  
 λαὸς ὠρθρίζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν  
 people came early to him in the temple to hear  
 αὐτοῦ. ΚΕΦ. κβ'. 22. <sup>1</sup> Ἠγγίκε δὲ ἡ ἑορτὴ  
 him. Drew near now the feast  
 τῶν ἀζύμων, ἡ λεγομένη πασχα· <sup>2</sup> καὶ ἐζητοῦν  
 of the unleavened cakes, that being called passover; and sought  
 οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ πῶς ἀνελῶσιν  
 the high-priests and the scribes, the how they might kill  
 αὐτόν· ἐφοβούντο γὰρ τὸν λαόν. <sup>3</sup> Εἰσηλθε δὲ  
 him; they feared for the people. Entered and  
 σατανας \* εἰς Ἰουδαν τὸν ἐπικαλούμενον Ἰσκαριώ·  
 adversary into Judas that being surnamed Iscariot  
 τὴν, ὅντα ἐκ τοῦ ἀριθμοῦ τῶν δωδεκά. <sup>4</sup> Καὶ  
 being of the number of the twelve. And

forth, observing it, you know of yourselves That the SUMMER already is near.

<sup>31</sup> Thus, also, when you see these events occurring, know That the KINGDOM of GOD is near.

<sup>32</sup> Indeed I say to you, This GENERATION will not pass away, till all be accomplished.

<sup>33</sup> The HEAVEN and the EARTH will fail; but my WORDS cannot fail.

<sup>34</sup> But † take heed to yourselves, lest Your HEARTS be oppressed by Gluttony, and Drunkenness, and Anxieties of life, and that DAY should come unexpectedly upon you.

<sup>35</sup> For it will come, like a Snare, on All THOSE DWELLING on the Face of the Whole LAND.

<sup>36</sup> †\* Be you watchful, therefore, at all times, praying that you may be regarded worthy to escape All these THINGS BEING ABOUT to occur, and to stand before the SON of MAN."

<sup>37</sup> Now he was teaching † during the DAYS in the TEMPLE, and going out he lodged at NIGHTS in THAT MOUNTAIN which is called the Mount of Olives.

<sup>38</sup> And All the PEOPLE came early to him in the TEMPLE to hear him.

#### CHAPTER XXII.

<sup>1</sup> Now † THAT FEAST of UNLEAVENED BREAD, which is CALLED the Pass-over, was drawing near.

<sup>2</sup> And the HIGH-PRIESTS and SCRIBES sought HOW they might kill him; for they feared the PEOPLE.

<sup>3</sup> † And the Adversary entered \* into THAT Judas, CALLED Iscariot, who was of the NUMBER of the TWELVE.

\* VATICAN MANUSCRIPT.—36. But watch you, and pray always, that you may prevail to escape. † 3. into THAT Judas, called Iscariot.

† 34. Rom. xiii. 13; 1 Thess. v. 6; 1 Pet. iv. 7. xii. 33. † 37. John viii. 1, 2; Luke xxi. 30. † 3. Matt. xxvi. 14; Matt. xiv. 10; John xiii. 2, 27.

† 36. Matt. xxiv. 42; xxv. 13; Mark † 1. Matt. xxvi. 2; Mark xiv. 1.

ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς  
going he talked with the high-priests and the  
στρατηγοῖς, τοὺς πῶς αὐτὸν παραδῶ αὐτοῖς.  
officers, the how him he might deliver up to them.

⁵ Καὶ ἐχαρήσαν· καὶ συνέθεντο αὐτῷ ἀργυρίον  
And they were glad, and agreed to him silver  
δουναί. ⁶ Καὶ ἐξωμολόγησε· καὶ ἐζητεῖ ευκαι-  
to give. And he consented; and he sought oppor-  
ριαν τοῦ παραδουναί αὐτὸν αὐτοῖς ἀπὲρ ὄχλου.  
tunity of the to deliver up him to them without of a crowd.

⁷ Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ  
Came and the day of the unleavened cakes, in which  
ἐδεῖ θύεσθαι τὸ πάσχα. ⁸ καὶ ἀπεστείλε  
it is necessary to sacrifice the paschal lamb; and he sent

Πέτρον καὶ Ἰωάννην, εἰπὼν· Πορευθέντες ἑτοι-  
Peter and John, saying; Going pre-

μασατέ ἡμῖν τὸ πάσχα, ἵνα φαγῶμεν. ⁹ Οἱ δὲ  
pare you for us the passover, that we may eat. They and

εἶπον αὐτῷ· Που θέλεις αὐτομασῶμεν; ¹⁰ Ὁ δὲ  
said to him; Where wilt thou we make ready? He and

εἶπεν αὐτοῖς· Ἰδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν  
said to them; Lo, having entered of you into the

πολιν, συναντήσῃ ὑμῖν ἀνθρώπος κεραμίου  
city, will meet you a man a pitcher

ὕδατος βασταζών· ἀκολουθήσατε αὐτῷ εἰς τὴν  
of water carrying; follow you him into the

οἰκίαν, οὗ εἰσπορεύεται· καὶ εἰρεῖτε τῷ οἰκο-  
house, where he enters; and say you to the house

δεσποτῇ τῆς οἰκίας. ¹¹ Λέγει σοὶ ὁ διδασκαλός·  
master of the house: Says to thee the teacher:

Που ἐστὶ τὸ καταλύμα, ὅπου τὸ πάσχα μετὰ  
Where is the guest-chamber, where the passover with

τῶν μαθητῶν μου φαγῶ; ¹² Κακεῖνος ὑμῖν δείξει  
the disciples of me I may eat? And he to you will show

ἀναγίον μεγά εστρωμένον· ἐκεῖ ἑτοιμασατέ.  
an upper room large having been furnished; there prepare you.

¹³ Ἀπελθόντες δὲ εὗρον καθὼς εἰρηκεν αὐτοῖς·  
Having gone and they found even as he had said to them:

καὶ ἡτοιμασαν τὸ πάσχα.  
and they prepared the passover.

ⁱ Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ  
And when came the hour, he reclined, and the

δώδεκα ἀποστολοὶ σὺν αὐτῷ. ¹⁵ Καὶ εἶπε πρὸς  
twelve apostles with him. And he said to

αὐτοὺς· Ἐπιθυμία ἐπεθυμήσα τούτο τὸ πάσχα  
them: With desire I have desired this the passover

φαγεῖν μεθ' ὑμῶν, πρὸ τοῦ με παθεῖν. ¹⁶ Λέγω  
to eat with you, before the me to suffer. I say

γὰρ ὑμῖν, ὅτι \* [οὐκετι] οὐ μὴ φαγῶ ἐξ αὐτοῦ,  
for to you, that [no more] not not I may eat of it,

ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.  
till it may be fulfilled in the kingdom of the God.

¹⁷ Καὶ δεξαμένος ποτηρίον, εὐχαριστήσας εἶπε·  
And having taken a cup, having given thanks he said:

4 And he went and talked with the HIGH-PRIESTS and OFFICERS, how he might deliver him up to them.

5 And they were glad, and agreed to give him Money.

6 And he consented, and sought a Convenient time to DELIVER him up to them in the absence of the Crowd.

7 † Now the DAY of UN-LEAVENED BREAD came, on which it was necessary to sacrifice the PASCHAL LAMB.

8 And he sent Peter and John, saying, "Go, and prepare the PASSOVER for us, that we may eat."

9 And THEY said to him, "Where dost thou wish that we \* prepare for thee to eat the PASSOVER?"

10 And HE said to them, "Behold, as you enter the city, a Man carrying a Pitcher of Water will meet you; follow him into the HOUSE where he enters.

11 And you shall say to the MASTER of the HOUSE, 'The TEACHER says to thee, Where is the GUEST-CHAMBER, where I may eat the PASSOVER with my DISCIPLES?'

12 And he will show you a large Upper-room furnished ready; there pre-  
pare."

13 And they went, and found all even as he had said to them; and they prepared the PASSOVER.

14 † And when the HOUR came, he reclined, and \* the APOSTLES with him.

15 And he said to them, "I have earnestly desired to eat THIS PASSOVER with you before I SUFFER;

16 for I say to you, I will not eat \* of it, till it shall be fulfilled in the KINGDOM of God."

17 And taking a Cup, having given thanks, he

\* VATICAN MANUSCRIPT.—9. prepare for thee to eat the PASSOVER. 14. the APOSTLES with him. 16. no more—omit. 16. the same, till.

† 7 Matt. xxvi. 17; Mark xiv. 12.

† 14. Matt. xxvi. 20; Mark xiv. 17.

Λαβετε τούτο, και διαμερισατε έαυτοις. <sup>18</sup> Λεγω  
Take you this, and divide you among yourselves. I say  
γάρ υμιν, ότι ου μη πιω απο του γεννηματος  
for to you, that not not I may drink of the product  
της αμπελου, έως ότου ή βασιλεια του θεου  
of the vine, till the kingdom of the God  
ελθη. <sup>19</sup> Και λαβων αρτον, ευχαριστησας  
may come. And having taken aloaf, having given thanks  
εκλασε, και εδωκεν αυτοις, λεγων· Τούτο εστι  
he broke, and gave to them, saying: This is  
το σωμα μου, το υπερ υμων διδομενον· τούτο  
the body of me, that in behalf of you being given: this  
ποιειτε εις την εμην αναμνησιν. <sup>20</sup> Ωσαυτως  
do you in the my remembrance. In like manner  
και το ποτηριον, μετα το δειπησαι, λεγων·  
also the cup, after the supper, saying:  
Τούτο το ποτηριον, ή καινη διαθηκη εν τω  
This the cup, the new covenant in the  
αίματι μου, το υπερ υμων εκχυνομενον. <sup>21</sup> Πλην  
blood of me, that in behalf of you being poured out. But  
ιδου, ή χειρ του παραδιδοντες με μετ' εμου επι  
to, the hand of the delivering up me with mine on  
της τραπεζης. <sup>22</sup> Και ο μεν υιος του ανθρωπου  
the table. And the indeed son of the man  
πορευεται κατα το ωρισμενον· πλην ουαι  
goes away according to that having been appointed; but woe  
τω ανθρωπω εκεινω, δι' ου παραδιδοται.  
to the man that, through whom he is delivered up.  
<sup>23</sup> Και αυτοι ηρξαντο συζητειν προς έαυτους, το,  
And they began to inquire among themselves, the,  
τις αρα ειη εξ αυτων ο τούτο μελλων πρασ-  
which then it could be of them the this being about to  
σειν.  
do.  
<sup>24</sup> Εγενετο δε και φιλονεικια εν αυτοις,  
There had been and also a strife among them,  
το, τις αυτων δοκει ειναι μειζων. <sup>25</sup> Ο δε  
he, which of them thinks to be greater. He but  
ειπεν αυτοις· Οί βασιλεις των εθνων κυριευου-  
said to them; The kings of the nations exercise lordship  
σιν αυτων· και οι εξουσιαζοντες αυτων, ευερ-  
over them; and those having authority of them, bene-  
γεται καλουνται. <sup>26</sup> Υμεις δε ουχ ούτως· αλλ'  
factors are called. You but not so; but  
ο μειζων εν υμιν, γενεσθω ως ο νεωτερος· και  
the greater among you, let him become as the younger; and  
ο ηγουμενος, ως ο διακωνων. <sup>27</sup> Τis γαρ μει-  
the governor, as he serving. Which for greater?  
ζων· ο ανακειμενος, ή ο διακωνων, ουχι ο  
he reclining, or he serving? not he  
ανακειμενος; εγω δε ειμι εν μεσφ υμων ως ο  
reclining? I but am in midst of you as he

said, "Take this, and di-  
vide it among yourselves;

18 for † I say to you, I  
will not drink \*from  
HENCEFORTH of the PRO-  
DUCT of the VINE, till the  
KINGDOM of GOD shall  
come."

19 ‡ And taking a Loaf,  
and having given thanks,  
he broke it, and gave to  
them, saying, "This is  
THAT BODY of mine which  
is GIVEN for you; do this  
in MY Remembrance."

20 In like manner also  
the CUP, after the SUPPER,  
saying, "This CUP is the  
NEW Covenant in my  
BLOOD, THAT in your be-  
half being POURED out.

21 ‡ But, behold, the  
HAND of HIM who DELIV-  
ERS me up is with mine on  
the TABLE.

22 \* For indeed the SON  
of MAN is going away, ac-  
cording to THAT which has  
been APPOINTED; but Woe  
to that MAN by whom he  
is delivered up!"

23 And they began to  
inquire among themselves,  
WHICH of them it could be  
who was about to do this.

24 ‡ And there was also  
a Contention among them,  
WHICH of them should be  
thought the greatest.

25 ‡ And HE said to  
them, "The KINGS of the  
NATIONS exercised dominion  
over them; and THOSE  
HAVING AUTHORITY over  
them are styled † Bene-  
factors.

26 But you must not be  
so; but let the GREATEST  
among you become as the  
LEAST, and the GOVERNOR  
as HE who SERVES

27 For who is greater,  
HE who RECLINES, or HE  
who SERVES? Is not HE  
who RECLINES? but ‡ I am  
among you as HE who  
SERVES.

\* VATICAN MANUSCRIPT.—18. from HENCEFORTH.

22. for indeed.

† 25. *Euergetes*, Benefactors, was a name borne by several kings in Egypt and Syria, and had become proverbial for a tyrant.—*Sharpe*.

1 18. Matt. xxvi. 29. Mark xiv. 25. † 19. 1 Cor. xi. 24. † 21. Psa. xli. 9;  
Matt. xxvi. 21, 23. Mark xiv. 22, 24. † 22. Mark ix. 34; Luke ix. 46.  
† 23. Matt. xx. 25; Mark xiv. 22.

διακονων. 28 Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκοτες  
serving. You but are those having continued  
μετ' ἐμου ἐν τοῖς πειρασμοῖς μου. 29 Καὶ ἔγω  
with me in the trials of me. And I  
διατιθεμαι ὑμῖν, καθὼς διεθετο μοι ὁ πατήρ  
covenant for you, even as has covenanted for me the father  
μου βασιλείαν, 30 ἵνα ἐσθίητε καὶ πινῆτε ἐπὶ  
of me a kingdom, that you may eat and you may drink at  
τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου· καὶ  
the table of me in the kingdom of me· and  
καθισέσθε ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα  
you may sit on thrones, judging the twelve  
φυλάς του Ἰσραὴλ.  
tribes of the Israel.

31 \* [Εἶπε δὲ ὁ κυριος·] Σίμων, Σίμων, ἰδοὺ,  
[Said and the lord·] Simon, Simon, lo,  
ὁ σατανᾶς ἐξήγησατο ὑμᾶς, τὸν σινιασαι ὡς  
the adversary has asked for you, the to sift as  
τον σιτον. 32 Ἐγὼ δὲ ἐδεήθην περὶ σου, ἵνα μὴ  
the wheat. I but prayed for thee, that not  
ἐκλείπῃ ἡ πίστις σου. Καὶ σὺ ποτε ἐπιστρέ-  
may fail the faith of thee. And thou when having been  
ψας, στηριξὼν τοὺς ἀδελφούς σου. 33 Ὁ δὲ  
turned, strengthen the brethren of thee He and  
εἶπεν αὐτῷ· Κυριε, μετὰ σου ἑτοιμος εἰμι καὶ  
said to him· O lord, with thee ready I am both  
εἰς φυλακὴν καὶ εἰς θάνατον πορευέσθαι. 34 Ὁ  
to prison and to death to go. He  
δὲ εἶπε· Λέγω σοι, Πέτρε, οὐ μὴ φωνῇσει  
but said· I say to thee, O Peter, not not will crow

σημερον ἀλεκτωρ, πρὶν ἢ τρίς ἀπαρνησῇ με  
to-day a cock, before thrice thou wilt deny not  
εἶδεναι με. 35 Καὶ εἶπεν αὐτοῖς· Ὅτε ἀπεσ-  
to have known me. And he said to them· When I

τείλα ὑμᾶς ἀτερ βαλαντίου, καὶ πήρας, καὶ  
sent you without a purse, and a bag, and  
ὑποδημάτων, μὴ τίνος ὑστερήσατε; Οἱ δὲ εἶπον·  
shoes, not anything wanted you? They and said;  
Οὐδενός. 36 Εἶπεν οὖν αὐτοῖς· Ἀλλὰ νῦν, ὁ  
Nothing. He said then to them; But now, he  
ἐχὼν βαλάντιον, ἀρατῶ, ὁμοίως καὶ πήραν·  
having a purse, let him take, in like manner and a bag;  
καὶ ὁ μὴ ἐχὼν, πωλήσάτω τὸ ἱμάτιον αὐτοῦ, καὶ  
and he not having, let him sell the mantle of himself, and  
ἀγοράσάτω μαχαίραν. 37 Λέγω γὰρ ὑμῖν, ὅτι  
let him buy a sword. I say for to you, that

\* [ἐτι] τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν  
[yet] this the having been written must to be finished in  
ἐμοί, το· "Καὶ μετὰ ἀνομῶν ἐλογισθῇ." Καὶ  
me, that; "And with law-breakers he was counted." Also  
γὰρ τὰ περὶ ἐμου τέλος ἐχει. 38 Οἱ δὲ εἶπον·  
for the things about me an end has. They but said:  
Κυριε, ἰδοὺ, μαχαίραι ὧδε δύο. Ὁ δὲ εἶπεν  
O lord, lo, swords here two. He and said  
αὐτοῖς· Ἰκανὸν ἐστί.  
to them: Enough it is.

28 And you are THEY who have CONTINUED with me in my TRIALS.

29 And I covenant for you, even as my FATHER has covenanted for me, † a Kingdom,

30 that you may eat and drink at my TABLE in my KINGDOM, ‡ and sit on Thrones, Judging the TWELVE Tribes of ISRAEL.

31 Simon, Simon, behold, the ADVERSARY has asked for you, that he may SIFT you like WHEAT;

32 but I have prayed for thee, that thy FAITH may not fail, and when thou hast turned, strengthen thy BRETHREN."

33 And HE said to him, "Master, I am ready to go with thee both to Prison and to Death."

34 † And HE said, "I tell thee, Peter, a Cock will not crow To-day, \* till thou shalt thrice deny that thou knowest me."

35 And he said to them † "When I sent you out without a Purse, and Bag and Sandals, did you want any thing?" And THEY said, "Nothing."

36 \* And he said to them, "But now, HE who HAS a Purse, let him take it, and in like manner, a Bag; and HE who HAS no Sword, let him sell his MANTLE, and buy one.

37 For I tell you, THAT which has been WRITTEN must be fully accomplished in me, ‡ AND HE WAS NUMBERED WITH 'LAW-BREAKERS;' for also the THINGS concerning me have an end."

38 And THEY said, "Master, Behold, here are two Swords." And HE said to them, "It is sufficient."

\* VATICAN MANUSCRIPT.—31. And the Lord said—omit.  
30. And he said. 37. yet—omit.

34. till thou shalt.

† 20. Matt. xxiv. 47; Luke xii. 32; 2 Cor. i. 7; 2 Tim. ii. 12; Rev. ii. 26, 27. † 30. Matt. xix. 28; 1 Cor. vi. 2; Rev. iii. 21.  
‡ 34. Matt. xxvi. 34; Mark xiv. 30; John xiii. 38.  
‡ 35. Matt. x. 9; Luke ix. 3; x. 4. ‡ 37. Isa. liii. 12; Mark xv. 28.

<sup>39</sup> Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς  
And going out he went according to the custom to  
τὸ ὄρος τῶν ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ  
the mountain of the olive-trees: followed and him  
καὶ οἱ μαθηταὶ αὐτοῦ. <sup>40</sup> Γενομένου δὲ ἐπὶ τοῦ  
also the disciples of him. Having come and to the  
τοποῦ, εἶπεν αὐτοῖς· Προσευχέσθε μὴ εἰσελθεῖν  
place, he said to them: Pray you not to enter  
εἰς πειρασμόν. <sup>41</sup> Καὶ αὗτος ἀπεσπασθὲν ἀπ'  
into temptation. And he was withdrawn from  
αὐτῶν ὥστε λίθου βολὴν, καὶ θείσας τὰ γόνατα  
them about of a stone throw, and having placed the knees  
προσηύχετο, λέγων· <sup>42</sup> Πάτερ, εἰ βούλει παρε-  
he prayed, saying: O father, if thou art willing to take  
νεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· πλην μὴ  
away the cup this from me: but not  
τὸ θέλημα μου, ἀλλὰ τὸ σὸν γενέσθω. <sup>43\*</sup> [Ὁφθῇ  
the will of me, but the thine be done. [Appeared  
δὲ αὐτῷ ἀγγέλους ἀπ' οὐρανοῦ, ἐνισχυῶν αὐτόν.  
and to him a messenger from heaven, strengthening him.  
<sup>44</sup> Καὶ γενομένου ἐν ἀγωνίᾳ, ἐκτενεστέρον  
And being in agony, very earnestly  
προσηύχετο. Ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὥστε  
he prayed. Was and the sweat of him like  
θρομβοὶ αἱμάτων καταβαίνοντες ἐπὶ τὴν γῆν.]  
clots of blood falling down to the ground.]  
<sup>45</sup> Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς  
And having stood up from the prayer, coming to  
τοὺς μαθητάς, εὗρεν αὐτοὺς κοιμωμένους ἀπὸ  
the disciples, he found them sleeping from  
τῆς λυγῆς· καὶ εἶπεν αὐτοῖς· <sup>46</sup> Τί καθευδετέ;  
the grief: and he said to them: Why sleep you?  
ἀναστάντες προσευχεσθε, ἵνα μὴ εἰσελθῆτε εἰς  
having stood up pray you, that not you may enter into  
πειρασμόν.  
temptation.

<sup>47</sup> Ἐτι \* [δὲ] αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος,  
While [and] of him speaking, lo a crowd,  
καὶ ὁ λεγόμενος Ἰουδᾶς, εἰς τῶν δωδεκά, προη-  
and he being called Judas, one of the twelve, went  
χετό αὐτοὺς, καὶ ἤγγισε τῷ Ἰησοῦ φιλησά-  
before them, and drew near to the Jesus to kiss  
αὐτόν. <sup>48</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἰουδᾶ,  
him. The but Jesus said to him; Judas,  
φιληματί τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;  
with a kiss the son of the man betrayest thou?  
<sup>49</sup> Ἰδόντες δὲ οἱ περὶ αὐτόν τὸ ἐσομένον, εἶπον  
Seeing and those about him the was going to be, said  
\*[αὐτῷ·] Κυρίε, εἰ παταξομεν ἐν μαχαίρᾳ;  
to him;] O lord, if shall we strike with a sword?

<sup>39</sup> † And going out, he went according to his custom to the MOUNT of OLIVES; and his DISCIPLES also followed him.

<sup>40</sup> And having arrived at the PLACE, he said to them, "Pray that you may not enter into Trial."

<sup>41</sup> And he retired from them about a stone's throw, and kneeling down, he prayed, saying,

<sup>42</sup> "Father, if thou art willing, take away \*This Cup from me; yet not my WILL, but THINE be done."

<sup>43</sup> † [And there appeared to him an Angel from Heaven, strengthening him.

<sup>44</sup> And being in Agony, he prayed very earnestly; and his SWEAT was like Clots of Blood falling down to the GROUND.]

<sup>45</sup> And rising from PRAYER, and coming to the DISCIPLES, he found them sleeping from GRIEF,

<sup>46</sup> and said to them, "Why do you sleep? Arise, and pray that you may not enter into Trial."

<sup>47</sup> And while he was yet speaking, † behold a Crowd, and HE who was CALLED Judas, one of the TWELVE, preceded them, and drew near to JESUS to kiss him.

<sup>48</sup> But \* Jesus said to him, "Judas, dost thou betray the SON of MAN with a Kiss?"

<sup>49</sup> And THOSE about him perceiving WHAT was about TRANSPIRING, said, "Master, shall we strike with the Sword?"

\* VATICAN MANUSCRIPT.—42. This Cup.  
43. Jesus. 49. to him—omit.

43, 44.—omit.

47. And—omit.

† 43. There is no mention of this circumstance in any of the other Evangelists: and it is worthy of remark, that among many of the ancients, the authenticity of these two verses, the 43rd and 44th, has been doubted, and in consequence, they are omitted in several MSS., and in some Versions and Fathers. The Codex Alexandrinus, and the Codex Vaticanus, the two oldest MSS. in the world, omit both verses; in some very ancient MSS. they stand with an asterisk before them, as a mark of dubiousness; and they are both wanting in the Coptic fragments published by Dr. Ford. They are however extant in such a vast number of MSS., Versions and Fathers, as to leave no doubt with most critics, of their authenticity.—Clarke. Griesbach notes them as wanting in some authorities, but thinks that they ought not to be omitted.

† 39. Matt. xxvi. 38; Mark xiv. 32; John xviii. 1.  
43; John xviii. 3.

‡ 47. Matt. xxvi. 47; Matt. xiv.

<sup>49</sup> Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δούλον τοῦ  
And struck one a certain of them the slave of the  
ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τοὺς τοὺς δεξιὸν.  
high-priest, and cut off of him the ear the right.

<sup>51</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ἐὰν ἕως  
Answering and the Jesus said; Let you be till  
τούτου. Καὶ ἅψαμενος τοῦ ὠτιοῦ αὐτοῦ, ἰάσατο  
this. And touching the ear of him, he healed  
αὐτόν. <sup>52</sup> Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενο-  
him. Said and the Jesus to those having

μενοὺς ἐπ' αὐτὸν ἀρχιερεῖς, καὶ στρατηγούς τοῦ  
come on him high-priests, and officers of the  
ἱεροῦ, καὶ πρεσβυτέρους· Ὡς ἐπὶ ληστὴν ἐξελη-  
temple, and elders; As on a robber you have  
λυθατέ μετὰ μαχαιρῶν καὶ ξυλῶν. <sup>53</sup> καθ' ἡμέραν  
come out with swords and clubs; every day  
ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνετε  
being of me with you in the temple, not you did stretch out  
τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη ὑμῶν ἐστὶν ἡ  
the hands on me; but this of you it is the  
ώρα, καὶ ἡ ἐξουσία τοῦ σκοτοῦς.  
hour, and the authority of the darkness.

<sup>54</sup> Συλλαβόντες δὲ αὐτὸν ἠγάγον, καὶ εἰσηγά-  
Having seized and him they led, and brought  
γον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως. Ὁ δὲ  
him into the house of the high-priest. The but  
Πέτρος ἠκολούθει μακροθεν. <sup>55</sup> Ἀψάντων δὲ  
Peter followed at a distance. Having kindled and

πῦρ ἐν μεσῷ τῆς αὐλῆς, καὶ συγκαθίσαντων  
a fire in midst of the court, and having sat down  
αὐτῶν, ἐκαθῆτο ὁ Πέτρος ἐν μεσῷ αὐτῶν.  
of them, sat the Peter in midst of them.

<sup>56</sup> Ἰδούσα δὲ αὐτὸν παιδίσκη τις καθημένη πρὸς  
Seeing and him a maid-servant certain sitting by  
τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπε· Καὶ οὗτος  
the light, and looking steadily to him, she said: Also this  
συν αὐτῷ ἦν. <sup>57</sup> Ὁ δὲ ἠρνήσατο \* [αὐτόν,]  
with him was. He but denied [him,]

λεγων· Γυναί, οὐκ οἶδα αὐτόν. <sup>58</sup> Καὶ μετὰ  
saying; O woman, not I know him. And after

βραχύ ἕτερος ἰδὼν αὐτόν, εἶπε· Καὶ σὺ ἐξ  
a little another seeing him, said; Also thou of  
αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν· Ἄνθρωπε, οὐκ  
them art. The but Peter said: O man, not

εἰμι. <sup>59</sup> Καὶ διαστασης ὥσει ὥρας μίας, ἄλλος  
I am. And having intervened about hour one, another

τις δισχυοῖζέτο, λεγων· Ἐπ' ἀληθείας καὶ  
person confidently affirmed, saying: In truth also  
οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖος ἐστίν.  
this with him was: also for a Galilean he is.

<sup>60</sup> Εἶπε δὲ ὁ Πέτρος· Ἄνθρωπε, οὐκ οἶδα ὃ λε-  
Said but the Peter: O man, not I know what thou  
γεις. Καὶ παραχρημα, ἐτι λαλοῦντος αὐτοῦ,  
sayest. And immediately, while speaking of him,

50 And † one of them  
struck the SERVANT of the  
HIGH-PRIEST, and cut off  
His RIGHT EAR.

51 But \* Jesus, answering  
said, "Let this suffice."  
And he touched \* his EAR,  
and healed him.

52 † Then JESUS said to  
the HIGH-PRIESTS, and Offi-  
cers of the TEMPLE, and  
Elders, who were COMING  
against him, "As in pur-  
suit of a Robber, have you  
come with SWORDS and  
Clubs to take me?"

53 When I was with you  
every day in the TEMPLE,  
you did not stretch out  
your HANDS against me;  
† but this is Your HOUR,  
and the POWER of DARK-  
NESS."

54 Then having seized  
him, they led him away,  
and brought him to the  
HOUSE of the HIGH-PRIEST.  
† But PETER followed at a  
distance.

55 † And they having  
kindled a Fire in the Mids  
of the COURT, sat down  
together, and PETER sat  
down among them.

56 And a certain Maid-  
servant seeing him sitting  
by the LIGHT, and looking  
steadily at him, she said,  
"This man also was with  
him."

57 But HE denied, say-  
ing, "Woman, I do not  
know him."

58 † And after a little,  
another saw him and said,  
"Thou also art one of  
them." And PETER said,  
"Man, I am not."

59 And about an HOUR  
having intervened, another  
confidently affirmed, say-  
ing, "In Truth this man  
was also with him; for he  
is also a Galilean."

60 And PETER said,  
"Man, I know not what  
thou sayest." And im-  
mediately, while he was

\* VATICAN MANUSCRIPT.—51. Jesus.

51. the EAR.

57. him—omit.

† 50. Matt. xxvi. 51; Mark xiv. 47; John xviii. 10.

† 52. Matt. xxvi. 55; Mark xiv.

48. † 53. John xii. 27.

† 54. Matt. xxvi. 58; John xviii. 15.

† 55. Matt.

xxvi. 60; Mark xiv. 60; John xviii. 12, 13.

† 58. Matt. xxvi. 71; Mark xiv. 69; John

xviii. 25.

ἐφώνησεν ἀλεκτωρ. <sup>61</sup> Καὶ στραφεὶς ὁ κύριος  
crew a cock. And having turned the Lord  
 ἐνεβλέψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος  
looked to the Peter, and was reminded the Peter  
 τοῦ λόγου τοῦ κυρίου, ὥς εἶπεν αὐτῷ· Ὅτι πρὶν  
of the word of the Lord, as he said to him; That before  
 ἀλεκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς. <sup>62</sup> Καὶ  
a cock to crow, thou mayest deny me thrice. And  
 ἐξελθὼν ἐξω, ἐκλαυσεν πικρῶς. <sup>63</sup> Καὶ οἱ ἄνδρες  
going out, he wept bitterly. And the men  
 οἱ συνεχόντες τὸν Ἰησοῦν, ἐνεπαίζον αὐτῷ,  
those having in custody the Jesus, mocked him,  
 δερνόντες· <sup>64</sup> καὶ περικαλύψαντες αὐτὸν, \* [ἐτυπ-  
scourging; And having blindfolded him, [they  
 τόν αὐτοῦ τὸ πρόσωπον,] καὶ ἐπηρώτων αὐτόν,  
struck of him the face,] and they asked him,  
 λέγοντες· Προφητεύσον, τίς ἐστὶν ὁ παῖσας  
saying; Prophecy, who is he striking  
 σε; <sup>65</sup> Καὶ ἕτερα πολλὰ βλασφημοῦντες ἐλέγον  
thee? And other many blaspheming they spoke  
 εἰς αὐτόν.  
against him.

<sup>66</sup> Καὶ ὥς ἐγένετο ἡμέρα, συνηχθῆ το πρεσ-  
And as it became day, were assembled the elder-  
 βυτεριον τοῦ λαοῦ, ἀρχιερεὶς τε καὶ γραμ-  
ship of the people, high-priests and and scribes,  
 μαρτίαι, καὶ ἀνῆγαγον αὐτόν εἰς τὸ συνέδριον  
and brought him into the sanhedrim  
 ἐαυτῶν, <sup>67</sup> λέγοντες· Εἰ σὺ εἶ ὁ Χριστός, εἰπε  
of themselves, saying; If thou art the Anointed, tell  
 ἡμῖν. Εἶπε δὲ αὐτοῖς· Ἐὰν ὑμῖν εἰπῶ, οὐ μὴ  
us. He said and to them; If to you I tell, not not  
 πιστευσήτε· <sup>68</sup> εἰ δὲ \* [καὶ] ἐρωτήσω, οὐ μὴ  
you will believe; if but [also] I ask, not not  
 ἀποκριθῆτε \* [μοι, ἢ ἀπολύσῃτε.] <sup>69</sup> Ἀπο τοῦ  
you would answer [me, or would loose.] From of the  
 νῦν ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καθημένος ἐκ  
now shall be the son of the man sitting at  
 δεξιῶν τῆς δυνάμεως τοῦ θεοῦ. <sup>70</sup> Εἶπον δὲ  
right hand of the power of the God. Said and  
 πάντες· Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; Ὁ δὲ πρὸς  
all; Thou then art the son of the God? He and to  
 αὐτοὺς ἐφῆ· Ὑμεῖς λέγετε· ὅτι ἐγὼ εἰμι.  
them said; You say; that I am.  
<sup>71</sup> Οἱ δὲ εἶπον· Τί ἐτι χρεῖαν ἔχομεν μαρτυρίας;  
They and said; What further need have we of testimony?  
 ἑαυτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος  
Ourself for we have heard from the mouth  
 αὐτοῦ. ΚΕΦ. κγ'. 23. <sup>1</sup> Καὶ ἀνέστη ἅπαν  
of him, And having stood up whole  
 τὸ πλῆθος αὐτῶν, ἠγάγον αὐτόν ἐπὶ τὸν Πι-  
the multitude of them, they led him to the Pi-  
 λατόν.  
late.

<sup>2</sup> Ἦρξαντο δὲ κατηγορεῖν αὐτόν, λέγοντες·  
They began and to accuse him, saying;

yet speaking, the cock crew.

<sup>61</sup> † And the LORD, turn-  
 ing, looked on PETER; and  
 PETER was reminded of  
 the DECLARATION of the  
 LORD, how he said to him,  
 "Before a Cock \*crows  
 To-day, thou shalt deny  
 me thrice."

<sup>62</sup> And going out, he  
 wept bitterly.

<sup>63</sup> And THOSE MEN who  
 had \* him in CUSTODY, de-  
 rided and beat him;

<sup>64</sup> and having blind-  
 folded him, they asked him,  
 saying, "Divine who is HE  
 that STRUCK thee?"

<sup>65</sup> And many other  
 things they blasphemously  
 spoke against him.

<sup>66</sup> † And when it was  
 Day, the ELDERSHIP of the  
 PEOPLE, both High-priests  
 and Scribes, were assem-  
 bled, and they led him into  
 their SANHEDRIM, saying,

<sup>67</sup> "If thou art the  
 MESSIAH, tell us." And  
 he said to them, "If I in-  
 form you, you will not be-  
 lieve;

<sup>68</sup> and if I interrogate,  
 you will not answer.

<sup>69</sup> \* But from this TIME  
 the † SON of MAN will sit  
 on the Right hand of the  
 POWER of GOD."

<sup>70</sup> And they all said,  
 "Thou art, then, the SON  
 of GOD?" And he said to  
 them, "You say; I am."

<sup>71</sup> And they said, "What  
 further need have we of  
 Testimony? since we our-  
 selves have heard this from  
 his OWN MOUTH."

# CHAPTER XXIII.

<sup>1</sup> And † the Whole MUL-  
 TITUDE of them rising up,  
 led him to PILATE.

<sup>2</sup> And they began to ac-  
 cuse him, saying, "We

\* VATICAN MANUSCRIPT.—61. crows To-day, thou shalt. 63. him. 64. struck him on the face and—omit. 65. also—omit. 66. me, or would loose—omit. 69. But from this TIME.

† 61. Matt. xxvi. 75; Mark xiv. 72.  
 : Mark xiv. 63; Heb. i. 8; viii. 1.

‡ 66. Matt. xxvii. 1.  
 † 1. Matt. xxvii. 2; Mark xv. 1; John xviii. 23

† 69. Matt. xxvi



Τουτον εύρομεν διαστρεφοντα το εθνος, και  
This we found misleading the nation, and  
 κωλυοντα Καισαρι φορους διδοναι, λεγοντα εαν-  
forbidding to Cesar tax to give, saying him-  
 τον Χριστον βασιλεα ειναι. <sup>3</sup> Ο δε Πιλατος  
self an anointed king to be. The and Pilate  
 επηρωτησεν αυτον, λεγων· Συ ει ο βασιλευς  
asked him, saying: Thou art the king  
 των Ιουδαιων; Ο δε αποκριθεις αυτω εφη· Συ  
of the Jews: He and answering to him said: Thou  
 λεγεις. <sup>4</sup> Ο δε Πιλατος ειπε προς τους αρχιε-  
sayest. The and Pilate said to the high-  
 ρεις και τους οχλους· Ουδεν εύρισκω αιτιον εν  
priests and the crowds: Nothing I find criminal in  
 τω ανθρωπω τουτω. <sup>5</sup> Οι δε επισχυον, λεγον-  
the man this. They but were urgent, saying:  
 τες· Οτι ανασειει τον λαον, διδασκων καθ'  
That he stirs up the people, teaching in  
 ολης της Ιουδαιας, ερχαμενος απο της Γαλιλαιας  
whole of the Judea, having begun from the Galilee  
 εως ωδε. <sup>6</sup> Πιλατος δε ακουσας \* [Γαλιλαιαν,]  
to here. Pilate and having heard [of Galilee,]  
 επηρωτησαν, ει ο ανθρωπος Γαλιλαιος εστι.  
he asked, if the man a Galilean is.  
<sup>7</sup> Και επιγνους, οτι εκ της εξουσιας Ηρωδου  
And having learned, that of the authority of Herod  
 εστιν, ανεπεμψεν αυτον προς Ηρωδην, οντα  
he is, he sent him to Herod, being  
 και αυτον εν Ιερουσαλυμοις εν ταυταις ταις  
also him in Jerusalem in those the  
 ημεραις.  
days.  
<sup>8</sup> Ο δε Ηρωδης ιδων τον Ιησουν, εχυρη λιαν·  
The and Herod seeing the Jesus, rejoiced greatly;  
 γν γαρ θελων εξ ικανου ιδειν αυτον, δια το  
he was for wishing of a long time to see him, because the  
 ακουειν \* [πολλα] περι αυτου και ηλπιζε τι  
to hear [many things about him; and hoped some  
 σημειον ιδειν υπ' αυτου γινωμενον. <sup>9</sup> Επηρωτα  
sign to see by him being done. He asked  
 δε αυτον εν λογοις ικανοις· αυτος δε ουδεν  
and him in words many; he and nothing  
 απεκρινατο αυτω. <sup>10</sup> Ειστηκεισαν δε οι αρχιε-  
answered him. Stood up and the high-  
 ρεις και οι γραμματεις, εντονως κατηγορουντες  
priests and the scribes, vehemently accusing  
 αυτον. <sup>11</sup> Εξουθενησας δε αυτον ο Ηρωδης συν  
him. Having despised and him the Herod with  
 τοις στρατευμασιν αυτου, και εμπαιξας, περι-  
the soldiers of himself, and having mocked, easting  
 βαλων αυτον εσθητα λαμπραν, ανεπεμψεν αυτον  
around him a robe splendid, sent again him  
 τω Πιλατω. <sup>12</sup> Εγενοντο δε φιλοι ο, τε Πι-  
to the Pilate. Became and friends the, both Pi-  
 λατος και ο Ηρωδης εν αυτη τη ημερα μετ'  
late and the Herod in this the day with

found this man misleading  
 \* our NATION, and forbid-  
 ding to pay Tax to Cesar,  
 \*and saying, †that he  
 himself is an anointed  
 King.

3 † And PILATE asked  
 him, saying, "Art thou the  
 KING of the JEWS?" And  
 HE answering him, said,  
 "Thou sayest."

4 Then PILATE said to  
 the HIGH-PRIESTS and the  
 CROWDS, † "I find Nothing  
 Criminal in this MAN."

5 But THEY were urgent,  
 saying, "He stirreth up  
 the PEOPLE, teaching in  
 All JUDEA, beginning from  
 GALILEE even to this place.

6 Now Pilate hearing of  
 Galilee, asked if the MAN  
 was a Galilean.

7 And ascertaining That  
 he was of the † PROVINCE  
 of Herod, he sent him to  
 \* HEROD, who was also in  
 Jerusalem in Those DAYS.

8 And HEROD † seeing  
 JESUS, was very glad; for  
 he had wished for a long  
 time to see him, because he  
 had HEARD about him;  
 and he hoped to see Some  
 Sign done by him.

9 And he questioned  
 him in many Words; but  
 he answered him nothing.

10 And the HIGH-  
 PRIESTS and the SCRIBES  
 stood up, and vehemently  
 accused him.

11 And HEROD, with his  
 SOLDIERS, treated him with  
 contempt; and having, in  
 derision, arrayed him in a  
 splendid Robe, sent him  
 back to PILATE.

12 And \* HEROD and  
 PILATE became Friends to  
 each other on That DAY;

\* VATICAN MANUSCRIPT.—2. OUR NATION.  
 7. HEROD.

† 2. John xix. 12.  
 † 7. Luke iii. 2.

2. and saying.  
 12. HEROD and PILATE.

† 3. Matt. xxvii. 11; 1 Tim. vi. 13.  
 † 8. Matt. xiv. 1; Mark vi. 14; Luke ix. 2.

6. of Galilee—omit.

† 4. 1 Pet. ii. 29

ἀλλήλων· προυπηρχον γὰρ ἐν ἐχθραῖς ὄντες πρὸς  
each other; formerly for in hatred being with  
ἐαυτοὺς.  
themselves.

13 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς  
Pilate and having summoned the high-priests  
καὶ τοὺς ἀρχοντας καὶ τὸν λαόν, 14 εἶπε πρὸς  
and the chiefs and the people, said to  
αὐτοὺς· Προσηνεγκατέ μοι τὸν ἀνθρώπον τού-  
them; You have brought to me the man this,  
τον, ὡς ἀποστρεφόντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ  
as misleading the people; and lo, I  
ἐνώπιον ὑμῶν ἀνακρίνας, οὐδὲν εὑρόν ἐν τῷ  
in presence of you having examined, nothing I found in the  
ἀνθρώπῳ τούτῳ αἰτίον, ὃν κατηγορεῖτε κατ'  
man this a fault, of which you accuse against  
αὐτοῦ. 15 Ἀλλ' οὐδὲ Ἡρώδης· ἀνεπεμψα γὰρ  
him, But not even Herod; I sent for  
ὑμᾶς πρὸς αὐτόν, καὶ ἰδοὺ, οὐδὲν ἀξίον θανάτου  
you to him, and lo, nothing worthy of death  
ἐστὶ πεπραγμένον αὐτῷ. 16 Παιδεύσας οὖν  
is having been done to him. Having scourged therefore  
αὐτὸν ἀπολύσω. 17 \* [Ἀναγκὴν δὲ εἶχεν ἀπο-  
him I will release. [Necessary now it was to  
λῦειν αὐτοῖς κατὰ ἑορτὴν ἑνῆ.] 18 Ἀνεκραζάν  
release to them at a feast one.] Oried out  
δὲ πᾶμπληθει, λέγοντες· Αἶρε τούτον, ἀπολύ-  
and all together, saying: Take away this, release  
σον δὲ ἡμῖν τὸν βαρᾶββαν· 19 Ὅστις ἦν διὰ  
and to us the Barabbas; Who was through  
στάσιν τινα γενομένην ἐν τῇ πόλει, καὶ φόνον,  
a sedition certain having occurred in the city, and a murder,  
βεβλημένος εἰς φυλακὴν.  
having been cast into prison.

20 Παλιν οὖν ὁ Πιλάτος προσεφώνησε, θέλων  
Again therefore the Pilate spoke to, wishing  
ἀπολῦσαι τὸν Ἰησοῦν. 21 Οἱ δὲ ἐπεφώνουν,  
to release the Jesus. They but cried,  
λέγοντες· Σταυρώσον, σταυρώσον αὐτόν· 22 Ὁ  
saying; Crucify, crucify him. He  
δὲ τρίτον εἶπε πρὸς αὐτοὺς· Τί γὰρ κακόν  
and third said to them: What for evil  
ἐποίησεν οὗτος; οὐδὲν αἰτίον θανάτου εὑρόν ἐν  
has done this? nothing a cause of death I found in  
αὐτῷ· παιδεύσας οὖν αὐτόν ἀπολύσω. 23 Οἱ δὲ  
him; having scourged therefore him I will release. They but  
ἐπεκείντο φωναῖς μεγάλαις, αἰτοῦμενοι αὐτόν  
pressed with voices loud, demanding him  
σταυρωθῆναι· καὶ κατισχύον αἱ φωναὶ αὐτῶν  
to be crucified; and prevailed the voices of them  
\* [καὶ τῶν ἀρχιερέων.] 24 Ὁ δὲ Πιλάτος ἐπε-  
[and of the high-priests.] The and Pilate  
κρίνε γενέσθαι τὸ αἶτημα αὐτῶν. 25 Ἀπέλυσε  
sided to satisfy the request of them. He released  
δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς  
and the through sedition and murder having been cast into

for before they had been  
at Enmity with each other

13 † And Pilate, having  
called the HIGH-PRIESTS,  
and the RULERS, and the  
PEOPLE,

14 said to them, "You  
have brought this MAN to  
me, as one who misleads  
the PEOPLE; and behold,  
having examined him in  
your presence, I have not  
found this MAN guilty of  
the Crimes you bring  
against him.

15 Nor, indeed, has Her-  
od; for \* he sent him back  
again to you; and behold,  
nothing worthy of Death  
has been done by him;

16 having chastised him,  
therefore, I will release  
him."

17 † \* [For it was Necess-  
sary to release one to them  
at the Feast.]

18 Then they all ex-  
claimed with one accord,  
saying, "Take away this  
man, and release to us  
BARABBAS;"

19 (who had been cast  
into \* PRISON for a certain  
Insurrection made in the  
CITY, and a Murder.)

20 PILATE, therefore,  
again addressed them,  
wishing to release Jesus.

21 But THEY cried, say-  
ing, "Crucify, crucify  
him."

22 And HE said to them,  
a Third time, "For what?  
Has this man done Evil?  
I have found No Cause of  
Death in him; having chas-  
tised him, therefore, I will  
release him."

23 And THEY were ur-  
gent with loud Voices, de-  
manding him to be cruci-  
fied, and their CRIES pre-  
vailed;

24 and \* Pilate decided  
to satisfy their REQUEST.

25 And he released HIM  
who had been CAST INTO  
\* PRISON for Insurrection

\* VATICAN MANUSCRIPT.—15. he sent him back again to you; and behold, nothing wor-  
thy of Death has been done by him. 17.—omit. 19. PRISON. 23. and

† 13. Matt. xxvii. 23; Mark xv. 14; John xviii. 38; xix. 6.  
Mark xv. 6; John xviii. 38.

† 17. Matt. xxvii.

την φυλακην, ὃν ἠθουντο· τον δε Ἰησουν παρε-  
the prison, whom they asked; the but Jesus he de-  
δωκε τῷ θεληματι αὐτῶν.  
willed to the will of them.

26 Καὶ ὡς ἀπηγογον αὐτον, ἐπιλαβομενοι Σι-  
And as they led him, having laid hold of Si-  
μωνος τινος Κυρηναίου ἐρχομένου ἀπ' ἀγρου,  
mon a certain Cyrenian coming from country,  
ἐπέθηκαν αὐτῷ τὸν σταυρον, φέρειν ὀπισθεν  
they placed to him the cross, to carry after  
τοῦ Ἰησοῦ. 27 Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος  
the Jesus. Followed and him a great multitude  
τοῦ λαοῦ, καὶ γυναικῶν αἱ \* [καὶ] ἐκοποῦντο  
of the people, and of women: who [also] lamented  
καὶ ἐθρηνουν αὐτον. 28 Στραφεὶς δὲ πρὸς αὐτάς  
and bewailed him. Turning but to them

ὁ Ἰησοῦς, εἶπε· Θυγατέρες Ἱερουσαλὴμ, μὴ  
the Jesus, said: Daughters of Jerusalem, not  
κλαίετε ἐπ' ἐμε, πλὴν ἐφ' ἑαυτάς κλαίετε, καὶ  
Weep you for me, but for yourselves weep you, and  
ἐπὶ τὰ τέκνα ὑμῶν. 29 Ὅτι ἰδού, ἐρχονται ἡμέ-  
for the children of you. For lo, come days,

ραι, ἐν αἷς ἐρουσί· Μακαριαὶ αἱ στείραι, καὶ  
in which they will say; Blessed the barren ones, and  
κοιλίαι αἱ οὐκ ἐγεννήσαν, καὶ μαστοὶ οἱ οὐκ  
wombs which not bore, and breasts which not  
ἐθηλάσαν. 30 Τότε ἀρξονται λέγειν τοῖς ὄρεσι·  
suckled. Then they will begin to say to the mountains;

Πεσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς· Καλυψάτε  
Fall you on us; and to the hills; Cover you  
ἡμᾶς. 31 Ὅτι εἰ ἐν τῷ ὑγρῷ ξυλῶ ταῦτα ποιοῦ-  
us. For if in the green tree these they

σιν, ἐν τῷ ξηρῷ τί γενήται;  
do, in the dry what will be done?

32 Ἦγοντο δὲ καὶ ἕτεροι δύο κακούργοι συν-  
Were led and also others two malefactors with  
αὐτῷ ἀναireθῆναι. 33 Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν  
him to be put to death. And when they came to the

τόπον, τὸν καλούμενον Κρανίον ἐκεῖ ἐσταύρω-  
place, that being called: skull, there they cruci-  
σαν αὐτον, καὶ τοὺς κακούργους· ὃν μὲν ἐκ  
led him, and the malefactors; one indeed at  
δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. 34 \* [Ὁ δὲ Ἰησοῦς  
right, one and at left. [The and Jesus

εἶπε· Πάτερ, ἀφες αὐτοῖς· οὐ γὰρ οἶδασιν τι  
said; O father, forgive them; not for they know what  
ποιοῦσι.] Διαμερίζομεναι δὲ τὰ ἱμάτια αὐτοῦ,  
they do.] Having divided and the garments of him,

ἐβάλον κληρον. 35 Καὶ εἰστήκει ὁ λαὸς θεωρῶν·  
they cast a lot. And stood the people gazing;

ἐξεμυκτηρίζον δὲ καὶ οἱ ἀρχόντες \* [σὺν αὐτοῖς,]  
scoffed at and also the rulers [with them,]

λεγοντες· Ἄλλους ἐσωσε, σῶσατω ἑαυτον, εἰ  
aying: Others he saved, let him save himself, if

and Murder, whom they  
desired; and delivered up  
Jesus to their WILL.

26 And as they led him  
away, having laid hold of  
Simon, a certain Cyrenian,  
coming from the Country,  
they laid the cross on him,  
that he might carry it after  
JESUS.

27 And there followed  
him a Great Multitude of  
the PEOPLE, and of Women  
who lamented and bewailed  
him.

28 But \* Jesus, turning  
to them, said, "Daughters  
of Jerusalem, weep not for  
me, but weep for your-  
selves, and for your CHIL-  
DREN.

29 For behold, † Days  
are approaching, in which  
they will say, 'Happy the  
BARREN! even the Wombs  
which never bore, and  
the Breasts which never  
suckled.'

30 Then they will begin  
to say to the MOUNTAINS,  
'Fall on us;' and to the  
HILLS, 'Cover us.'

31 For if these things  
are done while the Tree is  
\* Green, what will be done  
when it is DRY."

32 † Now two others,  
who were Criminals, were  
also led with him to be put  
to death.

33 And † when they came  
to THAT PLACE which is  
CALLED Skull, they there  
nailed him to the cross,  
and the CRIMINALS; one  
at his Right hand, and the  
other at his Left.

34 \* [Then Jesus said,  
"Father, forgive them, for  
they know not what they  
do."] And having divided  
his GARMENTS, they cast  
Lots.

35 And the PEOPLE stood  
gazing. And the RULERS  
also scoffed, saying, "He  
saved others; let him save  
himself, \* if he is the Son,

\* VATICAN MANUSCRIPT.—27. also—omit. 28. Jesus. 31. Green. 34. Then  
Jesus said, "Father, forgive them, for they know not what they do."—omit. 35. with  
them—omit. 35. if he is the Son, the MESSIAH, the CHOSEN of GOD.

† 29. Matt. xxvi. 19; Luke xx. 23. † 32. Isa. liii. 12; Matt. xxvii. 33. † 35. Matt.  
xvii. 33; Mark xv. 32; John xix. 47, 48.

οὗτος ἐστὶν ὁ Χριστός, ὁ τοῦ θεοῦ ἐκλεκτός.  
this is the Anointed, the of the God chosen.

36 Ἐνεπαίζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσ-  
Mocked and him also the soldiers, com-  
ερχόμενοι \* [καὶ] οἶκος προσφέροντες αὐτῷ,  
ing near [and] vinegar offering to him,

37 καὶ λεγόντες· Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ιου-  
and saying. If thou art the king of the Jews,  
δαιων, σῶσον σεαυτὸν. 38 Ἦν δὲ καὶ ἐπιγραφή  
save thyself. Was and also an inscription

\* [γεγραμμένη] ἐπ' αὐτῷ \* [γράμμασιν Ἑλλη-  
[having been written] over him [letters in  
νικοῖς, καὶ Ῥωμαίοις, καὶ Ἑβραίοις.] "Οὗτος  
Greek, and Latin, and Hebrews] This  
ἐστὶν ὁ βασιλεὺς τῶν Ιουδαίων."  
is the king of the Jews."

39 Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλασ-  
One and of those having been hanged malefactors spoke

φημι αὐτὸν, \* [λεγων·] Εἰ σὺ εἶ ὁ Χριστός,  
against him, [saying.] If thou art the Christ,  
σῶσον σεαυτὸν καὶ ἡμᾶς. 40 Ἀποκρίθεις δὲ δ  
save thyself and us. Answering but the

ἕτερος ἐπιτίμα αὐτῷ λεγων· Οὐδὲ φοβῆ σὺ τοῦ  
other rebuked him saying; Not even fearest thou the  
θεοῦ, ὅτι ἐν τῷ αὐτῷ κριματι εἶ; 41 Καὶ ἡμεῖς  
God, since in the same condemnation thou art? And we

μεν δικαίως· ἀξία γὰρ ὧν ἐπραξαμεν ἀπολαμβα-  
indeed justly; due for which has been done we receive:  
νομεν· οὗτος δὲ οὐδὲν ἀτοπὸν ἐπραξε. 42 Καὶ  
this but nothing amiss has done. And

εἶπε τῷ Ἰησοῦ· Μνησθητι μου, \* [κυριε,]  
he said to the Jesus; Do thou remember me, [O lord,]  
ὅταν ἐλθῇς ἐν τῇ βασιλείᾳ σου. 43 Καὶ εἶπεν  
when thou mayest come in the kingdom of thee. And said

αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, σημερον μετ'  
to him the Jesus; Indeed I say to thee, to-day with  
ἐμοῦ εἶσθι ἐν τῷ παραδείσῳ.  
me thou shalt be in the paradise.

44 Ἦν δὲ ὥσει ὥρα ἕκτη, καὶ σκοτὸς ἐγενετο  
It was and about hour sixth, and darkness came  
ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐννατῆς. 45 Καὶ  
over whole the land, till hour ninth. And

ἐσκοτίσθη ὁ ἥλιος· καὶ ἐσχίσθη τὸ καταπε-  
was darkened the sun; and was rent the veil  
τασμα τοῦ ναοῦ μεσση. 46 Καὶ φωνήσας φωνῇ  
of the temple midst. And crying with a voice

the MESSIAH, the CHOSEN  
of GOD."

36 And the SOLDIERS  
also derided him, coming  
near and offering him Vine-  
gar,

37 and saying, "If thou  
art the KING of the JEWS,  
save thyself."

38 † And there was also  
an Inscription over him;—  
"This is the KING of the  
JEWS."

39 † And one of the CRIM-  
INALS who were † SUS-  
PENDED, reviled him, say-  
ing, \* "Art not thou the  
MESSIAH? save thyself  
and us."

40 But the OTHER an-  
swering rebuked him, say-  
ing, "Dost thou not even  
fear GOD, since thou art  
under the SAME Sentence?"

41 And for, indeed,  
justly; for we receive what  
is due for the deeds we  
have done; but this man  
has done nothing amiss."

42 And he said to \* Je-  
sus, "Remember me when  
thou comest \* in thy KING-  
DOM."

43 † And \* he said to  
him, "Indeed I say to thee,  
This day thou shalt be with  
me in † PARADISE."

44 † \* And it was now  
about the sixth Hour, and  
there was Darkness over  
the Whole LAND till the  
ninth \* Hour;

45 the SUN failing, \* and  
† the VEIL of the TEMPLE  
was rent in the Midst.

46 And JESUS exclaim.

\* VATICAN MANUSCRIPT.—36. and—omit.

38. written—omit.

38. in Letters

of Greek, and Latin, and Hebrew—omit.

39. saying—omit.

39. Art not thou

the MESSIAH? save.

42. Jesus.

42. Lord—omit.

42. to.

43. he said.

44. It was now about.

44. Hour; the sun failing,

45. and the VEIL.

† 39. It is likely that the two robbers were not nailed to their crosses, but only tied to them by cords, and thus they are represented in ancient paintings.—A. Clarke. † 43. This verse was wanting in the copies of Marcion and other reputed heretics; and in some of the older copies in the time of Origen; nor is it cited by Justin, Irenæus, or Tertullian; though the two former have quoted almost every text in Luke which relates to the crucifixion; and Tertullian wrote concerning the intermediate state. See Evanson's Diss. p. 28. Im. Ver. note.

† 43. The word paradise is not Greek, but is of Asiatic origin. In Arabic and Persian it signifies a garden, a vineyard. The Septuagint renders Gen. ii. 8, thus; "God planted a paradise in Eden." The word only occurs in two other places in the New Testament—2 Cor. xii. 4; and Rev. ii. 7.

† 38. Matt. xxvii. 37; Mark xv. 26; John xix. 19.

† 39. Matt. xxvii. 44; Mark xv

32. † 44. Matt. xxvii. 45; Mark xv. 33.

† 45. Matt. xxvii. 51; Mark xv. 33.

κεφαλῇ δὲ Ἰησοῦς, εἶπε· Πάτερ, εἰς χεῖρας σου  
and the Jesus, said: O father, into hands of thee  
 παραθήσομαι τὸ πνεῦμα μου. Καὶ ταῦτα εἰπὼν,  
I commit the breath of me. And these having said,  
 ἐξεπνεύσεν. <sup>47</sup> Ἰδὼν δὲ ὁ ἑκατοντάρχος τὸ γε-  
he breathed out. Seeing and the centurion that hav-  
 νομενον, ἐδόξασε τὸν θεόν, λέγων· Οὐτως ὁ  
ing occurred, glorified the God, saying: Truly the  
 ἀνθρώπος οὗτος δίκαιος ἦν. <sup>48</sup> Καὶ πάντες οἱ  
man this just was. And all the  
 συμπαραγενομένοι οὗτοι ἐπὶ τὴν θεωρίαν ταυ-  
having come together crowds to the sight this,  
 τῶν, θεωροῦντες τὰ γενομένα, τυπτόντες  
beholding the things having occurred, striking  
 \*<sup>49</sup> [ἐαυτῶν] τὰ στήθη ὑπεστρέφον. <sup>49</sup> Ἐίστη-  
[ofthemselves] the breasts returned. Stood  
 κεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακροθεν,  
but all the acquaintances of him at a distance,  
 καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ  
and women those having followed him from  
 τῆς Γαλιλαίας, ὁρᾶσαι ταῦτα.  
the Galilee, beholding these things.  
<sup>50</sup> Καὶ ἰδὼν, ἀνὴρ ὀνοματι Ἰωσήφ, βουλευτῆς  
And lo, a man with a name Joseph, a senator  
 ὑπαρχὼν, ἀνὴρ ἀγαθὸς καὶ δίκαιος, <sup>51</sup> (οὗτος  
being, a man good and just, (this  
 οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ  
not was having assented to the will and the  
 πράξει αὐτῶν,) ἀπὸ Ἀριμαθαίας πόλεως τῶν  
act of them,) from Arimathea a city of the  
 Ἰουδαίων, ὃς καὶ προσεδέχετο \*<sup>52</sup> [καὶ αὐτός] τὴν  
Jews, who and was looking for [also himself] the  
 βασιλείαν τοῦ θεοῦ. <sup>52</sup> οὗτος προσελθὼν τῷ  
kingdom of the God; this having gone to the  
 Πιλάτῳ, ᾗτησατο τὸ σῶμα τοῦ Ἰησοῦ. <sup>53</sup> Καὶ  
Pilate, asked the body of the Jesus. And  
 καθελὼν αὐτό, ἐνετυλίξεν αὐτό σιδόνι, καὶ  
having taken down it, he wrapped it in linen, and  
 ἐθήκεν αὐτό, ἐν μνηματι λαξεύτῳ, οὗ οὐδε ἓν  
laid it in a tomb hewn in a rock, where not was  
 οὐδεπῶ οὐδεὶς κείμενος. <sup>54</sup> Καὶ ἡμέρα ἦν παρα-  
every yet no one being laid. And day was prepa-  
 ρασκευῇ, καὶ σαββατὸν ἐπέφωσκε. <sup>55</sup> Κατακο-  
ration, and sabbath approached. Having fol-  
 λουθήσασαι δὲ \*<sup>56</sup> [καὶ] γυναῖκες, αἵτινες ἦσαν  
lowed after and [also] women, who were  
 συνελθυῖν αὐτῷ ἐκ τῆς Γαλιλαίας, εθεά-  
having been with him out of the Galilee, be-  
 ταντο τὸ μνημεῖον, καὶ ὡς ἐτεθῇ τὸ σῶμα αὐτοῦ.  
saw the tomb, and how they laid the body of him.  
<sup>56</sup> Ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ  
Having returned and they prepared aromatics and  
 μυρά· καὶ τὸ μὲν σαββατὸν ἡσυχάσαν κατὰ  
ointments; and the indeed sabbath they rested according to  
 τὴν ἐντολὴν.  
the commandment.

ing with a loud Voice, said,  
 "Father, into thy Hands I  
 commit my † SPIRIT;" and  
 having said this, † he ex-  
 pired.

47 † And the CENTURION  
 seeing WHAT had OC-  
 CURRED, he glorified GOD,  
 saying, "Truly THIS MAN  
 was righteous."

48 And All the CROWDS  
 who had COME TOGETHER  
 to this SPECTACLE, having  
 beheld the THINGS which  
 OCCURRED, returned, beat-  
 ing their BREASTS.

49 And All his ACQUAIN-  
 TANCE, \* and THOSE WO-  
 MEN who had FOLLOWED  
 him from GALILEE, stood  
 at a distance, beholding  
 these things.

50 † And behold, a Man  
 named Joseph, a Senator,  
 a good and righteous Man,

51 (he had not consented  
 to their DESIGNS and  
 DEEDS,) from Arimathea,  
 a City of the Jews; and  
 who was waiting for the  
 KINGDOM of GOD.

52 This man coming to  
 PILATE, asked for the BODY  
 of JESUS.

53 And having taken it  
 down, he wrapped it in  
 Linen, and laid it in a Tomb  
 cut out of a rock, in which  
 no one had ever yet been  
 laid.

54 And it was the Day  
 of † Preparation, and the  
 Sabbath approached.

55 And the WOMEN fol-  
 lowing after, who had  
 accompanied him from  
 GALILEE, saw the TOMB,  
 and how his BODY was  
 laid.

56 And returning, they  
 † prepared Aromatics and  
 Ointments; and rested on  
 the SABBATH, according to  
 the COMMANDMENT.

\* VATICAN MANUSCRIPT.—48. ofthemselves—omit.  
 51. also himself—omit. 55. also—omit.

† 46. My breath or life, Luke viii. 55.

‡ 48. Matt. xxvii. 50; Mark xv. 37; John xix. 30.  
 ‡ 50. Matt. xxvii. 57; Mark xv. 42; John xix. 38.  
 xvi. 1.

‡ 47. Matt. xxvii. 54; Mark xv. 39  
 ‡ 54. Matt. xxvii. 52. ‡ 56. Mark

ΚΕΦ. κδ'. 24.

<sup>1</sup>Τῇ δὲ μιᾷ τῶν σαββάτων, ὀρθροῦ βαθεὺς,  
In the and first of the weeks, of morning very early,  
ἦλθον ἐπὶ τὸ μνημα, φέρουσαι ἃ ἡτοίμασαν  
came to the tomb, bringing what they prepared  
ἀρώματα· \* [καὶ τινες συν αὐταῖς.] <sup>2</sup>Εὗρον  
aromatics: {and some with them.} They found  
δὲ τὸν λίθον ἀποκεκυλισμένον ἀπο τοῦ μνημείου.  
and the stone having been rolled from the tomb.  
<sup>3</sup>Καὶ εἰσελθούσαι οὐχ εὗρον τὸ σῶμα τοῦ κυρίου  
And having entered not they found the body of the Lord  
Ἰησοῦ. <sup>4</sup>Καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτάς  
Jesus. And it happened in the to be perplexed them  
περὶ τούτου, καὶ ἰδοὺ, ἄνδρες δύο ἐπέστησαν  
about this, and lo, men two stood  
αὐταῖς ἐν ἐσθήσεσιν ἀστραπτουσαῖς. <sup>5</sup>Εὐφο-  
by them in clothing shining. Afraid  
ρῶν δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ  
and having become of them, and bowing the  
πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτάς· Τί  
face to the earth they said to them: Why  
ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; <sup>6</sup>Οὐκ  
seek you the living among the dead ones? Not  
ἐστὶν ὧδε, ἀλλ' ἠγερθῆ. Μνησθῆτε ὡς ἐλάλη-  
he is here, but has been raised. Remember you how he spoke  
σεν ὑμῖν, ἐπὶ ὧν ἐν τῇ Γαλιλαίᾳ, <sup>7</sup>λέγων· Ὅτι  
to you, while being in the Galilee, saying: That  
δὲ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς  
he should the son of the man to be delivered into  
χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι,  
hands of men of sinners, and to be crucified,  
καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. <sup>8</sup>Καὶ ἐμνησ-  
and the third day to stand up. And they re-  
θήσαν τῶν ῥημάτων αὐτοῦ. <sup>9</sup>Καὶ ὑποστρεψάσαι  
remembered the words of him: and having returned  
ἀπὸ τοῦ μνημείου, ἀπηγγείλαν ἅτα πάντα  
from the tomb, they related these all  
τοῖς ἑνδεκά καὶ πᾶσι τοῖς λοιποῖς. <sup>10</sup>Ἦσαν δὲ  
to the eleven and to all the others. Were and  
ἡ Μαγδαλὴν Μαρία, καὶ Ἰωάννα, καὶ Μαρία  
the Magdalene Mary, and Joanna, and Mary  
ἡ ἀδελφὴ τοῦ Ἰακώβου, καὶ αἱ λοιπαὶ συν αὐταῖς, αἱ ἐλέγον  
the sister of James, and the others with them, who spoke  
πρὸς τοὺς ἀποστόλους ταῦτα. <sup>11</sup>Καὶ ἐφάνησαν  
to the apostles these. And appeared  
ἐνώπιον αὐτῶν ὥς τι λήρος τὰ ῥήματα αὐτῶν,  
in presence of them as a tale the words of them,  
καὶ ἠπίστουν αὐταῖς. <sup>12</sup>Ὁ δὲ Πέτρος ἀναστὰς  
and they believed not them. The and Peter arising  
ἐδράμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει  
ran to the tomb, and having stooped down he sees  
τὰ ὀθονία \* [κειμένα] μόνα· καὶ ἀπῆλθε πρὸς  
the linen bands [lying] alone: and he departed by  
ἑαυτὸν, θαυμάζων τὸ γεγονός.  
himself, wondering that having occurred.

CHAPTER XXIV.

<sup>1</sup>† And on the FIRST day of the WEEK, very early in the Morning, they went to the TOMB, carrying the Aromatics which they had prepared.

<sup>2</sup> And they found the STONE rolled away from the TOMB;

<sup>3</sup> † and having entered, they found not the BODY † of the LORD Jesus.

<sup>4</sup> And it occurred, as they were in PERPLEXITY about this, † behold two Men stood by them in shining Clothing.

<sup>5</sup> And the women being afraid, and bowing their FACES to the EARTH, these said to them, "Why do you seek the LIVING one among the DEAD?"

<sup>6</sup> He is not here, but has been raised. † Remember how he spoke to you, while he was yet in GALILEE;

<sup>7</sup> saying, 'The son of MAN must be delivered up into the Hands of Sinners, and be crucified, and the THIRD day rise again.'

<sup>8</sup> And they recollected his WORDS;

<sup>9</sup> † and returning from the TOMB, related all these things to the ELEVEN, and to ALL the REST.

<sup>10</sup> Now they were the MAGDALA Mary, and Joanna, and \* THAT Mary the mother of James, and the OTHERS with them, who told these things to the APOSTLES.

<sup>11</sup> † And \* these WORDS appeared to them like idle talk; and they believed them not.

<sup>12</sup> † But PETER arising ran to the TOMB, and stooping down he saw only the LINEN BANDS; and he went away by himself, wondering at WHAT had HAPPENED.

\* VATICAN MANUSCRIPT.—1. and some with them—omit. words. 12. lying—omit.

† 3. Tischendorf omits the words "of the Lord Jesus." this verse.

† 12. Tischendorf omits

† 1. Matt. xxviii. 1; Mark xvi. 1; John xx. 2.

† 3. Mark xvi. 5.

† 4. John xx.

12. † 6. Matt. xvi. 21; xvii. 23; Mark viii. 31; ix. 31; Luke ix. 22.

† 8. Mat.

xxviii. 8; Mark xvi. 10.

† 11. Mark xvi. 11.

13 Καὶ ἰδού, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν  
And lo, two of them were going in  
αὕτῃ τῇ ἡμέρᾳ εἰς κώμην ἀπεχούσαν σταδίου  
this the day into a village being distant furlongs  
ἑξήκοντα ἀπὸ Ἱερουσαλὴμ, ἥ ὀνομα Ἐμμαους.  
sixty from Jerusalem, to which a name Emmaus.  
14 Καὶ αὐτοὶ ὥμιλουν πρὸς ἀλλήλους περὶ παν-  
And they were talking to each other about all  
τῶν τῶν συμβεβηκότων τούτων. 15 Καὶ ἐγένετο  
of the having happened of these. And it occurred  
ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ  
in the to talk them and to reason, even he the  
Ἰησοῦς ἐγγίσας συνεπορευέτο αὐτοῖς. 16 Οἱ δὲ  
Jesus having come near went with them. The but  
ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο, τοῦ μὴ ἐπιγινῶναι  
eyes of them were held, the not to know  
αὐτόν. 17 Εἶπε δὲ πρὸς αὐτοὺς· Τίνες οἱ λόγοι  
him. He said and to them; What the words  
οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπα-  
these, which you throw to one another walk-  
τούντες, καὶ ἐστε σκυθρωποὶ; 18 Ἀποκριθεὶς δὲ  
ing, and are sad? Answering and  
ὁ εἰς, ὃν ὀνομα Κλεόπας, εἶπε πρὸς αὐτόν·  
he one, to whom a name Cleopas, said to him:  
Σὺ μόνος παροικεῖς Ἱερουσαλὴμ, καὶ οὐκ ἐγ-  
Thou alone sojournest Jerusalem, and not thou  
νώσ τα γένομενα ἐν αὐτῇ ἐν ταῖς ἡμέραις  
knowest the things having been done in her in the days  
ταύταις; 19 Καὶ εἶπεν αὐτοῖς· Ποία; Οἱ  
these? And he said to them: What things? They  
δὲ εἶπον αὐτῷ· Τα περὶ Ἰησοῦ τοῦ Ναζω-  
and said to him: The things about Jesus the Naza-  
ραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν  
rene, who was a man a prophet, powerful in  
ἐργῷ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντός  
work and word in presence of the God and all  
τοῦ λαοῦ. 20 Ὅπως τε παρέδωκεν αὐτόν οἱ  
the people. How and delivered up him the  
ἀρχιερεῖς καὶ οἱ ἀρχόντες ἡμῶν εἰς κρίμα θανα-  
high-priests and the chiefs of us to a sentence of  
τοῦ, καὶ ἐσταύρωσαν αὐτόν. 21 Ἡμεῖς δὲ ἐλπίζο-  
death, and crucified him. We but hoped,  
μεν, ὅτι αὐτὸς ἐστὶν ὁ μελλῶν λυτρουσθαι  
that he it is the being about to redeem  
τὸν Ἰσραὴλ· ἀλλὰ γε σὺν πᾶσι τούτοις τρίτην  
the Israel: but besides all these third  
ταύτην ἡμέραν ἀγεί σήμερον, ἀφ' οὗ ταῦτα  
this day goes away to-day, from of which these  
ἐγένετο· 22 ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν  
occurred; but also women some of us  
ἐξεστῆσαν ἡμᾶς, γενομένην ὀρθρίαν ἐπὶ τὸ μνη-  
astonished us, having been early at the tomb;  
μεῖον· 23 καὶ μὴ εὑρούσαι τὸ σῶμα αὐτοῦ, ἦλθον,  
and not having found the body of him, came,  
λεγουσαι καὶ ὀπτασίαν ἀγγέλων ἑώρακεν αὐτοῖς, οἱ  
saying also a vision of messengers to have seen, who

13 † And behold, two of them were going on the Same DAY, to a Village called Emmaus, sixty Fur- longs from Jerusalem.

14 And they were con- versing with each other about All these THINGS which had HAPPENED.

15 And it occurred, while they were conversing and reasoning, \* Jesus himself having approached, went with them.

16 But † their EYES were held, so that they did not RECOGNIZE him.

17 And he said to them, "What WORDS are these which you are exchanging with each other, as you \* walk? and why are you dejected?"

18 And the ONE † named Cleopas, answering, said to him, "Art thou the only Sojourner in Jerusalem, who is unacquainted with the THINGS which have OCCURRED in it in these DAYS?"

19 And he said to them, "What things?" And they said to him, "The THINGS concerning Jesus, the NA- ZARITE, † a Man who was a Prophet, powerful in Work and Word before God and All the PEOPLE;

20 † and how the HIGH- PRIESTS and our RULERS delivered him up to a Sen- tence of Death, and cruci- fied him.

21 But we hoped † That it was HE who WAS ABOUT to redeem ISRAEL; and besides all this, \* This Day is the Third since these things were done.

22 But † some of our Women also astonished us; for having been early at the TOMB,

23 and not finding his BODY, they came, saying, that they had even seen a

\* VATICAN MANUSCRIPT.—15. Jesus.  
21. This Day is the Third since.

17. walk? And they stood still and were sad.

† 13. Mark xvi. 12. † 16. John xx. 14; xxi. 4. † 18. John xix. 25. 19. Matt. xxi. 11; Luke vii. 16; John iii. 2; iv. 19; vi. 14; Acts ii. 23; vii. 22. † 20. Luke xxiii. 1; Acts xiii. 27, 28. † 21. Luke i. 68; ii. 28; Acts i. 6. † 22. Matt. xxviii. 8; Mark xvi. 10; John xx. 13.

λεγουσιν αὐτον ζῆν. <sup>24</sup> Καὶ ἀπηλθον τινες  
say him to be alive. And went some  
τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον  
of those with us to the tomb, and found  
\*[οὕτω,] καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτον  
[thus,] even as also the woman said; him  
δὲ οὐκ εἶδον. <sup>25</sup> Καὶ αὐτὸς εἶπε πρὸς αὐτοὺς·  
but not they saw. And he said to them;  
Ὁ ἀνοήτοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦναι  
O thoughtless and slow with the heart of the to believe  
ἐπὶ πάντιν, οἷς ἐλάλησαν οἱ προφῆται. <sup>26</sup> Οὐχὶ  
in all, which spoke the prophets. Not  
ταῦτα εἶδει παθεῖν τὸν Χριστὸν, καὶ εἰσελ-  
these it was binding to have suffered the Anointed, and to  
θεῖν εἰς τὴν δόξαν αὐτοῦ; <sup>27</sup> Καὶ ἀρχάμενος ἀπο  
enter into the glory of himself? And beginning from  
Μωσέως καὶ ἀπο πάντων τῶν προφητῶν, διηρ-  
Moses and from all of the prophets, he  
μηνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τα  
explained to them in all the writings the things  
περὶ αὐτοῦ. <sup>28</sup> Καὶ ἤγγισαν εἰς τὴν κωμὴν, οὐ  
about himself. And they drew near to the village, where  
ἐπορεύοντο· καὶ αὐτὸς προσέποιετο πορρωτέρω  
they were going: and he seemed intending further  
πορεύεσθαι. <sup>29</sup> Καὶ παρεβίασαντο αὐτον,  
to go. But they pressed him,  
λέγοντες· Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπεραν  
saying: Abide with us, for toward evening  
ἐστὶ, καὶ κεκλίκεν ἡ ἡμέρα. Καὶ εἰσηλθε τοῦ  
it is, and has declined the day. And he went in the  
μείναι σὺν αὐτοῖς. <sup>30</sup> Καὶ ἐγένετο ἐν τῇ κατα-  
to abide with them. And it happened in the to  
κλιθῆναι αὐτον μετ' αὐτῶν, λαβὼν τοῦ ἄρτου,  
recline him with them, having taken the loaf,  
εὐλογήσας, καὶ κλάσας ἐπέδιδου αὐτοῖς. <sup>31</sup> Αὐ-  
he blessed, and having broken he gave to them. Of  
τῶν δὲ διηνοιχθῆσαν οἱ ὀφθαλμοί, καὶ ἐπεγνώ-  
them and were opened the eyes, and they knew  
σαν αὐτον· καὶ αὐτὸς ἀφαντὸς ἐγένετο ἀπ'  
him: and he disappeared from  
αὐτῶν. <sup>32</sup> Καὶ εἶπον πρὸς ἀλλήλους· Οὐχὶ ἡ  
them. And they said to each other: Not the  
καρδία ἡμῶν καίομενη ἦν \*[ἐν ἡμῖν,] ὥς ἐλάλει  
heart of us burning was [in us,] as he was talking  
ἡμῖν ἐν τῇ ὁδῷ, \*[καὶ] ὥς διηνοῦμεν ἡμῖν τὰς  
to us in the way, [and] as he was opening to us the  
γραφὰς;  
writings?

<sup>33</sup> Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπεστρέψαν  
And rising up in this the hour, they returned  
εἰς Ἱερουσαλὴμ· καὶ εὗρον συνηθροισμένους  
to Jerusalem: and found having been assembled  
τοὺς ἑνδεκά καὶ τοὺς σὺν αὐτοῖς, <sup>34</sup> λέγοντας·  
the eleven and those with them, saying:  
Ὅτι ἠγέρθη ὁ κύριος οὕτως, καὶ ὡφθῇ Σί-  
That has been raised the Lord indeed, and has appeared to Si-

mon. Vision of Angels, who said that he was alive.

<sup>24</sup> And some of THOSE with us went to the TOMB, and found it as the WOMEN had said; but Him they saw not."

<sup>25</sup> And he said to them, "O inconsiderate men, and slow of HEART to BELIEVE all which the PROPHETS have spoken!"

<sup>26</sup> Was it not necessary † for the MESSIAH to have suffered these things, and to enter his GLORY?"

<sup>27</sup> And beginning from Moses, and through All the PROPHETS, he explained to them in All the SCRIP- TURES the THINGS con- cerning himself.

<sup>28</sup> And they drew near to the VILLAGE where they were going; and he seemed as intending to go further.

<sup>29</sup> But they urged him, saying, "Remain with us, for it is towards Evening, and the DAY has \*already declined. And he went in to ABIDE with them.

<sup>30</sup> And it occurred, as he RECLINED with them, † taking the LOAF, he bles- sed God, and having bro- ken it, he gave to them.

<sup>31</sup> And Their EYES were opened, and they knew him; and he disappeared from them.

<sup>32</sup> And they said to each other, "Did not our HEARTS † burn, while he talked to us on the ROAD, and while he unfolded to us the SCRIPTURES?"

<sup>33</sup> And rising up the Same HOUR, they returned to Jerusalem, and found the ELEVEN, and THOSE with them, assembled,

<sup>34</sup> SAYING, "The LORD has indeed been raised, and has appeared to Si- mon."

VATICAN MANUSCRIPT.—24. thus—omit.

29. already past. 32. in us—and—om.

† 32. The *Codex Beza* has a very remarkable reading here; instead of *kaiomenee*, burned, it has *kekalumenee*, veiled, and one of the *Itala*, has *fuit excacatum*, was blinded. "Was not our hearts veiled (blinded) when he conversed with us on the way and while he unfolded the Scriptures to us," seeing we did not know him.—A. Clarke.

\* 26. verse 46; Acts xvii. 3; 1 Pet. i. 11.

† 30. Matt. xiv. 19.



μονι. <sup>35</sup> Και αυτοι εξηγουντο τα εν τη οδω, mon. And they related the things in the way, και ως εγνωσθη αυτοις εν τη κλασει του αρτου. and how he was known to them in the breaking of the loaf. <sup>36</sup> Ταυτα δε αυτων λαλουντων, αυτος εστη εν These and of them speaking, he stood in μεσφ αυτων, και λεγει αυτοις· Ειρηνη υμιν. midst of them, and says to them; Peace to you. <sup>37</sup> Πτοηθεντες δε και εμφοβοι γενομενοι, Being terrified but and affrighted having become, εδοκουν πνευμα θεωρειν. <sup>38</sup> Και ειπεν αυτοις· they thought a spirit to see. And he said to them; Τι τεταραγμενοι εστε; και διατι διαλογισμοι Why having been agitated are you? and why reasonings αναβαινουσαν εν ταις καρδιας υμων; <sup>39</sup> Ιδετε rise in the hearts of you? See you τας χειρας μου και τους ποδας μου, οτι αυτος the hands of me and the feet of me, that he εγω ειμι· ψηλαφησατε με και ιδετε· οτι πνευμα I am; handle you me and see you; for a spirit σαρκα και οστεα ουκ εχει, καθως εμε θεωρειτε flesh and bones not has, as me you perceive εχοντα. <sup>40</sup> Και τουτο ειπων, επεδειξεν αυτοις having. And this saying, he showed to them τας χειρας και τους ποδας. <sup>41</sup> Ετι δε απιστου- the hands and the feet. While and not believ- των αυτων απο της χαρας, και θαυμαζοντων, ing of them from the joy, and were wondering, ειπεν αυτοις· Εχετε τι βρωσιμων ενθαδε; he said to them; Have you anything eatable here? <sup>42</sup> Οι δε επεδωκαν αυτω ιχθυος οππου μερος, They and gave to him of a fish broiled a piece, \* [και απο μελισσιου κηριου.] <sup>43</sup> Και λαβων, [and from a honey comb.] And having taken, ενωπιον αυτων εφαγεν. <sup>44</sup> Ειπε δε αυτοις· in presence of them he eat. He said and to them; Ουτοι οι λογοι, ος ελαλησα προς υμας, ετι ων These the words, which I spoke to you, while being συν υμιν, οτι δει πληρωθηναι παντα τα γεγ- with you, that must to be fulfilled all the things having ραμμενα εν τω νομω Μωσεως, και προφηταις, been written in the law of Moses, and prophets, και ψαλμοις, περι εμου. <sup>45</sup> Τότε διηνοιξεν and psalms, concerning me. Then he opened αυτων τον νουν, του συνιεναι τας γραφας· of them the mind, of the to understand the writings; <sup>46</sup> και ειπεν αυτοις· 'Οτι ουτω γεγραπται, και and he said to them; That thus it is written, and ουτως εδε· παθειν τον Χριστον, και αναστη- thus it behoved to have suffered the Anointed, and to stand ναι εκ νεκρων τη τριτη ημερα, <sup>47</sup> και κηρυχ- ap out of dead ones in the third day, and to be

<sup>35</sup> And they related what THINGS happened on the ROAD, and how he was known to them in the BREAKING of the LOAF.

<sup>36</sup> † And as they were saying these things, he stood in the MIDST of them, † and says to them, "Peace be to you."

<sup>37</sup> But they being \*troubled and terrified, thought they saw †† a Spirit.

<sup>38</sup> And he said to them, "Why are you troubled? and why do Doubts arise in your \*HEARTS?"

<sup>39</sup> † See my HANDS and my FEET, that I am h<sup>er</sup>; handle me, and be convinced; For a Spirit has not \*both Flesh and Bones as you perceive me to have."

<sup>40</sup> † And having said this, he showed them his HANDS and his FEET.

<sup>41</sup> And while from JOY they were unbelieving, and were wondering, he said to them, "Have you any Food here?"

<sup>42</sup> And THEY gave him Part of a broiled Fish;

<sup>43</sup> and taking it, † he ate in their presence.

<sup>44</sup> And he said to them, † "These are the WORDS which I spoke to you, whik I was yet with you, That ALL THINGS WRITTEN in the LAW of Moses, and in the \*PROPHETS, and in the Psalms, concerning me, must be fully accom- plished."

<sup>45</sup> Then he opened Their MINDS to UNDERSTAND the SCRIPTURES,

<sup>46</sup> and said to them, "Thus it is written, \* that the MESSIAH should suffer, and should rise from the Dead the THIRD Day;

\* VATICAN MANUSCRIPT.—37. troubled, and. 38. HEART. 39. both Flesh and 42. and from a Honey comb—omit. 44. PROPHETS. 46. that the Messiah should suffer, and should rise.

† 36. Tischendorf omits, "And says to them, 'Peace be to you.'" has phantasma, phantom, in the margin, which agrees with Mark vi. 49. endorf omits this verse.

† 37. Griesbach † 40. Tisch-

† 36. Mark xvi. 14; John xx. 19; 1 Cor. xv. 5. † 37. Mark vi. 49. † 39. John xx. 20, 27. † 43. Acts x. 41. † 44. Matt. xvi. 21; xvii. 22; xx. 18; Mark viii. 31; Luke ix. 22; xviii. 31.

θηται ἐπὶ τῷ ὀνόματι αὐτοῦ μετανοίαν καὶ ἀφε-  
proclaimed in the name of him reformation and forgive-  
 σιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπο-  
ness of sins to all the nations, beginning from  
 Ἱερουσαλὴμ. 48 Ὑμεῖς δὲ ἐστε μαρτυρὲς τούτων.  
Jerusalem. You and are witnesses of these.

49 Καὶ ἰδοὺ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν  
And lo, I send forth the promise

τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν  
of the father of me on you; you but remain you in  
 τῇ πόλει, ἕως οὗ ἐνδυσθῆτε δύναμιν ἐξ ὕψους.  
the city, till you may be clothed power from on high.

50 Ἐξήγαγε δὲ αὐτοὺς ἐξω ἕως εἰς Βηθανίαν· καὶ  
He led and them out even to Bethany; and  
 ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτοὺς.  
having lifted up the hands of himself, he blessed them.

51 Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς,  
And it happened in the to bless him them,

διέστη ἀπ' αὐτῶν, καὶ ἀνεφερέτο εἰς τὸν οὐ-  
he stood apart from them, and was carried up into the hea-  
 ρανόν. 52 Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν,

ven. And they having prostrated to him,  
 ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγά-  
returned to Jerusalem with joy great;

λης· 53 καὶ ἦσαν διαπαντός ἐν τῷ ἱερῷ, \* [αἰνούν-  
and were continually in the temple, [praising

τες καὶ] εὐλογούντες τὸν θεόν.  
and] blessing the God.

47 and that in his NAME, reformation \* in order to Forgiveness of Sins should be proclaimed to All the NATIONS, beginning at Je-  
rusalem.

48 And † you are Wit-  
nesses of these things.

49 And, behold, I send forth † the PROMISE of my FATHER upon you; but remain you in the CITY, till you are invested with Power from on high."

50 And he led them out † to Bethany; and lifting up his HANDS, he blessed them.

51 And it occurred, while he was BLESSING them, he was separated from them, † and carried up into HEA-  
VEN.

52 And then † having prostrated to him, returned to Jerusalem with great Joy;

53 and were constantly in the TEMPLE, blessing God.

\* ACCORDING TO LUKE.

\* VATICAN MANUSCRIPT.—47. in order to Forgiveness.  
 Subscription—ACCORDING TO LUKE.

53. praising and—omit

† 51 & 52. Tischendorf omits, "and carried up into HEAVEN," and "having prostrated to him."

† 48. John xv. 7; Acts i. 8, 22; ii. 32; iii. 15.

† 49. Acts i. 4.

† 50. Acts i. 13

\*[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΙΩΑΝΝΗΝ.  
[GLAD TIDINGS] BY JOHN.  
\* ACCORDING TO JOHN.

ΚΕΦ. α'. 1.

<sup>1</sup> *Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς*  
In a beginning was the word, and the word was with  
*τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.* <sup>2</sup> *Οὗτος ἦν ἐν*  
the God, and a god was the word. This was in  
*ἀρχῇ πρὸς τὸν θεόν.* <sup>3</sup> *Πάντα δι' αὐτοῦ*  
a beginning with the God. All through it  
*† ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ*  
was done: and without it was done not even one, that  
*γέγονεν.* <sup>4</sup> *Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ*  
has been done. In it life was, and the life was the  
*φῶς τῶν ἀνθρώπων·* <sup>5</sup> *καὶ τὸ φῶς ἐν τῇ σκοτίᾳ*  
light of the men: and the light in the darkness  
*φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ καταλαβεν.*  
shines, and the darkness it not apprehended.

<sup>6</sup> *Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ,*  
Was a man having been sent from God,  
*ὄνομα αὐτῷ Ἰωάννης·* <sup>7</sup> *οὗτος ἦλθεν εἰς μαρτυρίαν,*  
a name to him John: this came for a witness,  
*ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πισ-*  
that he might testify about the light, that all might  
*τεύσωσι δι' αὐτοῦ.* <sup>8</sup> *Οὐκ ἦν ἐκεῖνος τὸ φῶς,*  
believe through him. Not was he the light,  
*ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.* <sup>9</sup> *Ἦν τὸ*  
but that he might testify about the light. Was the  
*φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον*  
light the true, which enlightens every man  
*ἐρχόμενον εἰς τὸν κόσμον.* <sup>10</sup> *Ἐν τῷ κόσμῳ ἦν,*  
coming into the world. In the world he was.  
*καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος*  
and the world through him was, and the world  
*αὐτὸν οὐκ ἔγνω.* <sup>11</sup> *Εἰς τὰ ἴδια ἦλθε, καὶ οἱ*  
him not knew. Into the own he came, and the  
*ἰδιοὶ αὐτοῦ οὐ παρέλαβον.* <sup>12</sup> *Ὅσοι δὲ ἔλαβον*  
own him not received. As many as but received

CHAPTER I.

<sup>1</sup> In the † Beginning was the † Logos, and the LOGOS was with God, and the LOGOS was God.  
<sup>2</sup> This was in the Beginning with God.  
<sup>3</sup> † Through it every thing was done; and without it not even one thing was done, which has been done.  
<sup>4</sup> In it was Life; and the LIFE was the LIGHT of MEN.  
<sup>5</sup> And the † LIGHT shone in the DARKNESS, and the DARKNESS apprehended It not.  
<sup>6</sup> † There was a Man, named John, sent by God.  
<sup>7</sup> He came for a Witness, that he might testify concerning the LIGHT, that all might believe through him.  
<sup>8</sup> † He was not the LIGHT, but to testify concerning the LIGHT.  
<sup>9</sup> The TRUE LIGHT was that, which, coming into the WORLD, enlightens Every Man.  
<sup>10</sup> He was in the WORLD, and † the WORLD was (enlightened) through him; and yet the WORLD knew Him not.  
<sup>11</sup> † He came to his own domains, and yet his own people received Him not;  
<sup>12</sup> but to as many as received him, † he gave

\* VATICAN MANUSCRIPT.—Title—ACCORDING TO JOHN.

† 1. In this and the fourteenth verse *logos*, has been transferred, rather than translated. Dr. A. Clarke remarks, "This term should be left untranslated, for the very same reasons why the names *Jesus* and *Christ* are left untranslated. As every appellative of the Savior of the world, was descriptive of some excellence in his *person, nature, or work*, so the epithet *Logos*, which signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning, is very properly applied to him." See 1 John i. 1, for a clear and useful comment by the apostle John on the proem to this Gospel. † 2. *Ginomai* occurs upwards of seven hundred times in the New Testament, but never in the sense of *create*, yet in most versions it is translated, as though the word was *ktizo*. "The word occurs fifty-three times in this Gospel, and signifies to be, to come, to become, to come to pass; also, to be done or transacted. All things in the christian dispensation were done by Christ, i. e. by his authority, and according to his direction; and in the ministry committed to his apostles, nothing has been done without his warrant. See John xv. 4, 5, "Without me ye can do nothing." Compare ver. 7, 10, 16; John xvii. 8; Col. i. 16, 17." Cappe's Diss. † 10. *ho kosmos*, the order, arrangement of things, the human race; here it evidently means that *kosmos* of human beings which he came to *enlighten* and to *save*. John viii. 12; iii. 16.

† 1. Prov. viii. 22, &c.; 1 John i. 1. † 3. Eph. iii. 9; Col. i. 16. † 5. John viii. 12; ix. 5; xii. 35, 40. † 6. Mal. iii. 1; Matt. iii. 1; Luke iii. 2. † 11. Matt. xxv. 12; Mark xii. 7; Luke xix. 14; xx. 14. † 12. Rom. viii. 16; Gal. iii. 26, 27; 1 John iii. 1

αὐτον, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ  
him, he gave to them authority children of God  
γενεσθαι, τοῖς πιστευουσιν εἰς τὸ ὄνομα αὐτοῦ.  
to become, to those believing into the name of him;  
13 οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκος,  
who not from bloods, nor from a will of flesh,  
οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ ἐγεννή-  
nor from a will of a man, but from God were be-  
θησαν. 14 Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκη-  
gotten. And the word flesh became, and taber-  
νώσεν ἐν ἡμῖν, (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ,  
tacted among us, (and we beheld the glory of him,  
δόξαν ὡς μονογόνου παρὰ πατρός,) πλήρης  
a glory as of an only-begotten from a father,) full  
χαρίτος καὶ ἀληθείας. 15 Ἰωάννης μαρτυρεῖ περὶ  
offavor and truth. John testifies concerning  
αὐτοῦ, καὶ κέκραγε, λέγων· Οὗτος ἦν, ὃν  
him, and cried, saying; This was, of whom  
εἶπον· Ὁ ὀπίσω μου ἐρχόμενος, ἐμπροσθεν μου  
I said; He after me coming, before me  
γέγονεν· ὅτι πρῶτος μου ἦν. 16 Ὅτι ἐκ τοῦ  
has become; for first of me he was. Because out of the  
πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ  
fulness of him we all received, and  
χαρὶν ἀντὶ χάριτος. 17 Ὅτι ὁ νόμος διὰ Μω-  
favor upon favor. For the law through Mo-  
σεως ἐδόθη· ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ  
ses was given; the favor and the truth through Jesus  
Χριστοῦ ἐγένετο.  
Christ came.

18 Θεοῦ οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς  
God no one has seen ever; the only-begotten  
υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς· ἐκεῖνος  
son, that being in the bosom of the father he  
ἐξηγήσατο. 19 Καὶ αὕτη ἐστὶν ἡ μαρτυρικὴ τοῦ  
has made known. And this is the testimony of the  
Ἰωάννου, ὅτε ἀπεστείλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσο-  
John, when sent the Jews from Jeru-  
λυμῶν ἱερεῖς καὶ Λευίτας, ἵνα ἐρωτήσωσιν αὐτόν·  
salem priests and Levites; that they might ask him;  
Σὺ τίς εἶ; 20 Καὶ ὡμολόγησε, καὶ οὐκ ἡρνή-  
Thou who art? And he confessed, and not denied;  
σατο· καὶ ὡμολόγησεν· Ὅτι οὐκ εἰμι ἐγώ· ὁ  
and confessed; That not am I the  
Χριστός. 21 Καὶ ἠρώτησαν αὐτόν· Τί οὖν;  
Anointed. And they asked him. What then?

Authority to become Chil-  
dren of God, to THOSE  
BELIEVING into his NAME;

13 † who were begotten  
not of Blood, nor of the  
Will of the Flesh, nor of  
the Will of Man, but of God.

14 And the † Logos be-  
came † Flesh, and dwelt  
among us,—and † we be-  
held his GLORY, a Glory as  
of an Only-begotten from a  
Father,—full of Favor and  
Truth.

15 † [John testified con-  
cerning him, and cried,  
saying, "This is he of whom  
I said, † HE who COMES  
after me is in advance of  
me; For he is my Supe-  
rior."]

16 For out of his FUL-  
NESS we all received; even  
Favor upon Favor.

17 For the LAW was  
given through Moses; the  
FAVOR and the TRUTH came  
through Jesus Christ.

18 No one has ever seen  
God; the \* Only-begotten  
Son, who IS in the BOSOM  
of the FATHER, he has  
made him known.

19 Now this is the TES-  
TIMONY of JOHN. † When  
the Jews sent \* to him  
Priests and Levites to ask  
him, "Who art thou?"

20 he acknowledged and  
did not deny, but acknow-  
ledged, "I am not the  
MESSIAH."

21 And they asked him,  
"Who \* then art thou?"

\* VATICAN MANUSCRIPT.—18. Only-begotten Son, HE who is.  
21. then art thou? Art thou Elijah?

19. to him Priests

† 13. Griesbach notes a different reading of this verse. Instead of *hoi...egenneethesan* he has *hos...egenneethee*; the singular pronoun and verb for the plural; which would make the passage read—"Who was not begotten of Blood, nor of the Will of the Flesh, nor of the Will of a Man, but of God;" thus referring it directly to the *physical* regeneration of the Mes-  
siah, by the Spirit of God, rather than to the moral regeneration of believers. † 14. New-  
come in his Translation of the New Testament, remarks, "Jesus, the Son, † Logos, is called  
the Word, because God revealed himself or *his word* by him." The following singular: East-  
ern custom may perhaps illustrate the phraseology of the first part of this chapter. "In  
Abyssinia, there is an officer named *Kal Hatze*, the word or voice of the King, who stands al-  
ways upon the steps of the throne, at the side of a lattice window, where the King sits; and  
speaks through the aperture to the *Kal Hatze*, who communicates his command to the offi-  
cers, judges, and attendants.—*Bruce's Travels*. † 15. Some put this verse after the 18th

† 13. John iii. 5; James i. 18; 1 Pet. i. 23.

† 14. Matt. i. 16, 20; Luke i. 31, 35; ii. 7

1 Tim. iii. 16.

† 14. Matt. xvii. 2; 2 Pet. i. 17.

† 15. Matt. iii. 12; Mark i. 7

Luke iii. 16; ver. 27, 30; John iii. 31.

† 19. John v. 33

Ηλίας εἰ σὺ, Καὶ λέγει· Οὐκ εἰμι. Ὁ προ-  
Elias art thou? And he says: Not I am. The pro-  
 φητῆς εἰ σὺ; Καὶ ἀπεκριθῆ· Οὐ. <sup>22</sup> Εἶπον οὖν  
phet art thou? And he answered; No. They said then  
 αὐτῷ· Τίς εἰ; ἵνα ἀποκρισὶν δώμεν τοῖς πεμ-  
to him; Who art thou? that an answer we may give to those having  
 ψασιν ἡμῖς· τί λέγεις περὶ σεαυτοῦ; <sup>23</sup> Εἶφη  
sent us; what sayest thou about thyself? He said  
 Ἐγώ· “φωνὴ βοῶντος ἐν τῇ ἐρημῷ· Εὐθύνετε  
I; “A voice crying in the desert; Make you straight  
 τὴν ὁδὸν κυρίου,” καθὼς εἶπεν Ἡσαίας ὁ προ-  
the way of a lord,” as said Esaias the pro-  
 φητῆς. <sup>24</sup> Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν  
phet. And those having been sent were of the  
 Φαρισαίων· <sup>25</sup> καὶ ἠρώτησαν αὐτὸν, καὶ εἶπον  
Pharisees; and they asked him, and said  
 αὐτῷ· Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χρισ-  
to him; Why then dippest thou, if thou not art the Anoin-  
 τος, οὔτε Ηλίας, οὔτε προφητῆς; <sup>26</sup> Ἀπεκριθῆ  
ted, nor Elias, nor a prophet? Answered  
 αὐτοῖς ὁ Ἰωάννης, λέγων· Ἐγὼ βαπτίζω ἐν  
them the John, saying; I dip in  
 ὕδατι· μεσὸς <sup>\*</sup>[δε] ὕμῶν ἑστῆκεν, ὃν ὑμεῖς οὐκ  
water: midst [out] of you stands, whom you not  
 οἰδατε, <sup>27</sup> ὁ ὀπίσω μου ἐρχόμενος, οὗ ἐγὼ οὐκ  
know, he after me coming, of whom I not  
 εἰμι ἀξίος, ἵνα λυσῶ αὐτοῦ τὸν ἱμᾶντα τοῦ  
am worthy, that I may loose of him the strap of the  
 ὑποδημάτος. <sup>28</sup> Ταῦτα ἐν Βηθανίᾳ ἐγένετο  
sandal. These in Bethany were done  
 πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπ-  
beyond the Jordan, where was John dip-  
 τίζων.

<sup>29</sup> Τῇ ἐπαυριῷ βλέπει τὸν Ἰησοῦν ἐρχόμενον  
In the morrow he beholds the Jesus coming  
 πρὸς αὐτὸν, καὶ λέγει· Ἴδε ὁ ἀμνὸς τοῦ θεοῦ, ὃ  
to him, and he says: Behold the lamb of the God, he  
 αἱρῶν τὴν ἁμαρτίαν τοῦ κόσμου. <sup>30</sup> Οὗτος  
taking away the sin of the world. This  
 ἐστὶ, περὶ οὗ ἐγὼ εἶπον· Ὁπίσω μου ἐρχεται  
is he, about whom I said: After me comes  
 ἀνὴρ, ὃς ἐμπροσθεν μου γέγονεν· ὅτι πρῶτος  
a man, who before me has become; because first  
 μου ἦν. <sup>31</sup> Καὶ γὰρ οὐκ ᾔδειν αὐτὸν· ἀλλ’ ἵνα  
of me he was. And I not knew him: but that  
 φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον  
he might be manifested to the Israel, because of this am come  
 ἐγὼ ἐν τῷ ὕδατι βαπτίζων. <sup>32</sup> Καὶ ἐμαρτυρή-  
I in the water dipping. And bore testi-  
 σεν Ἰωάννης, λέγων· Ὅτι τεθεαμαι τὸ πνεῦμα  
mony John, saying: That I saw the spirit  
 καταβαῖνον ὡς περιστέρα ἐξ οὐρανοῦ, καὶ ἐμει-  
coming down like a dove out of heaven, and it

Art thou † Elijah?” And he said, “I am not.” “Art thou the PROPHET?” And he answered, “No.”

<sup>22</sup> \*They said to him, “Who art thou? that we may give an Answer to THOSE who SENT us. What dost thou say concerning thyself?”

<sup>23</sup> He said, † “I am a Voice proclaiming in the DESERT, ‘Make straight the way for the Lord,’ as † Isaiah the PROPHET said.”

<sup>24</sup> Now \*those sent were of the PHARISEES.

<sup>25</sup> And they asked him, and said to him, “Why then dost thou immerse, if thou art not the MESSIAH, nor Elijah, nor a Prophet?”

<sup>26</sup> John answered them, saying, † “I immerse in Water; \*in the Midst of you, coming after me, stands one whom you do not know,

<sup>27</sup> the STRAP of Whose SANDAL I am not worthy to untie.”

<sup>28</sup> These things occurred in Bethany beyond the JORDAN, where \*JOHN was immersing.

<sup>29</sup> On the NEXT DAY he sees JESUS coming to him, and says, “Behold † the LAMB of GOD, who TAKES AWAY the SIN of the WORLD.”

<sup>30</sup> This is he of whom I said, ‘After me comes a Man who is in advance of of me; for he is my Superior.’

<sup>31</sup> And I did not know him; but for this purpose, that he might be manifested to ISRAEL, I am come immersing in \*Water.”

<sup>32</sup> † And John testified, saying, “I saw the SPIRIT coming down like a Dove

\* VATICAN MANUSCRIPT.—22. They said to him. 24. they who were sent. 26. but omit. 28. in the Midst of you, coming after me, stands one whom you do not know, the STRAP of Whose SANDAL. 28. JOHN. 31. Water.

† 21. Mal. iv. 5; Matt. xvii. 10. † 23. Matt. iii. 3; Mark i. 3; Luke iii. 4; John iii. 28. † 23. Isa. xl. 3. † 26. Matt. iii. 11. † 20. 1 Pet. i. 10; Rev. v. 6. † 32. Matt. iii. 16; Mark i. 10; Luke iii. 22.

γεν' επ' αυτον. <sup>33</sup> Καγω ουκ ηδειν αυτον· αλλ'   
 abode on him. And I not knew him: but   
 δ' πεμφας με βαπτίζειν εν υδατι, εκεινος μοι   
 he having sent me to dip in water, he to me   
 ειπον· Εφ' ον αν ιδης το πνευμα καταβαινον,   
 said: On whom thou mayest see the spirit coming down,   
 και μενον επ' αυτον, ουτος εστιν ο βαπτίζων εν   
 and abiding on him, this is he dipping in   
 πνευματι αγιω. <sup>34</sup> Καγω εωρακα, και μεμαρτυ-   
 spirit holy. And I have seen, and have testi-   
 ρηκα, οτι ουτος εστιν ο υιος του θεου.   
 fied, that this is the son of the God.

<sup>35</sup> Τη επαυριον παλιν ειστηκει ο Ιωαννης, και   
 The morrow again was standing the John, and   
 εκ των μαθητων αυτου δυο. <sup>36</sup> Και εμβλεψας   
 of the disciples of him two. And having looked on   
 τω Ιησου περιπατουντι, λεγει· Ιδε ο αμνος του   
 the Jesus walking, he says; Behold the lamb of the   
 θεου. <sup>37</sup> Και ηκουσαν αυτου οι δυο μαθηται   
 God. And heard him the two disciples   
 λαλουντος, και ηκολουθησαν τω Ιησου. <sup>38</sup> Στρα-   
 speaking, and they followed the Jesus. Having

φεις δε ο Ιησους, και θεαταμενος αυτους ακο-   
 turned and the Jesus, and seeing them fol-   
 λουθουντας, λεγει αυτοις· Τι ζητετε; Οι δε   
 lowing, he says to them; What seek you? They and   
 ειπον αυτω· Ραββι, (ο λεγεται ερμηνευομε-   
 said to him, Rabbi, (which means being interpreted,   
 ον, διδασκαλε,) που μενει; <sup>39</sup> Λεγει αυτοις·   
 O teacher,) where dwellest thou? He says to them:

Ερχεσθε και ιδετε. Ηλθον και ειδον, που μενει·   
 Come you and see you. They came and saw, where he dwells:   
 και παρ' αυτω εμειναν την ημεραν εκεινην.   
 and with him abode the day that.   
 Ωρα ην ως δεκατη. <sup>40</sup> Ην Ανδρεας, ο αδελφος

Σιμωνος Πητρου, εις εκ των δυο των ακουσαν-   
 of Simon Peter, one of the two of those having heard   
 των παρα Ιωαννου, και ακολουθησαντων αυτω.   
 from John, and having followed him.

<sup>41</sup> Εύρισκει ουτος πρωτως τον αδελφον του   
 Finds he first the brother that   
 ιδιον Σιμωνα, και λεγει αυτω· Εύρηκαμεν τον   
 own Simon, and he says to him; We have found the   
 Μεσσιαν (ο εστι μεθερμηνευομενον, Χριστος.)   
 Messiah which is being interpreted, Anointed.)

<sup>42</sup> \* [Και] ηγαγεν αυτον προς τον Ιησουν.   
 [And] he brought him to the Jesus.

from Heaven, and resting on him.

<sup>33</sup> And I did not know him; but HE who SENT me to immerse in Water, he said to me, 'On whom thou shalt see the SPIRIT descending and resting, this is HE who IMMERSES in holy Spirit.'

<sup>34</sup> And I have seen and testified, That he is the SON OF GOD."

<sup>35</sup> On the NEXT DAY \* John was again standing, and two of his DISCIPLES; <sup>36</sup> and observing JESUS walking, he says, "Behold the LAMB OF GOD!"

<sup>37</sup> The two Disciples hearing this, followed JESUS.

<sup>38</sup> And JESUS turning, and seeing them following, says to them, "What do you seek?" And THEY said to him, "Rabbi, (which signifies, being translated, Teacher,) where dwellest thou?"

<sup>39</sup> He says to them, "Come and see." They went, \*therefore, and saw where he dwelt, and continued with him that DAY. It was about the † tenth Hour.

<sup>40</sup> † Andrew, the BRO- THER of Simon Peter, was one of THOSE TWO who having heard from John, followed him.

<sup>41</sup> He first finds his OWN BROTHER Simon, and says to him, "We have found the MESSIAH," (which is, being translated, Anointed.)

<sup>42</sup> He conducted him to JESUS. JESUS looking

\* VATICAN MANUSCRIPT.—35. John.

39. therefore, and saw.

42. And—omit.

† 39. It was the way of the ancients to divide the day into twelve hours, and the night into as many. The first hour of the day was an hour after the sun rose, and the twelfth was when it set. This was the way in Judea, and to this the other Evangelists adhere. But St. John appears to have reckoned the hours as we do, from midnight to noon, and again from noon to midnight. And it may be observed, that he mentions the hour of the day oftener than any other Evangelist; as if with design to give his readers an opportunity of discerning his method, by comparing one passage with another. If the time here intended was that which we may call Jewish, (to distinguish it, not from the Greek and Roman which were the same with the Jewish, but from the modern; the tenth hour was about four in the afternoon, or two hours before the day ended in Judea; with which time neither the words nor circumstances of the narration seem to agree. For the words, *they abode with him that day*, rather imply, that they spent a good part of the day with him. Therefore the most reasonable account of this tenth hour is, that it was ten in the morning.—*Townson*.

† 38. Matt. iii. 11; Acts i. 5; ii. 4; x. 44; xi. 15.

† 40. Matt. iv. 13.

Εμβλεψας αὐτῷ ὁ Ἰησοῦς εἶπε· Σὺ εἶ Σίμων, ὁ υἱὸς Ἰωάν· σὺ κληθήσῃ Κηφᾶς· ὃ ἐρμηνεύεται υἱὸς ὧνα· thou shalt be called Cephās; which means

Πέτρος.

Peter.

43 Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὕρισκει Φίλιππον, καὶ λέγει αὐτῷ· Ἀκολουθεῖ μοι. 44 Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδα, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

45 Εὕρισκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ· Ὃν ἐγράψε Μωσῆς ἐν τῷ νόμῳ, καὶ οἱ προφῆται, εὗρηκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ, τὸν ἀπὸ Ναζαρεθ. 46 Καὶ εἶπεν αὐτῷ Ναθαναὴλ· Ἐκ Ναζαρεθ δύναται τι ἀγαθὸν εἶναι, λέγει αὐτῷ Φίλιππος· ἐρχου καὶ ἴδε.

47 Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ· Ἰδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἐστὶ. 48 Λέγει αὐτῷ Ναθαναὴλ· Ποθεν με γινώσκεις; Ἀπεκριθὴ Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φωνῆσαι, οὐτὰ ὑπὸ τὴν συκὴν, εἶδον σε.

49 Ἀπεκριθὴ Ναθαναὴλ \* [καὶ λέγει αὐτῷ]· Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ. 50 Ἀπεκριθὴ Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι εἶπον σοι· Εἶδον σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὀψῇ. 51 Καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν, \* [ἀπ' ἀρτί]

οἴσεσθε τὸν οὐρανὸν ἀνεῳγόντα, καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

en the son of the man.

at him, said, "Thou art Simon, the SON of JONAS; †thou shalt be called Cephās; (which denotes the same as Peter.)

43 On the NEXT DAY he wished to go to GALILEE, and finding Philip, \* JESUS says to him, "Follow me."

44 Now † PHILIP WAS from Bethsaida, the CITY of Andrew and Peter.

45 Philip finds † NATHANAEL, and says to him, "We have found the person described by Moses in the LAW, and by the PROPHETS, THAT JESUS, the \* SON of JOSEPH, from Nazareth."

46 And Nathanael said to him, † "Can any † good thing proceed from Nazareth?" \* PHILIP says to him, "Come and see."

47 \* JESUS saw NATHANAEL coming to him, and said concerning him, "Behold a genuine Israelite; in whom is no deceit."

48 Nathanael says to him, "How dost thou know Me?" JESUS answered and said to him, "Before PHILIP called Thee, when thou wast under the FIG-TREE, I saw thee."

49 Nathanael answered, "Rabbi, thou art the SON of GOD; thou art the † KING of ISRAEL."

50 Jesus answered and said to him; "Because I told thee \* That I saw thee under the FIG-TREE, thou believest! Thou shalt see greater things than this."

51 And he says to him, "Truly, indeed, I say to you, you shall see the HEAVENS opened, and the ANGELS of GOD ascending from and descending to the SON of MAN."

at him, said, "Thou art Simon, the SON of JONAS; †thou shalt be called Cephās; (which denotes the same as Peter.)

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50 Jesus answered and said to him; "Because I told thee \* That I saw thee under the FIG-TREE, thou believest! Thou shalt see greater things than this."

51 And he says to him, "Truly, indeed, I say to you, you shall see the HEAVENS opened, and the ANGELS of GOD ascending from and descending to the SON of MAN."

\* VATICAN MANUSCRIPT.—43. JESUS says. 45. Son. 46. PHILIP. 47. Jesus, and says to him—omit. 50. That I saw. 51. From now—omit.

† 46. Some think allusion is here made to "that good thing promised," JER. xxxiii. 14; others think this a term of reproach.

† 42. Matt. xvi. 18. † 44. John xii. 21. † 45. John xxi. 2. † 40. John vii. 41, 42, 52. † 40. Matt. xxi. 5; xxvii. 11, 42; John xviii. 37; xix. 3.

## ΚΕΦ. Β'. 2.

<sup>1</sup> Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο  
And in the day the third a marriage-feast occurred  
ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ  
In Cana of the Galilee: and was the mother  
τοῦ Ἰησοῦ ἐκεῖ. <sup>2</sup> Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς  
of the Jesus there. Was invited and also the Jesus  
καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. <sup>3</sup> Καὶ  
and the disciples of him to the marriage-feast. And  
ὕστερῃσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ  
having fallen short of wine, says the mother of the Jesus  
πρὸς αὐτόν· Οἶνον οὐκ ἔχουσι. <sup>4</sup> Λέγει αὐτῇ ὁ  
to him: Wine not they have. Says to her the  
Ἰησοῦς· Τί ἐμοὶ καὶ σοί, γύναι; οὐκ ἔκει ἡ  
Jesus: What to me and to thee, O woman? Not yet has come the  
ὥρα μου. <sup>5</sup> Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακονοῖς·  
hour of me. Says the mother of him to the servants;  
Ὅ, τί ἂν λεγῇ ὑμῖν, ποιῆσατε. <sup>6</sup> Ἦσαν δὲ  
Whatever he may say to you, do you. Were and  
ἐκεῖ ὕδριαὶ λίθιναι ἑξ κείμεναι κατὰ τὸν καθα-  
there water-pots of stone six being placed according to the mode  
ρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνα μετρητάς  
of cleansing of the Jews, holding each measures  
δύο ἢ τρεῖς. <sup>7</sup> Λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε  
two or three. Says to them the Jesus; Fill you  
τάς ὑδρίας ὕδατος. Καὶ ἐγεμίσαν αὐτὰς ἕως  
the water-pots of water. And they filled them to  
ἀνω. <sup>8</sup> Καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν, καὶ  
top. And he says to them; Draw you now, and  
φέρετε τῷ ἀρχιτρικλινῷ. Καὶ ἠνεγκαν. <sup>9</sup> Ὡς  
carry to the ruler of the feast. And they carried. When  
δὲ ἐγευσάτο ὁ ἀρχιτρικλινὸς τὸ ὕδωρ οἶνον  
and tasted the ruler of the feast the water wine  
γεγεννημένον· (καὶ οὐκ ᾔδει ποθεν ἐστίν· οἱ δὲ  
having become; (and not he knew whence it is; the but  
διακονοὶ ᾔδεισαν, οἱ ἠντληκοτὲς τὸ ὕδωρ·)  
servants knew, those having drawn the water:)  
φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλινός, <sup>10</sup> καὶ λέγει  
calls the bridegroom the ruler of the feast, and says  
αὐτῷ· Πᾶς ἀνθρώπος πρῶτον τὸν καλὸν οἶνον  
to him: Every man first the good wine

## CHAPTER II.

1 And on the \*THIRD Day there was a Marriage-feast in Cana of GALILEE; and the MOTHER of JESUS was there;

2 and JESUS also, and his DISCIPLES, were invited to the MARRIAGE-FEAST.

3 And the Wine falling short, the MOTHER of JESUS says to him, "They have no Wine."

4 JESUS says to her, † "O Woman, what hast thou to do with me? My time has not yet arrived."

5 His MOTHER says to the SERVANTS, "Do whatever he may bid you."

6 Now six stone Water-jars were there, placed ‡ according to the JEWISH CUSTOM of PURIFICATION, each containing two or three † Measures.

7 JESUS says them, "Fill the JARS with Water." And they filled them to the top.

8 And he says them, "Draw now, and carry to the † RULER of the FEAST. And \*they carried some."

9 And when the RULER of the FEAST tasted ‡ the WATER made Wine, and knew not whence it was, (but THOSE SERVANTS knew who had DRAWN the WATER,) the RULER of the FEAST called the BRIDEGROOM,

10 and says to him, "Every Man First presents GOOD Wine, and when they

\* VATICAN MANUSCRIPT.—1. THIRD Day.

8. THEY carried.

† 6. The exact capacity of this measure cannot now be determined. The LXX use the word in the original for the *bath*, which contained about seven gallons: and for the *seah*, which contained one-third of the bath. 2 Chron. iv. 5; 1 Kings xviii. 32. † 8. The Greek word here is a compound, denoting the president of the *tridinium*, or guest chamber, so called from its containing three couches placed in the form of a crescent, on which the guests reclined during the entertainment. It was the duty of this officer to prepare the feast, arrange the couches, dispose the guests, place the dishes, and taste the wine and viands.—Stockius in Verb. Lightfoot, in his *Horæ Heb. Talmud*, adds, "That he performed the duty of chaplain also, by saying grace, and pronouncing those benedictions which were accustomed to be given upon occasion of a marriage. He blessed the cup also prepared for the guests; and having first drank of it himself, sent it round to the company. In the Book of Ecclesiasticus (xxxii. 1) we have an account of his duties."

‡ 4. John xix. 28.

‡ 6. Mark vii. 3.

‡ 9. John iv. 48.



τιθησι, και δταν μεθυσθωσι, \* [τοτε] τον  
places, and when they may have drunk freely, [then] the  
ελασσω· συ τετηρηκας τον καλον οινον εως αρτι.  
worse; thou hast kept the good wine till now.

11 Ταυτην εποιησε την αρχην των σημειων ο  
This did the beginning of the signs the  
Ιησους εν Κανα της Γαλιλαιας, και εφανερωσε  
Jesus in Cana of the Galilee, and manifested  
την δοξαν αυτου· και επιστευσαν εις αυτον οι  
the glory of himself; and believed into him the  
μαθηται αυτου.  
disciples of him.

12 Μετα τουτο κατεβη εις Καπερναουμ, αυτος  
After this he went down into Capernaum, he  
και η μητηρ αυτου, και οι αδελφοι \* [αυτου,] και  
and the mother of him, and the brothers [of him,] and  
οι μαθηται αυτου· και εκει εμειναν ου πολλας  
the disciples of him; and there remained not many  
ημερας. 13 Και εγγυσ ην το πασχα των Ιουδαι-  
days. And nigh was the passover of the Jews.

ων, και ανεβη εις Ιεροσολυμα ο Ιησους. 14 Και  
and went up to Jerusalem the Jesus. And

ευρεν εν τω ιερω τους πωλουντας βοας και προ-  
he found in the temple those selling oxen and sheep  
βατα και περιστερας, και τους κερματιστας  
and doves, and the money-changers  
καθημενους. 15 Και ποιησας φραγελλιον εκ  
sitting. And having made a whip out of

σχοινων, παντας εξεβαλεν εκ του ιερου, τα  
rushes, all he drove out of the temple, the  
τε προβατα και τους βοας· και των κολλυβισ-  
and sheep and the oxen; and of the money-chan-  
των εξεχεε το κερμα, και τας τραπεζας ανεσ-  
gers he poured out the coin, and the tables over-  
τρεψε· 16 και τοις τας περιστερας πωλουσιν  
turned: and to those the doves selling

ειπεν· Αρατε ταυτα εντευθεν· μη ποιειτε τον  
he said: Take these hence: not make you the  
οικον του πατρος μου οικον εμποριου. 17 Εμνησ-  
house of the father of me a house of merchandise. Remem-

θησαν \* [δε] οι μαθηται αυτου, οτι γεγραμμενον  
bered [and] the disciples of him, that having been written  
εστιν· “Ο ζηλος του οικου σου καταφαγεται  
it is: “The zeal of the house of thee will consume

με.” 18 Απεκριθησαν ουν οι Ιουδαιοι και ειπον  
me.” Answered then the Jews and said  
αυτω· Τι σημειον δεικνυεις ημιν, οτι ταυτα  
to him; What sign showest thou to us, that these

have † drunk freely, the  
INFERIOR; but thou hast  
kept the GOOD Wine till  
now.”

11 This \* First of SIGNS  
JESUS performed in Cana  
of GALILEE, and displayed  
his GLORY; and his DISCI-  
PLES believed into him.

12 After this he went  
down to Capernaum, he,  
and his MOTHER, and his  
BROTHERS, and his DISCI-  
PLES; but they did not re-  
main there Many Days.

13 ‡ And the PASSOVER  
of the JEWS was near, and  
JESUS went up to Jerusa-  
lem.

14 ‡ And he found the  
MONEY-CHANGERS sitting  
in the TEMPLE, and THOSE  
who SOLD Oxen, and Sheep,  
and Doves.

15 ‡ And having made a  
Whip of Rushes, he drove  
them all out of the TEM-  
PLE, with the SHEEP and  
the CATTLE, and he poured  
out the COIN of the BANK-  
ERS, and overturned the  
TABLES,

16 and said to THOSE  
who SOLD DOVES, “Take  
these things hence. Make  
not my FATHER’S HOUSE  
a House of Traffic.”

17 And his DISCIPLES  
recollected That it is writ-  
ten, ‡ “My ZEAL for thy  
HOUSE consumes me.”

18 Then the JEWS an-  
swered and said to him,  
‡ “What Sign dost thou  
show us, why thou doest  
these things?”

\* VATICAN MANUSCRIPT.—10. then—omit.  
17. And—omit.

11. First of.

12. his—omit.

† 10. The Greek expression here does not imply the least degree of intoxication. The verbs *methusko* and *methuo*, from *methu*, wine, which, from *meta thein*, to drink after sacrific- ing, signify not only to inebriate, but to take wine, to drink wine, to drink enough, and in this sense the verb is evidently used in the Septuagint. Gen. xliii. 34; Cant. v. 1; 1 Mac. xvi. 16; Eccus. i. 16. And the prophet Isaiah, chap. lviii. 11, speaking of the abundant blessings of the godly compares them to a well-watered garden, which the LXX translate *oos keeros methuson*, by which is certainly understood, not a garden drowned with water, but one sufficiently saturated with it, not having one drop too much, nor too little.—Clark.  
‡ 15. It is probable that this cleansing of the temple occurred at the commencement of our Lord’s ministry, and is not to be confounded with that mentioned by the other evangelists, which took place at its close.

‡ 13. Ex. xii. 14; John v. 1; vi. 4; xi. 55. ‡ 14. Matt. xxi. 12; Mark xi. 15; Luke xix. 45.  
‡ 17. Psu. lxxix. 9. ‡ 18. Matt. xii. 38; John vi. 30.

ποιεις; <sup>19</sup> Απεκριθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς·  
thou doest? Answered the Jesus and said to them;  
Λύσατε τὸν ναὸν τούτον, καὶ ἐν τρισὶν ἡμέραις  
Destroy the temple this, and in three days  
ἐγερῶ αὐτόν. <sup>20</sup> Εἶπον οὖν οἱ Ἰουδαῖοι· Τέσσα-  
I will raise it. Said then the Jews; Forty  
ρακόντα καὶ ἕξ ἐτεσὶν ὡκοδομηθῆ ὁ ναὸς οὗτος·  
and six years was being built the temple this;  
καὶ σὺ ἐν τρισὶν ἡμέραις ἐγείρεις αὐτόν, <sup>21</sup> Ἐκεῖ-  
and thou in three days wilt raise it? He  
νος δὲ εἶλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.  
but spoke concerning the temple of the body of himself.  
<sup>22</sup> Ὅτε οὖν ἠγερθῆ ἐκ νεκρῶν, ἐμνησθήσαν οἱ  
When therefore he was raised out of dead ones, remembered the  
μαθηταὶ αὐτοῦ, ὅτι τοῦτο εἶλεγε· καὶ ἐπίστευ-  
disciples of him, that this he spoke; and they believed  
σαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ  
the writing, and the word which said the  
Ἰησοῦς.

Jesus.  
<sup>23</sup> Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολυμοῖς ἐν τῷ  
When and was in the Jerusalem at the  
πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ  
passover at the feast, many believed into the  
ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ  
name of him, beholding of him the signs which  
ἐποίει. <sup>24</sup> Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν  
he did. He but the Jesus not committed  
ἐαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας·  
himself to them, because he knew all:  
<sup>25</sup> καὶ ὅτι οὐ χρεῖαν εἶχεν, ἵνα τις μαρτυρήσῃ  
and because not need he had, that any one should testify  
περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγινώσκε, τι  
concerning the man: he for knew, what  
ἦν ἐν τῷ ἀνθρώπῳ.  
was in the man.

### ΚΕΦ. γ'. 3.

<sup>1</sup> Ἦν δὲ ἀνθρώπος ἐκ τῶν Φαρισαίων, Νικοδή-  
Was and a man of the Pharisees, Nicode-  
μος ὄνομα αὐτοῦ, ἀρχὼν τῶν Ἰουδαίων· <sup>2</sup> οὗτος  
mus a name to him, a ruler of the Jews: this  
ἦλθε πρὸς αὐτὸν νύκτος, καὶ εἶπεν αὐτῷ· Ῥαβ-  
came to him by night, and said to him: Rab-  
βι, οἶδαμεν, ὅτι ἀπὸ θεοῦ ἐληλυθας διδασκαλός·  
bi, we know, that from God thou hast come a teacher:  
οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν, ἃ  
no one for these the signs is able to do, which  
σὺ ποιεῖς, εἰ μὴ ἡ ὁ θεὸς μετ' αὐτοῦ.  
thou doest, expect may be the God with him.  
<sup>3</sup> Απεκριθὲν ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἰὼ ἀμὴν ἀμὴν  
Answered the Jesus and said to him: Indeed indeed

<sup>19</sup> \*Jesus answered and said to them, † "Destroy this TEMPLE, and in Three Days I will raise it."

<sup>20</sup> Then the Jews said, "Forty and Six Years has this TEMPLE been in building and wilt thou erect it in Three Days?"

<sup>21</sup> But he spoke of the TEMPLE of his BODY.

<sup>22</sup> When, therefore, he was raised from the Dead, † his DISCIPLES remembered That he had said This; and they believed the SCRIPTURE, and the WORD which JESUS had spoken.

<sup>23</sup> Now while he was in JERUSALEM at the FEAST of the PASSOVER, many believed into his NAME, beholding His SIGNS which he performed.

<sup>24</sup> But \*Jesus did not trust himself to them, because he KNEW them all;

<sup>25</sup> and required not that any one should testify concerning MAN; for he knew what was in MAN.

### CHAPTER III.

<sup>1</sup> And there was a Man of the PHARISEES, whose name was Nicodemus, a Ruler of the Jews;

<sup>2</sup> he came to him by Night, and said to him, "Rabbi, we know That thou art a Teacher come from God; † for no one can work These SIGNS that thou workest, unless God be with him."

<sup>3</sup> \*Jesus answered and said to him, "Indeed I

\* VATICAN MANUSCRIPT.—19. JESUS.

24. JESUS.

3. JESUS.

† 19. Or, *destroy this very TEMPLE*; perhaps pointing to his body at the same time. † 20. Herod began to rebuild the temple in the 18th year of his reign, or sixteen years before Jesus was born. Jesus was at this time about thirty years old, which makes the term exactly 46 years. But although Herod finished the main work in nine years and a half, yet Josephus tells us that the whole of the buildings were not completed till Nero's reign, some 80 years after the 18th of Herod's reign. † 3. The repetition of *Ameen*, among the Jewish writers, was considered of equal import with the most solemn oath—*Clarke*.

‡ 19. Matt. xxvi. 61; xxvii. 40; Mark xiv. 58; xv. 29, † 22. Luke xxiv. 8. † 2. John vii. 30; xix. 30. ‡ 2. John ix. 16, 33; Acts ii. 22; x. 38.

λέγω σοι, εαν μη τις γεννηθῇ ἀνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλειαν τοῦ θεοῦ. <sup>4</sup> Λέγει πρὸς αὐτὸν ὁ Νικοδήμους· Πῶς δύναται ἄνθρωπος γεννηθῆναι γερῶν ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρου εἰσελθεῖν, καὶ γεννηθῆναι; <sup>5</sup> Ἀπεκρίθη Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, εαν μη τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλειαν τοῦ θεοῦ. <sup>6</sup> Τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σαρξὶ ἐστὶ· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμα ἐστὶ. <sup>7</sup> Μὴ θαυμάσης, ὅτι εἶπον σοι· Δεῖ ὑμᾶς γεννηθῆναι ἀνωθεν. <sup>8</sup> Τὸ πνεῦμα ὅπου θέλει πνεῖ· καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας, πόθεν ἐρχεται, καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. <sup>9</sup> Ἀπεκρίθη Νικοδήμους καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενεσθαι; <sup>10</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἰ ὁ διδασκαλὸς τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; <sup>11</sup> Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἑώρακαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. <sup>12</sup> Εἰ τὰ ἐπιγεία εἶπον ὑμῖν, καὶ οὐ πιστεύετε· πῶς, εαν εἰπῶ ὑμῖν τὰ ἐπουράνια, πιστεύσετε; <sup>13</sup> Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου, \* [ὁ ὢν ἐν τῷ οὐρανῷ.] <sup>14</sup> Καὶ καθὼς Μωσῆς ὑψώσε τὸν ὄφιν ἐν τῇ ἐρημῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου· <sup>15</sup> ἵνα πᾶς ὁ πιστεύων εἰς

assure thee, if any one be not born from above, he cannot see the KINGDOM of GOD.

<sup>4</sup> NICODEMUS says to him, "How can a Man be born, being old? Can he enter a second time into his MOTHER'S WOMB, and be born?"

<sup>5</sup> Jesus replied, "Truly indeed I say to thee, if any one be not † born of Water and Spirit, he cannot enter the KINGDOM of GOD.

<sup>6</sup> THAT which has been BORN of the FLESH, is Flesh; and THAT which has been † BORN of the SPIRIT, is Spirit.

<sup>7</sup> Do not wonder, Because I said to thee, you must be born from above.

<sup>8</sup> The SPIRIT breathes where it will, and thou hearest its VOICE, but thou knowest not whence it comes, or where, it goes; thus it is with EVERY ONE who has been BORN of the SPIRIT."

<sup>9</sup> Nicodemus answered and said to him, "How can these things be?"

<sup>10</sup> Jesus answered and said to him, "Art thou the TEACHER of ISRAEL, and knowest not these things?"

<sup>11</sup> Most assuredly I tell thee, That what we know, we speak, ‡ and what we have seen, we testify; and you receive not our TESTIMONY.

<sup>12</sup> If I told you of EARTHLY things, and you do not believe, how will you believe if I tell you of HEAVENLY things?

<sup>13</sup> † And no one has ascended into HEAVEN, except the SON of MAN who DESCENDED from HEAVEN.

<sup>14</sup> † And as Moses elevated the SERPENT in the DESERT, so must the SON of MAN be placed on high;

<sup>15</sup> that EVERY ONE BE-

\* VATICAN MANUSCRIPT.—13. he being in HEAVEN—omit.

† 5. Mark xvi. 16; Acts ii. 38. † 6. 1 Cor. xv. 44—46. † 11. Matt. xi. 27; John i. 18; vii. 16; viii. 28; xii. 40; xiv. 24. † 13. John xvi. 20; Acts ii. 34; 1 Cor. xv. 47; Eph. iv. 9, 10. † 14. Num. xxi. 9.

αὐτον, \* [μη ἀποληται, ἀλλ'] ἐχῃ ζωὴν αἰωνίαν. 16 Οὕτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν, μὴ ἀποληται, ἀλλ' ἐχῃ ζωὴν αἰωνίαν. 17 Οὐ γὰρ ἀπεστείλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρινῇ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. 18 Ὁ πιστεύων εἰς αὐτὸν, οὐ κρίνεται. ὁ \* [δὲ] μὴ πιστεύων, ἤδη κέκριται, ὅτι μὴ πεπιστεύκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. 19 Αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐληλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἀνθρώποι μᾶλλον τὸ σκοτὸς, ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. 20 Πᾶς γὰρ ὁ φάυλα πρᾶσσων, μισεῖ τὸ φῶς, καὶ οὐκ ἐρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. 21 Ὁ δὲ ποίων τὴν ἀληθειαν, ἐρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἐβαπτίζεν. 23 Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν, ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο, καὶ ἐβαπτίζοντο. 24 Οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. 25 Ἐγενετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ. 26 Καὶ ἦλθον πρὸς τὸν Ἰωάννην,

LIEVING into him may have aionian Life.

16 † For GOD so loved the WORLD, that he gave \* his SON, the ONLY-BEGOTTEN, that EVERY ONE BELIEVING into him may not perish, but obtain aionian Life.

17 † For GOD sent not his SON into the WORLD that he might judge the WORLD, but that the WORLD through him might be saved.

18 † HE BELIEVING into him is not judged; but HE not BELIEVING has been judged already. Because he has not believed into the NAME of the ONLY-BEGOTTEN SON of GOD.

19 And this is the JUDGMENT, † That the LIGHT has come into the WORLD, and MEN loved the DARKNESS rather than the LIGHT; for THEIR WORKS were evil.

20 For † EVERY ONE who does Vile things hates the LIGHT, and comes not to the LIGHT, that his WORKS may not be detected.

21 But HE who DOES the TRUTH comes to the LIGHT, so that HIS WORKS may be manifested That they have been done in GOD.

22 After this, JESUS and his DISCIPLES went into the TERRITORY of JUDEA, and there he remained with them, and was immersing.

23 And \* JOHN also was immersing in ENON, near SALIM, because there were many Waters there; and they were coming and being immersed.

24 † For \* JOHN had not yet been cast into PRISON.

25 A Dispute then occurred among \* the DISCIPLES of JOHN with a Jew, about Purification.

26 And they came to

\* VATICAN MANUSCRIPT.—15. may not be destroyed, but—omit. 18 but—om. 23. JOHN. 24. JOHN. 25. THOSE DISCIPLES who were of JOHN and a Jew, about.

† 15. JOHN vi. 47. † 16. ROM. v. 8; 1 JOHN iv. 9. † 17. LUKE ix. 56; JOHN v. 45 viii. 15; xii. 47; 1 JOHN iv. 14. † 18. JOHN v. 24; vi. 40, 47; xx. 31. † 19. JOHN i. 9—11; viii. 12. † 20. EPH. v. 13. † 24. MATT. xiv. 3.

και ειπον αυτω· 'Ραββι, <sup>ος ην μετα σου περαν</sup> and said to him; Rabbi, who was with thee beyond  
του Ιορδανου, <sup>ω συ μεμαρτυρηκας, ιδε, ουτος</sup> the Jordan, to whom thou hast testified, behold, he  
βαπτίζει, και παντες ερχονται προς αυτον.  
<sup>dips, and all come to him.</sup>  
27 Απεκριθη Ιωαννης και ειπεν· Ου δυναται  
<sup>Answered John and said; Not is able</sup>  
ανθρωπος λαμβανειν ουδεν, εαν μη <sup>η δεδομε-</sup>  
<sup>a man to receive nothing, except it may be having been</sup>  
νον αυτω εκ του ουρανου. 28 Αυτοι υμεις μοι  
<sup>given to him from the heaven. Yourselfs you to me</sup>  
μαρτυρειτε, οτι ειπον· Ουκ ειμι εγω ο Χριστος,  
<sup>bear testimony, that I said; Not am I the Anointed,</sup>  
αλλ' οτι απεσταλμενος ειμι εμπροσθεν εκεινου.  
<sup>but that having been sent I am in presence of him.</sup>  
29 'Ο εχων την νυμφην, νυμφιος εστιν· ο δε  
<sup>He having the bride, a bridegroom is; the but</sup>  
φιλος του νυμφιου, ο εστηκες και ακουων αυτου,  
<sup>friend of the bridegroom, that standing and hearing him,</sup>  
χαρα χαιρει δια την φωνην του νυμφιου. Αυτη  
<sup>with joy rejoiceth through the voice of the bridegroom. This</sup>  
ουν η χαρα η εμη πεπληρωται. 30 Εκεινον  
<sup>therefore the joy that of me has been completed. Him</sup>  
δει αυξανειν, εμε δε ελαττουσθαι. 31 'Ο  
<sup>it behoves to increase, me but to decrease. He</sup>  
ανωθεν ερχομενος, επανω παντων εστιν. 32  
<sup>from above coming, over all is. He</sup>  
ων εκ της γης, εκ της γης εστι, και εκ της  
<sup>being from the earth, from the earth is, and from the</sup>  
γης λαλει· ο εκ του ουρανου ερχομενος, επανω  
<sup>earth speaks; he from the heaven coming, over</sup>  
παντων εστι, 32 \* [και] ο εωρακε και ηκουσε,  
<sup>all is, [and] what he has seen and heard,</sup>  
τουτο μαρτυρει· και την μαρτυριαν αυτου ουδεις  
<sup>this he testifies; and the testimony of him no one</sup>  
λαμβανει. 33 'Ο λαβων αυτου την μαρτυριαν,  
<sup>receives. He receiving of him the testimony,</sup>  
εσφραγισεν, οτι ο θεος αληθης εστιν. 34 'Ον  
<sup>has set his seal, that the God true is. Whom</sup>  
γαρ απεστειλαν ο θεος, τα ρηματα του θεου  
<sup>for has sent the God, the words of the God</sup>  
λαλει· ου γαρ εκ μετρου διδωσιν ο θεος το  
<sup>speaks; not for by measure gives the God the</sup>  
πνευμα. 35 'Ο πατηρ αγαπα τον υιον, και παν-  
<sup>spirit. The father loves the son, and all</sup>  
τα δεδωκεν εν τη χειρι αυτου. 36 'Ο πιστευων  
<sup>has been given in the hand of him. He believing</sup>  
εις τον υιον, εχει ζωην αιωνιον· ο δε απειθων  
<sup>into the son, has life age-lasting; he but disobeying</sup>  
τω υιο, ουκ οψεται ζωην· αλλ' η οργη του θεου  
<sup>the son, not shall see life, but the anger of the God</sup>  
μενει επ' αυτον.  
<sup>abides on him.</sup>

JOHN, and said to him, "Rabbi, he who was with thee beyond the JORDAN, † to whom thou hast testified, behold, HE immerses, and all are coming to him."

27 John answered and said, † "A Man can receive nothing unless it be given him from HEAVEN."

28 You yourselves are witnesses for me, That I said, † "I am not the MESSIAH," but That I have been sent before him.

29 The Bridegroom is HE who POSSESSES the BRIDE; but THAT FRIEND of the BRIDEGROOM who stands and hears him, rejoices with joy, because of the BRIDEGROOM'S VOICE; this, therefore, MY JOY has been completed.

30 He must increase, but I must decrease.

31 † He who COMES from above is over all. He who is from the EARTH, is of the EARTH, and speaks of the EARTH. HE who COMES from HEAVEN is over all.

32 And what he has seen and heard, this he testifies; and no one receives his TESTIMONY.

33 He who RECEIVES His TESTIMONY has set his seal That God is true.

34 † For he whom God has sent speaks the WORDS of GOD; for \* he gives not the SPIRIT by Measure.

35 The FATHER loves the SON, † and has given All things into his HAND.

36 † HE BELIEVING into the SON has aionian Life; but HE DISOBEYING the SON, shall not see Life; but the ANGER of GOD abides on him."

\* VATICAN MANUSCRIPT.—32. And—omit.

34. he gives not.

† 26. John i. 7, 15, 27, 34. † 27. 1 Cor. iv. 7; Heb. v. 4; James i. 17. † 28. John i. 20, 27. † 31. Matt. xxiii. 18; John i. 15, 27; Rom. ix. b. † 34. John viii. 18. † 35. Luke x. 22; John v. 20, 22; xiii. 8. xvii. 2; Heb. ii. 8. † 36. John vi. 47; 1 John v. 10, 11.

ΚΕΦ. Δ'. 4.

<sup>1</sup> Ὡς οὖν ἐγνώ ὁ κυριος, ὅτι ἤκουσαν οἱ  
When therefore knew the Lord, that heard the  
Φαρισαῖοι, ὅτι Ἰησοῦς πλείονας μαθητάς ποιεῖ  
Pharisees, that Jesus more disciples made  
καὶ βαπτίζει, ἢ Ἰωάννης· <sup>2</sup> (καίτοιγε Ἰησοῦς  
and dipped, than John; (though indeed Jesus  
αὐτος οὐκ ἐβαπτίζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ)  
himself not dipped, but the disciples of him;)  
<sup>3</sup> ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς  
he left the Judea, and went again into  
τὴν Γαλιλαίαν. <sup>4</sup> Ἐδεῖ δὲ αὐτὸν διερχέσθαι διὰ  
the Galilee. It behoved and him to pass through  
τῆς Σαμαρείας. <sup>5</sup> Ἐρχεται οὖν εἰς πόλιν τῆς  
the Samaria. He comes therefore into a city of the  
Σαμαρείας, λεγομένην Συχαρ, πλησίον τοῦ  
Samaritans, being called Sychar, near by the  
χωρίου, οὗ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ  
field, of which gave Jacob Joseph to the son  
αὐτοῦ. <sup>6</sup> Ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. Ὁ οὖν  
of himself. Was and there a spring of the Jacob. The then  
Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοπορίας, ἐκαθέζετο  
Jesus having become weary from the journey, sat down  
οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσει ἑκτῇ.  
thus over the spring: hour was about six.  
<sup>7</sup> Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας, ἀντλησαί  
Comes a woman of the Samaria, to draw  
ὕδωρ. Λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πίνειν.  
water. Say to her the Jesus: Give to me to drink.  
<sup>8</sup> (Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλυθεισάν εἰς τὴν  
(The for disciples of him had gone into the  
πόλιν, ἵνα τροφὰς ἀγορασῶσι.) <sup>9</sup> Λέγει οὖν  
city, that provisions they might buy.) Says then  
αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις· Πὼς σὺ, Ἰουδαῖος  
to him the woman that Samaritan: How thou, a Jew  
ὢν, παρ' ἐμοῦ πίνειν αἰτεῖς, οὐσὴς γυναικὸς  
being, from me to drink askest, being a woman  
Σαμαρεῖτιδος; (Οὐ γὰρ συγχρῶνται Ἰουδαῖοι  
a Samaritan? (Not for associate with Jews  
Σαμαρεῖταις.) <sup>10</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν  
Samaritans.) Answered Jesus and said  
αὐτῇ· Εἰ γῆδεις τὴν δῶρεάν τοῦ θεοῦ, καὶ  
to her: If thou hadst known the gift of the God, and  
τίς ἐστίν ὁ λέγων σοι· Δός μοι ποιεῖν· σὺ  
who is he saying to thee: Give to me to drink: thou  
ἀνῆτησας αὐτόν, καὶ ἔδωκεν ἀν σοὶ ὕδωρ ζῶν.  
wouldst ask him, and he would give thee water living.  
<sup>11</sup> Λέγει αὐτῇ ἡ γυνὴ· Κυριε, οὐτε ἀντλημὰ  
Says to him the woman: O lord, nothing to draw with

CHAPTER IV.

1 When, therefore, the LORD knew, That the PHARISEES had heard, † That Jesus was making and immersing More Disciples than John; 2 (though Jesus himself did not immerse, but his DISCIPLES;) 3 he left JUDEA, and went again into GALILEE. 4 And it was necessary for him to pass through SAMARIA. 5 He comes, therefore, to a City of SAMARIA called † Sychar, near the FIELD which † Jacob gave \* to JOSEPH his SON. 6 And JACOB'S Fountain was there. JESUS, therefore, having become weary from the JOURNEY, sat down over the FOUNTAIN. It was about the † sixth Hour. 7 There comes a Woman of SAMARIA to draw Water. JESUS says to her, "Give me to drink." 8 (For his DISCIPLES had gone into the CITY that they might buy Provisions.) 9 The SAMARITAN WOMAN, therefore, says to him, "How dost thou, being a Jew, ask drink of me, who am a Samaritan Woman?" († For the Jews do not associate with Samaritans.) 10 Jesus answered and said to her, "If thou didst know the GIFT of GOD, and who is HE that says to thee, 'Give me to drink,' thou wouldst ask him, and he would give thee Living Water." 11 \* She says to him, "Sir, thou hast nothing to

\* VATICAN MANUSCRIPT.—5. to JOSEPH his SON.

11. She says.

† 5. Called at first Sichem, or Shechem, and afterwards Sichar. From Judges ix. 7, it seems to have been situated at the foot of Mount Gerizim, on which the Samaritan temple was built. † 6. According to John's computation of time, this would be six o'clock in the afternoon. See Note on John i. 39. The women of the East have stated times for going to draw water—not in the heat of the day, but in the cool of either morning or evening. It was very likely in the evening that this Samaritan woman came to draw water, because it is said, Jesus had become weary with his journey; and because the Samaritans when they came to see him, invited him to remain or lodge with them.

† 1. John iii. 22, 26. † 5. Gen. xxxiii. 19; xlviii. 22; Joshua xvi. 32. † 6. 2 Kings xvii. 24; Luke ix. 52, 53; Acts x. 28.

εχεις, και το φρεαρ εστι βαθυ· ποθεν ουν εχεις  
thou hast, and the well is deep: whence then hast thou  
το υδωρ το ζων. <sup>12</sup> Μη συ μειζων ει του πατρος  
the water the living? Not thou greater art the father  
ημων Ιακωβ; ος εδωκεν ημιν το φρεαρ, και  
of us Jacob? who gave to us the well, and  
αυτος εξ αυτου επιε, και οι υιοι αυτου, και τα  
he of it drank, and the sons of him, and the  
θρεμματα αυτου. <sup>13</sup> Απεκριθη Ιησους και ειπεν  
cattle of him. Answered Jesus and said  
αυτη· Πας ο πινων εκ του υδατος τουτου, διψη-  
to her; All the drinking of the water this, will  
σει παλιν· <sup>14</sup> ος δ' αν πιη εκ του υδατος, ου  
thirst again; who but ever may drink of the water, of which  
εγω δωσω αυτω, ου μη διψησιν εις τον αιωνα·  
I shall give to him, not not may thirst to the age;  
αλλα το υδωρ, ο δωσω αυτω, γενησεται εν  
but the water, which I shall give him, shall be in  
πηγη υδατος αλλομενου εις ζων αιωνιον.  
a well of water springing into life age-lasting.  
<sup>15</sup> Λεγει προς αυτον η γυνη· Κυριε, dos μοι  
Says to him the woman; O lord, give to me  
τουτο το υδωρ, ινα μη διψω, μηδε ερχωμαι εν-  
this the water, that not I may thirst, nor may come to  
θαδε αντλειν. <sup>16</sup> Λεγει αυτη ο Ιησους· Ύπαγε,  
this place to draw. Says to her the Jesus; Go,  
φωνησον τον ανδρα σου, και ελθε ενθαδε.  
call the husband of thee, and come here.  
<sup>17</sup> Απεκριθη η γυνη και ειπεν· Ουκ εχω ανδρα.  
Answered the woman and said; Not I have a husband.  
Λεγει αυτη ο Ιησους· Καλως ειπας· 'Οτι ανδρα  
Says to her the Jesus; Rightly thou didst say: That a husband  
ουκ εχω. <sup>18</sup> Πεντε γαρ ανδρας εσχες· και νυν  
not I have. Five for husbands thou hast had; and now  
δν εχεις, ουκ εστι σου ανηρ· τουτο αληθες  
whom thou hast, not is of thee a husband: this truly  
ειρηκας. <sup>19</sup> Λεγει αυτη η γυνη· Κυριε, θεωρω,  
thou hast said. Says to him the woman; O lord, I see,  
οτι προφητης ει συ. <sup>20</sup> Οι πατερες ημων εν τω  
that a prophet art thou. The fathers of us in the  
ορει τουτω προσεκυνησαν· και υμεις λεγετε,  
mountain this worshipped: and you say,  
οτι εν Ιερουσαλμοις εστιν ο τοπος, όπου δει  
that in Jerusalem is the place, where it is necessary  
προσκυνειν. <sup>21</sup> Λεγει αυτη ο Ιησους· Γυναι, πισ-  
to worship. Says to her the Jesus: O woman, believe  
τευσον μοι, οτι ερχεται ωρα, οτε ουτε εν τω ορει  
thou me, that comes an hour, when neither in the mountain  
τουτω, ουτε εν Ιερουσαλμοις προσκυνησετε τω  
this, nor in Jerusalem you shall worship the  
πατρι. <sup>22</sup> Ύμεις προσκυνετε ο ουκ οιδατε·  
father. You worship what not you know;  
ημεις προσκυνουμεν ο οιδαμεν· οτι η σωτηρια  
we worship what we know: because the salvation  
εκ των Ιουδαιων εστιν. <sup>23</sup> Αλλ' ερχεται ωρα,  
from the Jews is. But comes an hour,

draw with, and the WELL  
is deep; whence, then,  
hast thou the LIVING WA-  
TER.

<sup>12</sup> Art thou greater than  
our FATHER Jacob, who  
gave us the WELL, and  
drank of it himself, and his  
SONS, and his CATTLE?"

<sup>13</sup> Jesus answered and  
said to her, "EVERY ONE  
DRINKING of this WATER  
will thirst again;

<sup>14</sup> but he, who may  
drink of the WATER which  
I will give him, shall not  
thirst to the AGE; but the  
WATER which I will give  
him, shall become in him  
a Fountain of Water,  
springing up into aonian  
Life."

<sup>15</sup> † The WOMAN says  
to him, "Sir, give me This  
WATER that I may not  
thirst, nor \* come here to  
draw."

<sup>16</sup> \* He says to her,  
"Go, call thy HUSBAND,  
and come here."

<sup>17</sup> The WOMAN answered  
and said, "I have no Hus-  
band." Jesus said to her,  
"Correctly thou didst say,  
'I have no Husband.'

<sup>18</sup> For thou hast had  
Five Husbands, and he  
whom now thou hast is  
not Thy Husband; this  
thou hast truly spoken."

<sup>19</sup> The WOMAN says to  
him, "Sir, † I see That  
thou art a Prophet.

<sup>20</sup> Our FATHERS wor-  
shipped in this MOUN-  
TAIN; and you say, That  
in † Jerusalem is the PLACE  
where it is necessary to  
worship."

<sup>21</sup> Jesus says to her,  
"Woman, believe me, That  
an Hour is coming, when  
neither in this MOUNTAIN,  
nor in Jerusalem, will you  
worship the FATHER.

<sup>22</sup> You worship what  
you do not know; we wor-  
ship what we know; be-  
cause SALVATION is of the  
JEWS.

\* VATICAN MANUSCRIPT.—15. come over here.

16. He says.

† 14. John vi. 35; vii. 38. † 15. John xvii. 2, 3; Rom. vi. 23; † 1 John v. 20. † 19. Luke  
vii. 10; xxiv. 10; John vi. 14; vii. 40. † 20. Deut. xii. 5, 11; † 1 Kings ix. 3; 2 Chron. vii. 12

και νυν εστιν, οτε οι αληθινοι προσκυνηται  
and now is, when the true worshippers  
προσκυνησουσι τω πατρι εν πνευματι και αλη-  
shall worship the father in spirit and truth;  
θεια· και γαρ ο πατηρ τοιουτους ζητει τους  
even for the father such like seeks those  
προσκυνουντας αυτον. 24 Πνευμα ο θεος· και  
worshipping him. A spirit the God: and  
τους προσκυνουντας αυτον, εν πνευματι και  
those worshipping him, in spirit and  
αληθεια δει προσκυνειν. 25 Λεγει αυτω η  
truth it behoves to worship. Says to him: the  
γυνη· Οίδα, οτι Μεσσιас ερχεται· (ο λεγομε-  
woman: I know, that Messiah comes: (he being called  
νος Χριστος·) οταν ελθη εκεινος, αναγγελει  
Anointed: when may come he, he will relate  
ημιν παντα. 26 Λεγει αυτη ο Ιησους· Εγω ειμι,  
to us all. Says to her the Jesus: I am,  
ο λαλων σοι. 27 Και επι τουτω ηλθον οι μαθη-  
he talking to thee. And on this came the disci-  
ται αυτου, και εθαυμαζον, οτι μετα γυναικος  
ples of him, and wondered, that with a woman  
ελαλει. Ουδεις μεντοι ειπε· Τι ζητεις; η, τι  
he talked. No one nevertheless said; What seekest thou; or, why  
λαλεις μετ' αυτης; 28 Αφηκεν ουν την υδριαν  
talkest thou with her? Left therefore the bucket  
αυτης η γυνη, και απηλθεν εις την πολιν, και  
of herself the woman, and went into the city, and  
λεγει τοις ανθρωποις· 29 Δευτε, ιδετε ανθρωπον,  
says to the men; Come you, see a man,  
ος ειπε μοι παντα οσα εποιησα· μητι ουτος  
he told me all what I did; not this  
εστιν ο Χριστος; 30 Εξηλθον εκ της πολεως,  
is the Anointed? They went out of the city,

και ηρχοντο προς αυτον.  
and were coming to him.

31 Εν δε τω ματαξυ ηρωτων αυτον οι μαθηται  
In and the meantime were asking him the disciples  
λεγοντες· Ραββι, φαγε. 32 Ο δε ειπεν αυτοις·  
saying; Rabbi, eat. He but said to them;  
Εγω βρωσιν εχω φαγειν, ην υμεις ουκ οιδατε.  
I food have to eat, which you not know.  
33 Ελεγον ουν οι μαθηται προς αλληλους· Μη  
Said then the disciples to each other; Not  
τις ηνεγκεν αυτω φαγειν; 34 Λεγει αυτοις ο  
any one brought to him food? Says to them the  
Ιησους. Εμον βρωμα εστιν, ινα πρω το  
Jesus. My food is, that I may do the  
θελημα του πεμψαντος με, και τελειωσω αυτου  
will of the sending me, and may finish of him  
το εργον. 35 Ουχ υμεις λεγετε, οτι ετι τετρα-  
the work. Not you say, that yet four  
μηνος εστι, και ο θερισμος ερχεται; Ιδου, λεγω  
months it is, and the harvest comes? Lo, I say  
υμιν, επαρατε τους οφθαλμους υμων, και θεα-  
to you, lift up the eyes of you, and see

23 But an Hour is com-  
ing, and now is, when the  
TRUE Worshippers will  
worship the FATHER in  
Spirit and Truth; for the  
FATHER even seeks SUCH  
LIKE as his Worshippers.  
24 † God is Spirit; and  
THOSE WORSHIPPING him  
must worship in Spirit and  
Truth."

25 The WOMAN says to  
him, "I know That Mes-  
siah is coming, (HE being  
CALLED Christ;) when he  
comes he will tell us all  
things."

26 JESUS says to her,  
† "I, who am TALKING to  
thee, am he."

27 And upon this his  
DISCIPLES came, and won-  
dered That he was talking  
with a Woman; neverthe-  
less no one said, "What  
dost thou seek?" or, "Why  
art thou talking with her?"

28 The WOMAN, there-  
fore, left her PITCHER, and  
and went into the CITY,  
and says to the MEN,

29 "Come, see a Man,  
who told me all things  
which I have done! Is  
this the MESSIAH?"

30 They went out of the  
CITY, and were coming to  
him.

31 And in the MEAN-  
TIME, his DISCIPLES en-  
treating him, said, "Rabbi,  
eat."

32 But he said to them,  
"I have Food to eat, of  
which you know not."

33 Then the DISCIPLES  
said to each other, "Has  
any one brought him (food)  
to eat?"

34 JESUS says to them,  
† "My Food is to do the  
WILL of HIM who SENT  
me, and to finish His  
WORK."

35 Do you not say, That  
it is yet four Months, and  
the HARVEST comes? Be-  
hold, I say to you, Lift up  
your EYES, and see the

† 23. Phil. iii. 8.

12; John vi. 88; xvii. 4; xix. 30.

† 24. 2 Cor. iii. 17.

† 26. John ix. 37.

† 24. Job xxiii.



σαρθε τας χωρας, οτι λευκαι εισι προς θερισμον  
you the fields, that white they are to harvest  
ηδη. 36 'Ο θεριζων μισθον λαμβανει, και συνα-  
already. He reaping a reward receives, and gathers  
γει καρπον εις ζων αιωνιον· ινα και ο σπειρων  
fruit for life age-lasting; so that both he sowing  
δμου χαιρη, και ο θεριζων. 37 Εν γαρ τουτω ο  
together may rejoice, and he reaping. In for this the  
λογος εστιν ο αληθινος, οτι αλλος εστιν ο  
word is the true, that one is he  
σπειρων, και αλλος ο θεριζων. 38 Εγω απεσ-  
sowing, and another he reaping. I sent  
τειλα υμας θεριζειν ο ουχ υμεις κεκοπιακατε·  
you to reap what not you have labored:  
αλλοι κεκοπιακασι, και υμεις εις τον κοπον  
others labored, and you into the labor  
αυτων εισεληλυθατε. 39 Εκ δε της πολεως  
of them are entered. Out of and the city  
εκεινης πολλοι επιστευσαν εις αυτον των Σαμα-  
that many believed into him of the Sama-  
ρειτων, δια τον λογον της γυναικος, μαρτυ-  
ritans, through the word of the woman, testi-  
ρουσης· 'Οτι ειπε μοι παντα οσα εποιησα.  
saying: That he told me all what I did.  
40 \* [Ως] ουν ηλθον προς αυτον οι Σαμαριται,  
[When] therefore came to him the Samaritans,  
ηρωτων αυτον μειναι παρ' αυτοις· και εμεινεν  
asking him to abide with them; and he abode  
εκει δυο ημερας. 41 Και πολλω πλειους επιστευ-  
there two days. And many more believed  
σαν δια τον λογον αυτου. 42 Τη τε γυναικι  
through the word of him. To the and woman  
ελεγον· 'Οτι ουκετι δια την σην λαλιαν  
they said; That no longer through the thy saying  
πιστευομεν· αυτοι γαρ ακηκοαμεν, και οίδαμεν,  
we believe; ourselves for we have heard, and we know,  
οτι ουτος εστιν αληθως ο σωτηρ του κοσμου  
that this is truly the savior of the world  
\*[ο Χριστος.]  
[the Anointed.]  
43 Μετα δε τας δυο ημερας εξηλθεν εκειθεν,  
After and the two days he went out thence,  
\*[και απηλθεν] εις την Γαλιλαιαν. 44 Αυτος  
[and went out] into the Galilee. Himself  
γαρ Ιησους εμαρτυρησεν, οτι προφητης εν τη  
for Jesus testified, that a prophet in the  
ιδια πατριδι τιμην ουκ εχει. 45 'Οτε ουν ηλθεν  
own country honor not has. When therefore he came  
εις την Γαλιλαιαν, εδεξαντο αυτον οι Γαλιλαιοι,  
into the Galilee, received him the Galileans,

FIELDS; † That they are already white for Harvest.

36 † The REAPER receives a Reward, and gathers Fruit for aionion Life; so that the SOWER and the REAPER may rejoice together.

37 For in this is the SAYING TRUE; 'That one is the SOWER, and another is the REAPER.'

38 † I sent you to reap that on which you have not labored; others labored, and you have entered into their LABOR."

39 Now many of the SAMARITANS from that CITY believed into him, because of the WORD of the WOMAN, testifying, "He told me all things which I have done."

40 \* Then came the SAMARITANS to him, and asked him to remain with them; and he remained there Two Days.

41 And many more believed on account of his WORD;

42 and said to the WOMAN, "We no longer believe because of \* ΤΗΥ Report; for we ourselves have heard; and we know That this is truly the SAVIOR of the WORLD."

43 Now after the two Days, he went from thence into GALILEE.†

44 For † Jesus himself testified, That a Prophet has no Honor in his OWN Country.

45 When, therefore, he came into GALILEE, the GALILEANS received him,

\* VATICAN MANUSCRIPT.—40. When—omit. 40. Then came the SAMARITANS to him, and asked him. 42. thy REPORT. 43. the ANOINTED—omit. 43. and went—omit.

† 43. Pearce thinks that some words have been lost from the end of this verse, which may be supplied thus: "Went into Galilee, but not to Nazareth; for Jesus himself had declared," etc. In Matt. xiii. 57; Mark vi. 4; and Luke iv. 24, which are the only texts where Jesus is said to have declared this, he spoke of Nazareth only, and not Galilee in general, a country where he lived for the most part, and wrought the greatest number of his miracles, and made the most converts.—Clarke. There is a probability that something to this purpose has been very early omitted in transcribing. The casual conjunction γαρ, for, which introduces the next verse, shows that it contains the reason of what had immediately preceded.—Camp.

† 35. Matt. ix. 37; Luke x. 2. Luke iv. 24.

† 36. Dan. xii. 3.

† 44. Matt. xii. 57; Mark vi. 4;

παντα εωρακοτες α εποιησεν εν Ιεροσολυμοις  
all having seen what he did in Jerusalem

εν τη εορτη και αυτοι γαρ ηλθον εις την εορ-  
at the feast; also themselves for came to the feast.

την, 46 Ηλθεν ουν παλιν εις την Κανα της  
He came then again into the Cana of the

Γαλιλαιας, όπου εποιησε το υδωρ οινον. Και  
Galilee, where he made the water wine. And

ην τις βασιλικος, ου ο υιος ησθενει, εν Κα-  
was certain courtier, of whom the son was sick, in Ca-

περναουμ. 47 Ουτος ακουσας οτι Ιησους ηκει  
pernaum. This hearing that Jesus was come

εκ της Ιουδαιας εις την Γαλιλαιαν, απηλθε  
out of the Judea into the Galilee, went

προς αυτον, και ηρωτα αυτον, ινα καταβη,  
to him, and was asking him, that he would come down

και ιασηται αυτου τον υιον· ημελλε γαρ απο-  
and heal of him the son; he was about for to

θησκειν. 48 Ειπεν ουν ο Ιησους προς αυτον·  
die. Said therefore the Jesus to him;

Εαν μη σημεια και τερατα ιδητε, ου μη πιστευ-  
If not signs and prodigies you may see, not not you may

σητε. 49 Λεγει προς αυτον ο βασιλικος· Κυριε,  
believe. Says to him the courtier: O sir,

καταβηθι, πριν αποθανειν το παιδιον μου.  
come down, before to die the child of me.

50 Λεγει αυτω ο Ιησους· Πορευου· ο υιος σου  
Says to him the Jesus: Go: the son of thee

ζη. \* [Και] επιστευσεν ο ανθρωπος τω λογω  
lives. [And] believed the man the word

ω ειπεν αυτω Ιησους, και επορευετο. 51 Ηδη  
which said to him Jesus, and went. Already

δε αυτου καταβαινοντος, οι δουλοι αυτου απην-  
and of him was going down, the slaves of him met

τησαν αυτω, \* [και απηγγειλαν,] λεγοντες·  
him, [and reported,] saying;

Οτι ο παις σου ζη. 52 Επηθετο ουν \* [παρ-  
That the child of thee lives. He inquired then [of

αυτων] την ωραν, εν η κομψοτερον εσχε.  
them] the hour, in which better he was.

Και ειπον αυτω· Οτι χθες ωραν εβδομην αφη-  
And they said to him; That yesterday hour seventh left

κεν αυτον ο πυρετος. 53 Εγνω ουν ο πατηρ,  
him the fever. Knew then the father,

οτι εν εκεινη τη ωρα, εν η ειπεν αυτω ο Ιη-  
that in that the hour, in which said to him the Je-

σους· Οτι ο υιος σου ζη. Και επιστευσαν  
sus: That the son of thee lives. And he believed

αυτος, και η οικια αυτου ολη. 54 Τουτο παλιν  
himself, and the house of him all. This again

δευτερον σημειον εποιησεν ο Ιησους, ελθων εκ  
a second sign did the Jesus, having come out of

της Ιουδαιας εις την Γαλιλαιαν.  
the Judea into the Galilee.

† having seen All that he did in Jerusalem, at the FEAST, for they also went to the FEAST.

46 \* Then he came again towards Cana of GALILEE, † where he made WATER Wine. And there was a Certain Courtier, Whose SON was sick in Capernaum.

47 He, having heard That Jesus was come out of JUDEA into GALILEE, went to him, and asked him, that he would come down and cure His SON: for he was about to die.

48 JESUS, therefore, said to him, † "If you see not Signs and Prodigies, you will not believe."

49 The COURTIER says to him, "Sir, come down, before my CHILD die."

50 JESUS says to him, "Go, thy SON lives." The MAN believed the WORD which JESUS said to him, and went.

51 And now as he was going down, his SERVANTS met him, saying, \* "Thy CHILD lives."

52 He then inquired \* that HOUR in which he grew better. \* And they said to him, "Yesterday, at the † seventh Hour, the FEVER left him."

53 The FATHER, therefore, knew That it was in That HOUR in which JESUS said to him, "Thy son lives." And he believed and all his HOUSE.

54 \* This again, a Second Sign, did JESUS, having come out of JUDEA into GALILEE.

\* VATICAN MANUSCRIPT.—46. Then he came again towards Cana.

51. and reported—omit. 51. That his son lives.

52. that hour. 52. Then said they to him.

54. And this again is the Second Sign.

† 52. According to John's computation of time this would be seven o'clock in the evening. Macknight thinks the Roman hour is intended, i. e. seven in the evening; and this he thinks is the reason why our Lord did not accompany the courtier: for as Cana was a day's journey from Capernaum, had our Lord gone at that hour, he must have traveled in the night, from which it might have been inferred, that he could not cure the child without being personally present. *Harmony*, vol. i. p. 52.

† 45. John ii. 23; iii 2.

† 46. John iii. 1, 11.

† 48. 1 Cor. i. 32.

ΚΕΦ. ε'. 5.

<sup>1</sup> Μετα ταυτα ην ἑορτη των Ιουδαιων, και  
After these things was a feast of the Jews, and  
ανεβη ὁ Ἰησους εἰς Ἱεροσολυμα. <sup>2</sup> Ἔστι δὲ ἐν  
went up the Jesus to Jerusalem. Is now in  
τοῖς Ἱεροσολυμοῖς, ἐπὶ τῇ προβατικῇ, κολυμ-  
the Jerusalem, by the sheep-gate, a swimming-  
βηθρα, ἡ ἐπιλεγόμενη Ἑβραϊστὶ Βηθεσδα, πεντε  
bath, that being called in Hebrew Bethesda, five  
στοας ἔχουσα. <sup>3</sup> Ἐν ταύταις κατεκειτο πλῆθος  
porches having. In these were lying a multitude  
\*[πολυ] των ασθενούντων, τυφλῶν, χωλῶν,  
[great] of those being sick, blind, lame,  
ξηρῶν \*[ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν].  
withered [waiting the of the water moving].  
<sup>4</sup> Ἀγγελος γὰρ κατὰ καιρὸν κατεβαίνειν ἐν τῇ  
A messenger for at a season went down in the  
κολυμβηθρᾷ, καὶ ἐταράσσει το ὕδωρ· ὁ οὖν πρῶ-  
swimming-bath, and agitated the water; he then first  
τος ἐμβας μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὕγις  
stepping in after the agitation of the water, sound  
ἐγίνετο, ὃς δὴ ποτε κατείχετο νοσηματι.]  
became, who indeed was held by disease.]  
<sup>5</sup> Ἦν δὲ τις ἀνθρώπος ἐκεῖ, τριακοντα καὶ οκτω  
Was and a certain man there, thirty and eight  
ἐτη ἔχων ἐν τῇ ἀσθενείᾳ. <sup>6</sup> Τοῦτον ἰδὼν ὁ  
years being in the feeble health. This seeing the  
Ἰησους κατακειμένον, καὶ γινούς ὅτι πολὺν ἤδη  
Jesus lying, and knowing that long already  
χρόνον ἔχει, λέγει αὐτῷ· Θέλεις ὕγις γενέσ-  
time he had been, he says to him; Dost thou wish sound to be-  
θαι; <sup>7</sup> Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κυριε, ἀνθρώ-  
come? Answered him he sick being; O sir, a man  
πον οὐκ ἔχω, ἵνα, ὅταν ταραχθῇ το ὕδωρ,  
not I have, that, when may be agitated the water,  
βαλῇ με εἰς τὴν κολυμβηθραν· ἐν ᾧ δὲ  
he may put me into the swimming-bath; in which but  
ἐρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει.  
am coming I, another before me goes down.  
<sup>8</sup> Λέγει αὐτῷ ὁ Ἰησους· Ἐγείραι, ἄρον τὸν κραβ-  
Says to him the Jesus: Rise, take up the bed  
βάτον σου, καὶ περιπατεῖ. <sup>9</sup> Καὶ εὐθὺς ἐγε-  
of thee, and walk. And immediately be-  
νετο ὕγις ὁ ἀνθρώπος, καὶ ἤρε τὸν κραββάτον  
came sound the man, and took up the bed  
αὐτοῦ, καὶ περιεπατεῖ. Ἦν δὲ σαββάτον ἐν  
of himself, and walked. It was and a sabbath in  
ἐκείνῃ τῇ ἡμέρᾳ. <sup>10</sup> Ἐλέγον οὖν οἱ Ἰουδαῖοι τῷ  
that the day. Said then the Jews to the  
τεθεραπευμένῳ· Σαββάτον ἐστὶν· οὐκ ἐξεστὶ  
having been healed: A sabbath it is: not it is lawful  
σοι ἀραὶ τὸν κραββάτον. <sup>11</sup> Ἀπεκρίθη αὐτοῖς·  
for thee to carry the bed. He answered them:

CHAPTER V.

<sup>1</sup> After these things there was † a Feast of the Jews; and \* Jesus went up to Jerusalem.  
<sup>2</sup> Now there is in JERUSALEM ‡ near the SHEEP-GATE, a Bath, which is CALLED in Hebrew, \*† Bethesda, having Five covered Walks.  
<sup>3</sup> In these were lying a Multitude of the sick,—Blind, Lame, Withered,—\* † [waiting the MOTION of the WATER].  
<sup>4</sup> For a Messenger at times went down into the BATH, and agitated the WATER; the FIRST, therefore, stepping in after the AGITATION of the WATER, was cured of Whatever Disease he was held.]  
<sup>5</sup> Now a certain Man was there, having been Thirty-eight Years in FEEBLE HEALTH.  
<sup>6</sup> Jesus seeing him lying, and knowing That he had now been thus a Long Time, says to him, "Dost thou wish to become well?"  
<sup>7</sup> The sick person answered him, "Sir, I have no Man, that, when the WATER is agitated, he may put me into the BATH; but while I am coming, another goes down before me."  
<sup>8</sup> Jesus says to him, † "Rise, take up thy COUCH, and walk."  
<sup>9</sup> And immediately the MAN became well, and took up his COUCH, and walked. † Now That DAY was a Sabbath.  
<sup>10</sup> The JEWS, therefore, said to HIM who had been CURED, "It is a Sabbath; † it is not lawful for thee to carry the COUCH."

\* VATICAN MANUSCRIPT.—1. Jesus. 2. Bethsaida. 3. great—omit. 3, 4—omit.

† 2. Bethesda, signifies the house of mercy. † 3, 4. This clause is without doubt the addition of some transcriber. Five of the most ancient MSS., either reject the whole or the principal part of the clause in brackets. Bloomfield says, "the whole narration savors of Jewish fancy." Meyer calls it a legendary addition. It is omitted by Mill and Tischendorf, and marked as spurious by Griesbach.

‡ 1. Lev. xxiii. 2; Deut. xvi. 1; John ii. 13. ‡ 2. Neh. iii. 1; xii. 30. ‡ 8. Matt. ix. 9; Mark ii. 11; Luke v. 24. ‡ 9. John ix. 14. ‡ 10. Exod. xx. 10; Neh. xiii. 19; Jer. xvi. 21; Matt. xii. 2; Mark ii. 24; iii. 4; Luke vi. 2; xiii. 14.

Ὁ ποιήσας με ὑγιή, ἐκεῖνος μοι εἶπεν· Ἀρον τον  
He having made me sound, he to me said; Take up the  
κρᾶββατον σου, καὶ περιπατεῖ. <sup>12</sup> Ἠρώτησαν  
bed of thee, and walk. They asked

\*[οὖν] αὐτον· Τίς ἐστὶν ὁ ἄνθρωπος, ὃς εἰπὼν  
[then] him; Who is the man, he saying  
σοι· Ἀρον τον κρᾶββατον σου, καὶ περιπατεῖ;  
to thee; Take up the bed of thee, and walk?

<sup>13</sup> Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τις ἐστὶν ὁ γὰρ  
He but having been cured not knew who it is; the for  
Ἰησοῦς ἐξενευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ.  
Jesus slipped out, a crowd being in the place.

<sup>14</sup> Μετὰ ταῦτα εὗρισκει αὐτον ὁ Ἰησοῦς ἐν τῷ  
After these finds him the Jesus in the  
ἱερῷ, καὶ εἶπεν αὐτῷ· Ἰδε, ὑγιὴς γέγονας· μὴ  
temple, and said to him; See, sound thou hast become: no  
κετὶ ἁμαρτανε, ἵνα μὴ χειρὸν σοι τι γένηται.  
longer do thou sin, that no worse to thee anything may happen.

<sup>15</sup> Ἀπηλθεν ὁ ἄνθρωπος, καὶ ἀνῆγγειλε τοῖς  
Went away the man, and told to the  
Ἰουδαίοις, ὅτι Ἰησοῦς ἐστίν, ὃς ποιήσας αὐτον  
Jews, that Jesus it is, he having made him

ὑγιή. <sup>16</sup> Καὶ διὰ τοῦτο ἐδίωκον τον Ἰησοῦν οἱ  
sound. And through this persecuted the Jesus the  
Ἰουδαῖοι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. <sup>17</sup> Ὁ  
Jews, because these he did in a sabbath. The

δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ πατὴρ μου  
and Jesus answered them: The father of me  
ἕως ἄρτι ἐργάζεται, καγὼ ἐργάζομαι. <sup>18</sup> Διὰ  
till now works, and I work. Through

τοῦτο οὖν μᾶλλον ἐζητοῦν αὐτον οἱ Ἰουδαῖοι  
this therefore more sought him the Jews  
ἀποκτείνειν, ὅτι οὐ μόνον ἔλυε τὸ σαββα-

τον, ἀλλὰ καὶ πατέρα ἰδίου ἔλεγε τον θεόν,  
to kill, because not only he was breaking the sabbath  
but also a father his own said the God,

ἴσον ἑαυτον ποίων τῷ θεῷ. <sup>19</sup> Ἀπεκρίνατο οὖν  
equal himself making to the God. Answered then

ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω  
the Jesus and said to them: Indeed indeed I say  
ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτου οὐδέν,  
to you, not is able the son to do of himself nothing,

εἰ μὴ τι βλέπῃ τον πατέρα ποιοῦντα· ἃ  
it not anything he may see the father doing: what  
γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως  
for ever he may do, these also the son in like manner

ποιεῖ. <sup>20</sup> Ὁ γὰρ πατὴρ φιλεῖ τον υἱόν, καὶ παν-

τα δεικνυσὶν αὐτῷ, ἃ αὐτὸς ποιεῖ· καὶ μείζονα  
shows to him, what he does: and greater  
τούτων δεῖξει αὐτῷ ἐργα, ἵνα ὑμεῖς θαυμάζητε.  
of these shows to him works, so that you may wonder.

<sup>21</sup> Ὡς περ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ  
As for the father raises the dead ones and

<sup>11</sup> \* But he answered them, "HE who MADE me well, he said to me, Take up thy COUCH, and walk."

<sup>12</sup> They asked him, "Who is the MAN THAT SAID to thee, \* 'Take up thy COUCH, and walk?'"

<sup>13</sup> But HE who had been CURED knew not who it was; for JESUS withdrew, a CROWD being in the PLACE.

<sup>14</sup> After these things, \* JESUS finds him in the TEMPLE, and said to him, "Behold, thou hast become well; † sin no more, lest something worse may happen to thee."

<sup>15</sup> The MAN went away, and told the Jews That JESUS was HE who MADE him well.

<sup>16</sup> And on account of this the JEWS persecuted JESUS, because he did These things on a Sabbath.

<sup>17</sup> But \* HE answered and said, † "My FATHER works till now, and I work."

<sup>18</sup> For this, then, the JEWS † sought the more to kill him, because not only was he breaking the SABBATH, † but he also said, that GOD was his own Father, making himself equal with GOD."

<sup>19</sup> Then \* he answered and said, "Indeed, I assure you, The SON can do nothing of himself, except what he may see the FATHER doing, for whatever he does, these things also does the SON in like manner."

<sup>20</sup> For † the FATHER loves the SON, and show him All what he himself does; and Greater Works than these will he show him, that you may wonder.

<sup>21</sup> For as the FATHER raises up and makes alive the DEAD, † so also the

\* VATICAN MANUSCRIPT.—11. But he. 12. Then—omit. 12. Take up, and, 14. Jesus. 17. HE answered and said, My FATHER. 19. he answered and said.

† 14. Matt. xii. 45; John viii. 11. † 17. John ix. 4; xiv. 10. † 18. John vii. 19  
† 18. John x. 30, 38; Phil. ii. 6. † 20. Matt. iii. 17; John iii. 35; 2 Pet. i. 17. † 21. Luke  
vi. 14; vii. 34; John xi. 25, 44.

ζωοποιεῖ· οὕτω καὶ ὁ υἱός, οὓς θελεῖ, ζωοποιεῖ.  
makes alive: thus also the son, whom he will, makes alive.

22 Οὐδε γὰρ ὁ πατήρ κρίνει οὐδενά· ἀλλὰ τὴν

Not even for the father judges any one; but the  
κρισὶν πᾶσαν δέδωκε τῷ υἱῷ· 23 ἵνα πάντες  
judgment all has given to the son; so that all

τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα. Ὁ

may honor the son, even as they honor the father. He

μη τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα, τὸν

not honoring the son, not honors the father, that

πεμφάντα αὐτόν. 24 Ἀμην ἀμην λέγω ὑμῖν, ὅτι

having sent him. Indeed indeed I say to you, that

ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων, τῷ

he the word of me hearing, and believing, the

πεμφάντι με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν

having sent me has life age-lasting, and into judgment

οὐκ ἐρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανά-

not comes, but has passed out of the death

του εἰς τὴν ζωὴν. 25 Ἀμην ἀμην λέγω ὑμῖν,

into the life. Indeed indeed I say to you,

ὅτι ἐρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ

that comes an hour, and now is, when the dead ones

ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ· καὶ

shall hear the voice of the son of the God; and

οἱ ἀκούσαντες ζήσονται. 26 Ὡς περ γὰρ ὁ πα-

those having heard will live. As for the fa-

τήρ ἔχει ζωὴν ἐν ἑαυτῷ· οὕτως ἔδωκε καὶ τῷ

ther has life in himself; so he gave also to the

υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ. 27 Καὶ ἐξουσίαν ἔδω-

son life to have in himself. And authority he

κεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου

gave to him also judgment to execute, because a son of man

ἐστίν. 28 Μὴ θαυμάζετε τοῦτο· ὅτι ἐρχεται ὥρα,

he is. Not wonder you this: because comes an hour,

ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται

in which all those in the tombs shall hear

τῆς φωνῆς αὐτοῦ, 29 καὶ ἐκπορεύσονται, οἱ τὰ

the voice of him, and shall come forth, those the

ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ

good things having done, to a resurrection of life; those

\*[δε] τὰ φᾶνλα πράξαντες, εἰς ἀνάστασιν κρι-

[and] the evil things having done, to a resurrection of

σεως. 30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἑμαυτοῦ

judgment. Not amiable I to do of myself

οὐδέν. Καθὼς ἀκούω, κρίνω, καὶ ἡ κρίσις ἡ

nothing. Even as I hear, I judge, and the judgment the

ἐμὴ δίκαια ἐστίν· ὅτι οὐ ζητῶ τὸ θελημα τοῦ

mine just is; that not I seek the will the

ἐμοῦ, ἀλλὰ τὸ θελημα τοῦ πεμφάντος με.

mine, but the will of the sending me.

31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία

if I testify concerning myself, the testimony

μου οὐκ ἐστὶν ἀληθής. 32 Ἄλλος ἐστὶν ὁ μαρ-

of me not is true. Another is he testi-

τυρῶν περὶ ἐμοῦ· καὶ οἶδα, ὅτι ἀληθής ἐστίν

tying concerning me; and I know, that true is

son makes alive Whom he pleases.

22 For the FATHER does not even judge any one, but † has given all JUDGMENT to the SON;

23 so that all may honor the SON, even as they honor the FATHER. † HE who HONORS not the SON honors not THAT FATHER who sent him.

24 Indeed, I truly say to you, HE who HEARS my WORD, and believes HIM who SENT me, has aionian Life, and comes not into Judgment, but has passed out of DEATH into LIFE.

25 Indeed, I assure you, That an Hour comes, and now is, when the DEAD will hear the VOICE of the SON of GOD, and THOSE HAVING HEARD will live.

26 For as the FATHER has Life in himself, so he gave also to the SON to have Life in himself;

27 and he gave him Authority also to execute Judgment, Because he is a Son of Man.

28 Wonder not at this; Because an Hour comes in which ALL those in the TOMBS will hear his VOICE,

29 and will come forth; † THOSE HAVING DONE good things, to a Resurrection of Life; and THOSE HAVING DONE EVIL things, to a Resurrection of Judgment.

30 I am not able to do anything of myself; as I hear, I judge; and MY JUDGMENT is just, Because I seek not † MY WILL, but the will of HIM SENDING me.

31 † Though I testify concerning myself, † is not my TESTIMONY true?

32 There is ANOTHER who testifies concerning me; and I know That the

\* VATICAN MANUSCRIPT.—29. and—omit.

† 31. By translating this interrogatively, this passage is harmonized with John viii. 14.

† 22. Matt. xi. 27; xxviii. 18; Luke x. 22; John iii. 35; xvii. 2; Acts xvii. 31; 1 Pet. iv. 6.  
† 23. 1 John ii. 23. † 24. Dan. xii. 2; Matt. xxv. 32, 33, 46. † 25. Matt. xxvi. 59;  
John iv. 34; vi. 38. † 31. John viii. 14; Rev. iii. 14.

ἡ μαρτυρία, ἣν μαρτυρεῖ περὶ ἐμοῦ. <sup>33</sup> Ὑμεῖς  
the testimony, which he testifies concerning me. You  
ἀπεσταλκατέ πρὸς Ἰωάννην, καὶ μεμαρτυρήκε  
have sent to John, and he has testified  
τῇ ἀληθείᾳ. <sup>34</sup> Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν  
to the truth. I but not from a man the  
μαρτυρίαν λαμβάνω· ἀλλὰ ταῦτα λέγω, ἵνα  
testimony receive; but these things I say, that  
ὑμεῖς σωθῆτε. <sup>35</sup> Ἐκεῖνος ἦν ὁ λύχνος ὁ καιο-  
you may be saved. He was the lamp the burn-  
μενος καὶ φαίνων· ὑμεῖς δὲ ἠθελήσατε ἀγαλλι-  
ing and shining: you and were willing  
αῖναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. <sup>36</sup> Ἐγὼ  
joyce for an hour in the light of him.  
δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ  
but have the testimony greater of the John: the  
γὰρ ἔργα, ἃ ἔδωκε μοι ὁ πατήρ, ἵνα τελειώσω  
for works, which gave to me the father, that I might finish  
αὐτὰ, αὐτὰ τὰ ἔργα, ἃ ἐγὼ ποίω, μαρτυρεῖ  
them, these the works, which I do, testifies  
περὶ ἐμοῦ, ὅτι ὁ πατήρ με ἀπεσταλκε. <sup>37</sup> Καὶ  
concerning me, because the father me has sent. And  
ὁ πέμψας με πατήρ αὐτός μεμαρτυρήκε περὶ  
he having sent me father himself has testified concerning  
ἐμοῦ. Οὐτε φωνὴν αὐτοῦ ἀκηκοάτε πώποτε,  
me. Neither a voice of him have you heard at any time,  
οὔτε εἶδος αὐτοῦ ἑώρακατε. <sup>38</sup> Καὶ τὸν λόγον  
nor form of him have you seen. And the word  
αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν· ὅτι ὃν ἀπέσ-  
of him not you have abiding in you; because whom sent  
τείλει· ἐκεῖνος, τοῦτ' ὑμεῖς οὐ πιστεύετε.  
he, this you not believe.  
<sup>39</sup> Ἐρευνάτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν  
you search the writings, because you think in  
αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναι εἰσὶν αἱ  
them life age-lasting to have: and they are those  
μαρτυροῦσαι περὶ ἐμοῦ. <sup>40</sup> καὶ οὐ θέλετε ἐλθεῖν  
testifying concerning me; and not you are willing to come  
πρὸς με, ἵνα ζωὴν ἐχητέ. <sup>41</sup> Δόξαν παρὰ ἀνθρώ-  
to me, so that life you may have. Glory from men  
πων οὐ λαμβάνω· <sup>42</sup> ἀλλ' ἐγνώκα ὑμᾶς, ὅτι τὴν  
not I receive; but I have known you, that the  
ἀγαπὴν τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. <sup>43</sup> Ἐγὼ  
love of the God not you have in yourselves. I  
ἐληλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ  
have come in the name of the father of me, and not  
λαμβάνετε με· εἰ ἄλλος ἐλθῇ ἐν τῷ ὀνόματι  
you receive me: if another should come in the name  
τῷ ἰδίῳ, ἐκεῖνον λήψεσθε. <sup>44</sup> Πῶς δύνασθε  
the own, him you will receive. How are able  
ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνον-  
you to believe, glory from one another receiving,  
τες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μονοῦ θεοῦ οὐ  
and the glory that from the only God not  
ζητεῖτε; <sup>45</sup> Μὴ δοκεῖτε, ὅτι ἐγὼ κατηγορήσω  
you seek? Not think you, that I will accuse

TESTIMONY which he tes-  
tifies of me is true.

<sup>33</sup> You have sent to  
John, and he has testified  
to the TRUTH.

<sup>34</sup> But I receive not  
TESTIMONY from a Man  
(only;) but These things I  
say, that you may be saved.

<sup>35</sup> He was the BURNING  
and shining LAMP; and  
you were willing, for a  
Time, to rejoice in his  
LIGHT.

<sup>36</sup> But I have TESTIMO-  
NY greater than JOHN'S;  
for the works which the  
FATHER gave me, that I  
might finish them, These  
WORKS which \* I do, tes-  
tify concerning me, That  
the FATHER has sent Me.

<sup>37</sup> And the FATHER who  
SENT me, he has testified  
concerning me; † (though  
you have not, at any time,  
either heard his Voice, or  
seen his Form.)

<sup>38</sup> And his WORD you  
have not remaining in you;  
Because you believe not  
him whom he sent.

<sup>39</sup> You search the SCRIP-  
TURES, Because you think  
by them to obtain aionian  
Life; ‡ and they are THOSE  
TESTIFYING of me;

<sup>40</sup> and yet you are not  
willing to come to me that  
you may obtain Life.

<sup>41</sup> I receive not Glory  
from Men;

<sup>42</sup> but I know you, That  
you have not the LOVE of  
God in yourselves.

<sup>43</sup> I have come in the  
NAME of my FATHER, and  
you do not receive me; if  
another should come in his  
OWN NAME, him you will  
receive.

<sup>44</sup> † How can you be-  
lieve, receiving Glory one  
from another; and THAT  
GLORY from the ONLY God  
you do not seek.

<sup>45</sup> Do not think That I  
will accuse you to the

\* VATICAN MANUSCRIPT.—86. I do.

44. the ONLY one.

† 33. John i. 15, 19, 27, 32.  
xvii. 5; John vi. 27; viii. 18.  
44. John xii. 43.

† 36. John iii. 2; x. 25; xv. 24.

† 37. Matt. iii. 17;  
† 39. Douc. xviii. 15, 18; Luke xxiv. 27; John i. 45.

ὑμῶν πρὸς τὸν πατέρα· ἐστὶν ὁ κατηγορῶν  
you to the father: is he accusing  
ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. 46 Εἰ  
you, Moses, into whom you have hoped. If  
γὰρ ἐπιστευετε Μωσῇ, ἐπιστευετε ἀν' ἐμοί·  
for you believed Moses, you would believe me;  
περὶ γὰρ ἐμοῦ ἐκεῖνος ἐγράψεν. 47 Εἰ δὲ τοῖς  
concerning for me he wrote. If but the  
ἐκείνου γραμμασί· οὐ πιστευετε, πῶς τοῖς ἐμοῖς  
of him writings not you believe, how the my  
ῥήμασι πιστευσετε.  
words will you believe.

ΚΕΦ. 5'. 6.

1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς περὰν τῆς  
After these things went the Jesus over the  
θαλάσσης τῆς Γαλιλαίας, τῆς Τιβεριαδος.  
sea that of Galilee, of the Tiberias.  
2 Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἑώραν  
And was following him a crowd great, because they saw  
τὰ σημεῖα, ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.  
the signs, which he was doing on those being sick.  
3 Ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ  
Went and into the mountain the Jesus, and there  
ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. 4 Ἦν δὲ  
he was sitting with the disciples of himself. Was and  
ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. 5 Ἐπα-  
near the passover, the feast of the Jews. Lifted  
ρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμούς, καὶ θεασάμε-  
up then the Jesus the eyes, and seeing  
νος ὅτι πολὺς ὄχλος ἐρχεται πρὸς αὐτόν, λέγει  
that great a crowd was coming to him, says  
πρὸς τὸν Φίλιππον· Ποθεν ἀγορασόμεν ἄρτους,  
to the Philip; Whence shall we buy loaves,  
ἵνα φαγῶσιν οὗτοι; 6 (Τοῦτο δὲ εἶλεγε πειράζων  
that may eat these? (This but he said trying  
αὐτόν· αὐτὸς γὰρ ᾔδει, τί ἐμελλε ποιεῖν.)  
him; he for knew, what he was about to do.)  
7 Ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίων δηνარიῶν  
Answered him Philip; Two hundred denarii  
ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος  
of loaves not are enough for them, so that each  
\*[αὐτῶν] βραχὺ τι λαβῇ. 8 Λέγει αὐτῷ εἰς ἐκ  
[of them] a little may take. Says to him one of  
τῶν μαθητῶν αὐτοῦ, Ἀνδρέας, ὁ ἀδελφὸς Σιμ-  
the disciples of him, Andrew, the brother of Si-  
μονος Πέτρου· 9 Ἔστι παιδάριον ἐν ᾧδε, ὃ ἐχει  
mon Peter; Is little boy one here, who has  
πεντε ἄρτους κριθίνους, καὶ δύο ὀψάρια· ἀλλὰ  
five loaves barley, and two small fishes; but  
ταῦτα τί ἐστὶν εἰς τοσούτους; 10 Εἶπε \*[δε] ὁ  
these what are for so many? Said [and] the  
Ἰησοῦς· Ποιῆσατε τοὺς ἀνθρώπους ἀναπεσεῖν.  
Jesus: Make you the men to recline.  
Ἦν δὲ χορτὸς πολὺς ἐν τῷ τόπῳ. Ἀνεπεσον  
Was and grass much in the place. Reclined

FATHER. \* HE who AC-  
CUSSES you to the FATHER  
is Moses, in whom you  
have hoped.

46 For if you believed  
Moses you would believe  
me, †for he wrote about  
me.

47 But if you do not  
believe HIS Writings, how  
\* can you believe MY  
Words?"

CHAPTER VI.

1 † After these things  
JESUS went across THAT  
LAKE of GALILEE, the Ti-  
BERIAS.

2 And a great Crowd  
were following him, Be-  
cause they saw the SIGNS  
which he was performing  
on the SICK.

3 And \* Jesus went up  
into the MOUNTAIN, and  
was sitting there with his  
DISCIPLES.

4 And the PASSOVER, the  
FEAST of the JEWS, was  
near.

5 Then JESUS, lifting up  
his EYES, and seeing that  
a great Crowd was coming  
to him, says to \* Philip,  
"Whence \* may we buy  
Loaves that these may eat."

6 (But this he said,  
trying him; for he knew  
what he was about to do.)

7 Philip answered him,  
"Loaves costing † Two  
Hundred Denarii are not  
enough for them, that each  
may take a little."

8 One of his DISCIPLES,  
Andrew, the BROTHER of  
Simon Peter, says to him,

9 "Here is a Little boy,  
who has five barley Loaves  
and Two Small fishes; but  
what are these for so  
many?"

10 JESUS said, "Make  
the MEN recline." And  
there was much Grass in  
the PLACE. The men,

\* VATICAN MANUSCRIPT.—45. HE WHO ACCUSES you to the FATHER is Moses, in whom.  
47. can you believe. 3. Jesus. 5. Philip. 5. may we buy. 7. of them—omit.  
10. and—omit.

† 7. In value about thirty dollars, or about £0. 8s. sterling.

† 40. Gen. iii. 15; xii. 3; xviii. 18; xli. 10; Deut. xlii. 15, 18; John i. 45; Acts  
xxvi. 22. † 1. Matt. xiv. 15; Mark vi. 85; Luke ix. 10, 12.

οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὥσει πεντακίχλιοι.  
therefore the men the number about five thousand.

11 Ἐλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαρισ-  
Took and the loaves the Jesus, and having given  
τησας διέδωκε \* [τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ]  
thanks distributed [to the disciples, the and disciples]  
τοῖς ἀνακείμενοις· ὁμοίως καὶ ἐκ τῶν ὀψαριῶν  
to those reclining; in like manner also of the fishes  
ὅσον ἠθέλον. 12 Ὡς δὲ ἐνεπλησθησαν, λέγει τοῖς  
what they wished. When and they were filled, he says to the

μαθηταῖς αὐτοῦ· Συναγαγετέ τα περισσεύσαντα  
disciples of himself: Collect the remaining

κλάσματα, ἵνα μὴ τι ἀποληται. 13 Συναγαγόν  
fragments, so that not any may be lost. They collected

οὖν, καὶ ἐγεμίσαν δώδεκα κοφίνους κλασμάτων  
therefore, and filled twelve baskets of fragments

ἐκ τῶν πεντε ἄρτων τῶν κριθινῶν, ἃ ἐπερίσ-  
out of the five loaves of the barley, which remained

σεύσε τοῖς βεβρωκοῖσιν. 14 Οἱ οὖν ἄνθρωποι  
to those having eaten. The therefore men

ἰδόντες ὃ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἐλέγον·  
seeing what did a sign the Jesus, said:

Ὅτι οὗτος ἐστὶν ἀληθῶς ὁ προφήτης, ὃ ἐρχο-  
That this is truly the prophet, he com-

μενός εἰς τὸν κόσμον.  
ing into the world.

15 Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἐρχεσθαι,  
Jesus therefore knowing that they were about to come,

καὶ ἀρπαξεῖν αὐτόν, ἵνα ποιήσωσιν αὐτὸν βασι-  
and to seize him, that they might make him, a king,

λεά, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτός  
retired again into the mountain himself

μόνος. 16 Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ  
alone. As and evening it became, went down the

μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν. 17 Καὶ ἐμβαν-  
disciples of him on the sea. And stepping

τες εἰς τὸ πλοῖον, ἤρχοντο περὰν τῆς θαλάσσης  
into the ship, they were going over the sea

εἰς Καπερναοὺμ. Καὶ σκοτία ἤδη ἐγεγονεί,  
to Capernaum. And dark now it had become,

καὶ οὐκ ἐληλυθεὶ πρὸς αὐτοὺς ὁ Ἰησοῦς. 18 Ἡ  
and not had come to them the Jesus. The

τε θάλασσα, ἀνέμου μεγάλου πνεόντος διηγεῖ-  
and sea, a wind great blowing was becoming

ρετο. 19 Ἐληλακοτες οὖν ὥς στραδίους εἰκοσι-  
agitated. Having driven therefore about furlongs twenty-

πεντε ἢ τριακοντα, θεωροῦσι τὸν Ἰησοῦν  
five or thirty, they see the Jesus

περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ  
walking on the sea, and near the

πλοίου γινομένου· καὶ ἐφοβήθησαν. 20 Ὁ δὲ  
ship was coming; and they were afraid. He but

λέγει αὐτοῖς· Εἰμὶ ἐγώ, μὴ φοβείσθε. 21 Ἦθε-  
says to them; I am, not fear you. They were

λον οὖν λαβεῖν αὐτόν εἰς τὸ πλοῖον· καὶ  
willing therefore to receive him into the ship; and

therefore, reclined, in NUM-  
BER about five thousand.

11 \* Then JESUS took  
the LOAVES, and having  
given thanks, he distri-  
buted to THOSE RECLIN-  
ING; in like manner also  
of the FISHES, as much as  
they wished.

12 And when they were  
filled, he says to the DISCI-  
PLES, "Collect the RE-  
MAINING FRAGMENTS, so  
that nothing may be lost."

13 Then they collected,  
and filled Twelve Baskets  
with Fragments, from the  
FIVE BARLEY Loaves,  
which remained to THOSE  
who had EATEN.

14 The MEN, therefore,  
seeing the \*Sign that Je-  
sus did, said, "This is truly  
† THAT PROPHET COMING  
into the WORLD."

15 Then Jesus seeing  
That they were about to  
come and seize him, that  
they might make him a  
King, retired again into  
the MOUNTAIN, himself  
alone.

16 ‡ And as it became  
Evening, his DISCIPLES  
went down to the LAKE,

17 and having entered  
the BOAT, were crossing  
the LAKE to Capernaum.  
And it had already become  
dark, and Jesus had not  
\* yet come to them.

18 And the LAKE was  
becoming agitated by a  
great Wind blowing.

19 Having, therefore,  
driven about twenty-five or  
thirty Furlongs, they see  
JESUS walking on the  
LAKE, and approaching  
the BOAT; and they were  
afraid.

20 But HE says to them,  
"It is I; be not afraid."

21 They were willing,  
therefore, to receive him  
into the BOAT. And im-

\* VATICAN MANUSCRIPT.—11. Then JESUS.  
PLES.—omit. 14. Signs. 17. yet come.

11. to the DISCIPLES, and the DISCI-

† 14. Gen. xlix. 10; Deut. xviii. 15, 18; Matt. xi. 3; John i. 21; iv. 10, 25. vii. 40.  
‡ 16. Matt. xiv. 23; Mark vi. 47.



εὐθεὺς τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς, εἰς ἣν  
immediately the ship was at the land, to which  
ᾗ πῆγον.  
they were going.

22 Τῇ ἐπαυρίῳ δὲ ὁ ὄχλος, ὁ ἑστῆκως περὶ τῆς  
The next day the crowd, that standing over the  
θαλάσσης, ἰδὼν, ὅτι πλοῖα ἄλλα οὐκ ἦν  
sea, seeing, that boat other not was

ἐκεῖ, εἰ μὴ ἓν, καὶ ὅτι οὐ συνεισηλθε τοῖς  
there, if not one, and that not went with the  
μαθηταῖς αὐτοῦ ὁ ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ  
disciples of himself the Jesus into the boat, but  
μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. 23 (ἀλλὰ δὲ  
alone the disciples of him went away; (other but

ἦλθε πλοῖα ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου,  
came boats from Tiberias near the place,

ὅπου ἐφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ  
where they ate the bread, having given thanks the  
κυρίου.) 24 ὅτε οὖν εἶδεν ὁ ὄχλος, ὅτι ἰησοῦς  
Lord;) when therefore saw the crowd, that Jesus

οὐκ ἐστὶν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνεβήσαν  
not is there, nor the disciples of him, they entered

αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καπερναοὺμ,  
themselves into the boats, and came to Capernaum,

ζητοῦντες τὸν ἰησοῦν. 25 Καὶ εὗροντες αὐτὸν  
seeking the Jesus. And finding him

περὶ τῆς θαλάσσης, εἶπον αὐτῷ· Ῥαββί, ποτε  
beyond the sea, they said to him; Rabbi, when

ᾤδε γεγονός; 26 Ἀπεκρίθη αὐτοῖς ὁ ἰησοῦς καὶ  
here didst thou come? Answered them the Jesus and

εἶπεν· Ἀμὲν ἀμὲν λέγω ὑμῖν· Ζητεῖτε με, οὐχ  
said; Indeed indeed I say to you: You seek me, not

ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφαγέτε ἐκ τῶν  
because you saw signs, but because you ate of the

ἄρτων, καὶ ἐχορτάσθητε. 27 Ἔργαζεσθε μὴ τὴν  
loaves, and were filled. Work you not the

βρωσὶν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρωσὶν τὴν  
food that perishing, but the food that

μενουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώ-  
abiding into life age-lasting, which the son of the man

που ὑμῖν δώσει· τούτου γὰρ ὁ πατὴρ ἐσφραγι-  
to you will give: him for the father sealed

σεν ὁ θεός. 28 Εἶπον οὖν πρὸς αὐτὸν· Τί  
the God. Said therefore to him: What

ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ;  
shall we do, that we may work the works of the God?

29 Ἀπεκρίθη ὁ ἰησοῦς καὶ εἶπεν αὐτοῖς· Τούτο  
Answered the Jesus and said to them: This

ἐστὶ τὸ ἔργον τοῦ θεοῦ, ἵνα πιστευσῇτε εἰς ὃν  
is the work of the God, that you may believe into whom

ἀπεστείλεν ἐκεῖνος. 30 Εἶπον οὖν αὐτῷ· Τί  
sent he. They said therefore to him; What

οὖν ποιεῖς σύ σημεῖον, ἵνα ἴδωμεν καὶ πιστευ-  
then dost thou sign, that we may see and we may be-

σωμεν σοί; τί ἐργάζῃ; 31 Οἱ πατέρες ἡμῶν το  
have thee? what dost thou work? The fathers of us the

μάννα ἐφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶ γεγραμ-  
manna ate in the desert, as it is having been

mediately the BOAT was at  
the LAND to which they  
were going.

22 On the NEXT DAY,  
THAT CROWD STANDING  
by the side of the LAKE,  
seeing That there was no  
other Boat there, except  
one, and That JESUS went  
notwith his DISCIPLES into  
the BOAT, but his DISCI-  
PLES went away alone;—

23 (but Other Boats  
came from Tiberias near  
the PLACE where they ate  
the BREAD, when the LORD  
had given thanks;—)

24 when, therefore, the  
CROWD saw That JESUS  
was not there, nor his DIS-  
CIPLES, then entered the  
BOATS, and came to Caper-  
natum, seeking JESUS.

25 And finding him be-  
yond the LAKE, they said  
to him, "Rabbi, when didst  
thou arrive here?"

26 JESUS answered them  
and said, "Indeed, truly I  
say to you, You do not seek  
me Because you saw the  
Signs, but Because you ate  
of the LOAVES, and were  
satisfied.

27 Labor not for THAT  
FOOD which PERISHES,  
but for THAT FOOD which  
abides to aionian Life,  
which the SON of MAN will  
give you; † for him, the  
FATHER, GOD, has sealed."

28 They said to him,  
therefore, "What shall we  
do, that we may perform  
the WORKS of God?"

29 JESUS answered and  
said to them, † "This is the  
WORK of GOD, that you  
should believe into him  
whom he sent."

30 They said to him,  
therefore, † "What Sign,  
dost thou perform, that we  
may see and believe thee?  
What dost thou work?"

31 † Our FATHERS ate  
the MANNA in the DESERT,  
as it has been written,

† 27. Matt. iii. 17; xvii. 5; Mark i. 11; ix. 7; Luke iii. 22; ix. 35; John i. 33; v. 37; viii. 18;  
Acts ii. 22; 3 Pet. i. 17. † 29. I John iii. 23. † 30. Matt. xii. 38; xvi. 1; Mark  
viii. 11; I Cor. i. 22. † 31. Exod. xvi. 15; Num. xi. 7; Neh. ix. 15; I Cor. x. 8.

μενον· “Αρτον εκ του ουρανου εδωκεν αυτοις  
written; “Bread from the heaven gave them  
φαγειν.” 32 Ειπεν ουν αυτοις ο Ιησους· Αμην  
to eat.” Said therefore to them the Jesus; Indeed

αμην λεγω υμιν, ου Μωσης δεδωκεν υμιν τον  
indeed I say to you, not Moses has given to you the  
αρτον εκ του ουρανου· αλλ’ ο πατηρ μου  
bread from the heaven; but the father of me  
διδωσιν υμιν τον αρτον εκ του ουρανου τον  
gives to you the bread from the heaven the  
αληθινον. 33 Ο γαρ αρτος του θεου εστιν ο  
true. The for bread of the God is he

καταβαινων εκ του ουρανου, και ζων διδους  
coming down from the heaven, and life is giving  
τω κοσμω. 34 Ειπον ουν προς αυτον· Κυριε,  
to the world. They said then to him: O sir,

παντοτεδος ημιν τον αρτον τουτον. 35 Ειπε  
always give to us the bread this. Said

\*[δε] αυτοις ο Ιησους· Εγω ειμι ο αρτος της  
[but] to them the Jesus: I am the bread of the  
ζωης· ο ερχομενος προς με, ου μη πεινασθ·  
life: he coming to me, not not may hunger:  
και ο πιστευων εις εμε, ου μη διψησθ πωποτε.  
and he believing into me, not not may thirst ever.

36 Αλλ’ ειπον υμιν, οτι και εωρακατε με, και ου  
But I said to you, that even you have seen me, and not  
πιστευετε. 37 Παν ο διδωσι μοι ο πατηρ, προς  
you believe. All what gives to me the father, to

εμε ηξει· και τον ερχομενον προς με, ου μη  
me will come: and the coming to me, not not  
εκβαλω εξω· 38 οτι καταβεβηκα εκ του ουρα-  
I will cast out; because I have come down from the hea-

νου, ουχ ινα ποιω το θελημα το εμον, αλλα  
ven, not that I may do the will the mine, but  
το θελημα του πεμφαντος με. 39 Τουτο δε εστι  
the will of the having sent me, This and is

το θελημα του πεμφαντος με, ινα παν ο  
the will of the having sent me, that every one which  
δεδωκε μοι, μη απολεσω εξ αυτου, αλλα ανασ-  
he has given to me, not I may lose out of it, but raise

τησω αυτο εν τη εσχατη ημερα. 40 Τουτο γαρ  
up it in the last day. This for

εστι το θελημα του πεμφαντος με, ινα πας ο  
is the will of the having sent me, that all who  
θεωρων τον υιον, και πιστευων εις αυτον, εχη  
seeing the son, and believing into him, may have

ζων αιωνιον· και αναστησω αυτον εγω τη  
life age-lasting; and will raise up him I in the  
εσχατη ημερα.  
is it day.

41 Εγογγυζον ουν οι Ιουδαιοι περι αυτου, οτι  
Were murmuring then the Jews about him, because

ειπεν· Εγω ειμι ο αρτος ο καταβας εκ του ου-  
he said; I am the bread that having come down from the hea-

ρανου· 42 και ελεγον· Ουχ ουτος εστιν Ιησους ο  
ven; and they said; Not this is Jesus the

† He gave them Bread  
from HEAVEN to eat.”

32 Jesus then said to  
them, “Indeed, I assure  
you, Moses did not give you  
the BREAD from HEAVEN;  
but my FATHER gives  
you the TRUE BREAD from  
HEAVEN.”

33 For the BREAD of  
God is THAT which DE-  
SCENDS from HEAVEN,  
and is giving Life to the  
WORLD.”

34 They, therefore, said  
to him, “Sir, always give  
us this BREAD.”

35 Jesus said to them,  
“I am the BREAD of LIFE.  
† HE who COMES to me  
will by no means hunger;  
and HE who BELIEVES into  
me will never thirst.

36 But I said to you,  
That you have even seen  
me, and yet you do not be-  
lieve.

37 Whatever the FATHER  
gives me will come to me;  
and HIM, who COMES to  
me, I will by no means re-  
ject;

38 because I have de-  
scended from HEAVEN,  
† not that I may do MY  
WILL, but the WILL of  
HIM who SENT me.

39 And this is the WILL  
of HIM who SENT me,  
† that I may lose nothing  
of all that he HAS GIVEN  
me, but may raise it up at  
the LAST Day.

40 For this is the WILL  
of HIM who SENT me, that  
EVERY ONE SEEING the  
SON, † and BELIEVING into  
him, may have aionian  
Life; and I will raise him  
up at the LAST Day.”

41 Then the JEWS mur-  
mured about him, Because  
he said, “I am THAT  
BREAD which DESCENDED  
from HEAVEN.”

42 And they said, † “Is  
not this Jesus, the SON of

\* VATICAN MANUSCRIPT.—35. out—omit.

† 31. Psa. lxxviii. 24, 26.

x. 2; xvii. 12; xviii. 2.

vl. 9; Luke iv. 22.

† 37. John iv. 14; vii. 37.

† 40. John iii. 16, 18; iv. 14.

† 38. John v. 30

† 39. John

† 42. Matt. xiii. 53; Mark

υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ  
son of Joseph, of whom we know the father and  
τὴν μητέρα; Πῶς οὖν λέγει οὗτος· Ὅτι ἐκ  
the mother? How then he says this; That from  
τοῦ οὐρανοῦ καταβέβηκα; <sup>43</sup> Ἀπεκρίθη δὲ Ἰησοῦς  
the heaven I have come down? Answered the Jesus  
καὶ εἶπεν αὐτοῖς· Μὴ γογγυζετε μετ' ἀλλήλων.  
and said to them: Not murmur you with one another.  
<sup>44</sup> Οὐδεὶς δύναται εἰσελθεῖν πρὸς με, εἰ μὴ ὁ  
No one is able to come to me, if not the  
πατήρ, ὁ πέμψας με, ἐλκύσῃ αὐτόν, καὶ ἐγὼ  
father, that having sent me, may draw him, and I  
ἀναστήσω αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>45</sup> Ἔστι  
will raise up him in the last day. It is  
γεγραμμένον ἐν τοῖς προφήταις· “Καὶ ἐσονται  
having been written in the prophets: “And they shall be  
πάντες διδασκὰι θεοῦ.” Πᾶς ὁ ἀκούσας παρὰ  
all taught of God.” Every one who having heard from  
τοῦ πατρὸς καὶ μαθὼν, ἐρχεται πρὸς με. <sup>46</sup> Οὐχ  
the father and having learned, comes to me. Not  
ὅτι τὸν πατέρα τις ἑώρακεν, εἰ μὴ ὁ ὢν παρὰ  
that the father any one has seen, if not he being from  
τοῦ θεοῦ· οὗτος ἑώρακε τὸν πατέρα. <sup>47</sup> Ἀμὲν  
the God: this has seen the father. Indeed  
ἀμὲν λέγω ὑμῖν, ὁ πιστεύων \* [εἰς ἐμέ,] ἔχει  
Indeed I say to you, he believing [into me,] has  
ζωὴν αἰώνιον. <sup>48</sup> Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.  
life age-lasting. I am the bread of the life.  
<sup>49</sup> Οἱ πατέρες ὑμῶν ἐφαγον τὸ μάννα ἐν τῇ ἐρη-  
The fathers of you ate the manna in the desert,  
μῇ, καὶ ἀπέθανον· <sup>50</sup> οὗτος ἐστὶν ὁ ἄρτος, ὁ ἐκ  
and died; this is the bread, that from  
τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ  
the heaven coming down, so that any one of it  
φαγῇ, καὶ μὴ ἀποθάνῃ. <sup>51</sup> Ἐγὼ εἰμι ὁ ἄρτος ὁ  
may eat, and not may die. I am the bread that  
ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· εἰ τις φαγῇ  
living that from the heaven having come down: if any one may eat  
ἐκ τούτου τοῦ ἁρτοῦ, ζήσεται εἰς τὸν αἰῶνα. Καὶ  
of this the bread, he shall live into the age. And  
ὁ ἄρτος δέ, \* [ὃν ἐγὼ δώσω,] ἡ σὰρξ μου ἐστίν,  
the bread also, [which I will give,] the flesh of me is,  
ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.  
which I will give in behalf of the of the world life.  
<sup>52</sup> Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι,  
Were contending therefore with one another the Jews,  
λέγοντες· Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν  
saying; How is able this to us to give the  
σάρκα φαγεῖν; <sup>53</sup> Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς·  
flesh to eat? Said then to them the Jesus;  
Ἀμὲν ἀμὲν λέγω ὑμῖν, εἰ μὴ φαγῇτε τὴν  
Indeed indeed I say to you, if not you may eat the  
σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πῖνῃτε αὐτοῦ  
flesh of the son of the man, and you may drink of him  
τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. <sup>54</sup> Ὁ  
the blood, not you have life in yourselves. He

Joseph, Whose FATHER and MOTHER we know? How, \* then, does he say, 'I have come down from HEAVEN?'”

<sup>43</sup> JESUS answered and said to them, “Murmur not one with another.

<sup>44</sup> No one can come to me, unless THAT FATHER who SENT me draw him; and I will raise him up at the LAST Day.

<sup>45</sup> † It has been written in the PROPHETS, ‘And they shall all be taught of ‘God.’ Every one HAVING HEARD and having learned of the FATHER, comes to me.

<sup>46</sup> Not that any one has seen the FATHER, † except HE who IS from \* God; he has seen the FATHER.

<sup>47</sup> Indeed, I assure you, † HE BELIEVING into me has eternal Life.

<sup>48</sup> I am the BREAD of LIFE.

<sup>49</sup> YOUR FATHERS ate the MANNA in the DESERT, and died.

<sup>50</sup> This is THAT BREAD DESCENDING from HEAVEN, so that any one may eat of it, and not die.

<sup>51</sup> I am THAT LIVING BREAD who † HAS DESCENDED from HEAVEN. If any one eat of THIS BREAD, he shall live to the AGE; and the BREAD is my FLESH, which I will give in behalf of the LIFE of the WORLD.”

<sup>52</sup> The JEWS, therefore, † were contending with each other, saying, “How can he give us his FLESH to eat?”

<sup>53</sup> Then JESUS said to them, “Indeed, I assure you, † if you do not eat the FLESH of the SON of MAN, and drink His BLOOD, you have no Life in yourselves.

\* VATICAN MANUSCRIPT.—42. now then.  
51. that I will give—omit.

46. God,

47. into me—omit.

† 45. Isa. lii. 13; Jer. xxxi. 34; Micah iv. 2; Heb. viii. 10; x. 16. † 46. John i. 18; v. 37.  
† 47. John iii. 16, 18, 36. † 51. John iii. 18. † 52. John vii. 43; ix. 16; x. 16.  
† 53. Gal. ii. 20.

τρῶγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα,  
eating of me the flesh, and drinking of me the blood,  
ἔχει ζωὴν αἰώνιον· καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ  
has life age-lasting; and I will raise up him in the  
ἐσχάτῃ ἡμέρᾳ. <sup>55</sup> Ἡ γὰρ σὰρξ μου ἀληθῶς  
last day. The for flesh of me truly  
ἐστὶ βρῶσις, καὶ τὸ αἷμα μου ἀληθῶς ἐστὶ  
is food, and the blood of me truly is  
ποσις. <sup>56</sup> Ὁ τρῶγων μου τὴν σάρκα, καὶ πίνων  
drink. He eating of me the flesh, and drinking  
μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ.  
of me the blood, in me abides, and I in him.  
<sup>57</sup> Καθὼς ἀπέστειλε με ὁ ζῶν πατήρ, καὶ ἐγὼ ζῶ  
As sent me the living father, and I live  
διὰ τοῦ πατέρα· καὶ ὁ τρῶγων με, καὶ ἐγὼ  
through the father; also he eating me, even he  
ζήσεται δι' ἐμέ. <sup>58</sup> Οὗτος ἐστὶν ὁ ἄρτος, ὁ ἐκ  
shall live through me. This is the bread, that from  
τοῦ οὐρανοῦ καταβὰς· οὐ καθὼς ἐφαγον οἱ  
the heaven having come down; not as ate the  
πατέρες ὑμῶν, καὶ ἀπέθανον· ὁ τρῶγων τούτου  
fathers of you, and died; he eating this  
τοῦ ἁρτος, ζήσεται εἰς τὸν αἰῶνα. <sup>59</sup> Ταῦτα  
the bread, shall live into the age. These things  
εἶπεν ἐν συναγωγῇ διδασκῶν ἐν Καπερναούμ.  
he said in a synagogue teaching in Capernaum.  
<sup>60</sup> Πολλοὶ οὖν ἀκουσάντες ἐκ τῶν μαθητῶν  
Many therefore having heard of the disciples  
αὐτοῦ, εἶπον· Σηλήρος ἐστὶν οὗτος ὁ λόγος·  
of him, said; Hard is this the saying;  
τίς δύναται αὐτοῦ ἀκοῦειν; <sup>61</sup> Εἰδὼς δὲ ὁ Ἰησοῦς  
who is able it to hear? Knowing but the Jesus  
ἐν ἑαυτῷ, ὅτι γογγύζουσιν περὶ τούτου οἱ μαθη-  
in himself, that were murmuring about this the disci-  
ται αὐτοῦ, εἶπεν αὐτοῖς· Τοῦτο ὑμᾶς σκανδαλι-  
ples of himself, he said to them; This you offends?  
ζει; <sup>62</sup> Ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου  
If then you should see the son of the man  
ἀναβαίνοντα, ὅπου ἦν τὸ πρότερον; <sup>63</sup> Τὸ  
ascending, where he was the first? The  
πνεῦμα ἐστὶ τὸ ζῶποιοῦν· ἡ σὰρξ οὐκ ὠφελεῖ  
spirit is that making alive; the flesh not profits  
οὐδέν. Τα ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμα  
nothing. The words, which I speak to you, spirit  
ἐστὶ καὶ ζωὴ ἐστίν. <sup>64</sup> Ἀλλ' εἰσιν ἐξ ὑμῶν  
is and life is. But are of you  
τινές, οἳ οὐ πιστεύουσιν· ᾔδει γὰρ ἐξ ἀρχῆς ὁ  
some, who not believe; knew for from beginning the  
Ἰησοῦς, τινές εἰσιν οἳ μὴ πιστεύοντες, καὶ τίς  
Jesus, some are who not believing, and who  
ἐστὶν ὁ παραδῶσάς αὐτόν. <sup>65</sup> Καὶ εἶπεν· Διὰ  
is he about betraying him. And he said; Through  
τοῦτο εἰρήκα ὑμῖν ὅτι οὐδεὶς δύναται εἰσελθεῖν  
this I have said to you that no one is able to come  
πρὸς με, εἰ μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ  
to me, if not may behaving been given to him from the  
πατρός μου. <sup>66</sup> Ἐκ τούτου πολλοὶ ἀπῆλθον τῷ  
father of me. From this many went the

<sup>54</sup> HE who EATS My FLESH, and drinks My BLOOD, has aionian Life, and I will raise him up at the LAST Day.

<sup>55</sup> For my FLESH is \* the True Food, and my BLOOD is \* the True Drink.

<sup>56</sup> HE who EATS My FLESH, and DRINKS My BLOOD, † abides in me, and I in him.

<sup>57</sup> As the LIVING Father sent me, and I live through the FATHER; so HE who EATS me, even HE shall live through me.

<sup>58</sup> This is THAT BREAD which HAS DESCENDED from \* Heaven. Not as \* the FATHERS ate, and died; HE who EATS This BREAD shall live to the AGE."

<sup>59</sup> These things he said, teaching in a Synagogue, in Capernaum.

<sup>60</sup> † Many, therefore, of his DISCIPLES, hearing, said, "Hard is This SAYING; who can hear it?"

<sup>61</sup> But JESUS, knowing in himself, That his DISCIPLES were murmuring about This, he said to them, "Does this offend You?"

<sup>62</sup> † What then, if you should see the SON of MAN ascending where he was BEFORE?

<sup>63</sup> † The SPIRIT is THAT which MAKES ALIVE; the FLESH profits nothing; the WORDS which I \* have spoken to you are Spirit and are Life.

<sup>64</sup> But there are some of you who do not believe." For † JESUS knew from the Beginning who those were that did not BELIEVE, and who he was that was about to BETRAY him.

<sup>65</sup> And he said, "Because of this I have said to you, That no one can come to me, unless it may be given him from the \* FATHER."

<sup>66</sup> From this time many

\* VATICAN MANUSCRIPT.—55. the True Food.  
58. the FATHERS.

55. the True Drink.

58. Heaven.

† 50. 1 John iii. 24; iv. 15, 16.  
19; Acts i. 9; Eph. iv. 8.

† 60. Matt. xi. 6.  
† 63. 2 Cor. iii. 6.

† 62. John iii. 13; Mark xvi  
† 64. John ii. 24, 25; xiii. 11.

μαθητων αυτου εις τα οπισω και ουκετι μετ'  
disciples of him into the things behind; and no longer with  
αυτου περιεπατου. <sup>67</sup> Ειπεν ουν ο Ιησους τοις  
him were walking. Said therefore the Jesus to the  
δωδεκα· Μη και υμεις θελετε υπαγειν; <sup>68</sup> Απεκ-  
twelve; Not and you wish to go? An-  
κριθη αυτω Σιμων Πιτρος· Κυριε, προς τινα απε-  
answered him Simon Peter; O lord, to whom shall  
λευσομεθα; ρηματα ζωης αιωνιου εχεις· <sup>69</sup> και  
we go? words of life age-lasting thou hast; and  
ημεις πεπιστευκαμεν και εγνωκαμεν, οτι συ ει  
we have believed and have known, that thou art  
ο αγιος του θεου. <sup>70</sup> Απεκριθη αυτοις ο Ιησους·  
the holy one of the God. Answered then the Jesus;  
Ουκ εγω υμας τους δωδεκα εξελεξαμην; και εξ  
Not I you the twelve choose? and of  
υμων εις διαβολος εστιν. <sup>71</sup> Ελεγε δε τον Ιου-  
you one an accuser is He spoke now the Ju-  
δαν Σιμωνος Ισκαριωτην· ουτος γαρ ημελλεν  
das of Simon Iscariot; this for was about  
αυτον παραδιδοναι, εις ων εκ των δωδεκα.  
him to deliver up, one being of the twelve.

ΚΕΦ. ζ'. 7.

<sup>1</sup> Και περιεπατει ο Ιησους μετα ταυτα εν τη  
And was walking the Jesus after these things in the  
Γαλιλαια· ου γαρ ηθελεν εν τη Ιουδαια περιπα-  
Galilee; not for he wished in the Judea to walk,  
τειν, οτι εξητουν αυτον οι Ιουδαιοι αποκτειναι.  
because were seeking him the Jews to kill.  
<sup>2</sup> Ην δε εγγυς η εορτη των Ιουδαιων, η σκηνοπ-  
Was and near the feast the Jews, the feast of ta-  
ηγια. <sup>3</sup> Ειπον ουν προς αυτον οι αδελφοι  
bernacles. Said therefore to him the brothers  
αυτου· Μεταβηθι εντευθεν, και υπαγε εις την  
of him; Depart hence, and go into the  
Ιουδαιαν, ινα και οι μαθηται σου θεωρησωσι τα  
Judea, so that also the disciples of thee may see the  
εργα σου, α ποιεις. <sup>4</sup> Ουδεις γαρ εν κρυπτω  
works of thee, which thou doest. No one for in secret  
τι ποιει, και ζητει αυτος εν παρρησια ειναι.  
anything does, and he seeks himself in public to be.  
Ει ταυτα ποιεις, φανερωσων σε αυτον τω κοσμω.  
If these things thou doest, manifest thyself to the world.  
<sup>5</sup> Ουδε γαρ οι αδελφοι αυτου επιστευον εις αυτον.  
Not even for the brothers of him believed into him.  
<sup>6</sup> Λεγει ουν αυτοις ο Ιησους· Ο καιρος ο εμος  
Says then to them the Jesus; The season the mine

of his DISCIPLES withdrew, and walked no longer with him.

<sup>67</sup> JESUS, therefore, said to the TWELVE, "Do you also wish to go away?"

<sup>68</sup> Simon Peter answered him, "Master, to whom shall we go? Thou hast the † Words of eternal Life;

<sup>69</sup> and we have believed and known, ‡ That thou art the HOLY one of GOD."

<sup>70</sup> JESUS answered them, † "Did I not choose you, the TWELVE, and of you one is an Accuser?"

<sup>71</sup> Now he spoke of JUDAS, the son of Simon Iscariot; for he, being one of the TWELVE, was about to betray him.

CHAPTER VII.

<sup>1</sup> And after these things \* Jesus walked about in GALILEE; for he did not wish to walk in JUDEA, ‡ Because the JEWS were seeking to kill him.

<sup>2</sup> † And the FEAST of the JEWS was near,—the † FEAST of TABERNACLES.

<sup>3</sup> His BROTHERS, therefore, said to him, "Remove hence, and go into JUDEA, so that thy DISCIPLES also may see thy WORKS which thou doest.

<sup>4</sup> For no one does Any-thing in secret, and \* seeks himself to be in public. If thou doest These things, manifest thyself to the WORLD."

<sup>5</sup> (For † not even his BROTHERS believed into him.)

<sup>6</sup> Jesus then said to them, "My TIME is not

\* VATICAN MANUSCRIPT.—1. JESUS.

4. seeks that the same be known.

† 2. The Feast of Tabernacles continued for a week, and was to commemorate the dwelling of the Israelites in tents. It is sometimes called the *feast of ingatherings*. Ex. xxiii. 16, and xxxiv. 22. The following are the principal ceremonies. (1.) During the entire week of its continuance, the people dwelt in booths or tents, erected in the fields or streets, or on the flat, terrace-like roofs of their houses. (2.) Extraordinary offerings were made. See Num. xxix. (3.) During the feast, branches of palm, olive, citron, myrtle, and willow, were carried in the hands, singing "*Hosanna*," that is, *Save now*; or, *Save, I beseech thee*. Psa. cxviii. 25. It was meant as a prayer for the coming of the Messiah. Thus was Jesus conducted into Jerusalem, by the multitude, who believed him to be the promised Savior. (4.) The libation of water upon and around the altar, which was an emblem of the effusion of the Holy Spirit. To this Christ alluded, when, in the last day of the feast, he cried, "If any man thirst, let him come unto me and drink." During the whole festival, music, feasting, rejoicings, and illuminations, gladdened the city.—*Malcom*.

† 68. Acts v. 20. † 69. Matt xvi. 16; Mark viii. 29; Luke ix. 20; John i. 49; xi. 27.  
† 70. Luke vi. 13. † 71. John v. 16, 18. † 2. Lev. xxiii. 34. † 3. Matt. xii. 46.  
Mark iii. 31; Acts i. 14. † 5. Mark iii. 21.

οὐκ ἔστιν ἐτοιμος. 7 Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμε δε μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἔστιν. 8 Ὑμεῖς ἀναβητέ εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐκ ἔστιν ἐπεληρωμένος. 9 Ταῦτα εἰπὼν αὐτοῖς, ἐμείνεν ἐν τῇ Γαλιλαίᾳ.

10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ. 11 Οἱ οὖν Ἰουδαῖοι ἐζητοῦν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἐλέγον· Που ἐστὶν ἐκεῖνος; 12 Καὶ γογγυσμός πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. Οἱ μὲν ἐλέγον· Ὅτι ἀγαθὸς ἐστὶν· ἄλλοι ἐλέγον· Οὐ· ἀλλὰ πλανᾷ τὸν ὄχλον. 13 Οὐδεὶς μὲντοι παρήσια ἐλάλει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.

14 Ἡδὴ δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέβη ὁ ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκε. 15 Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς; 16 Ἀπεκρίθη αὐτοῖς ὁ ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδασχὴ οὐκ ἐστὶν ἐμῇ, ἀλλὰ τοῦ πέμψαντός με. 17 Ἐάν τις θέλῃ το θελημα αὐτοῦ ποιεῖν, γνωσέται περὶ τῆς διδασχῆς, ποτερον ἐκ τοῦ θεοῦ ἐστὶν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. 18 Ὁ ἀφ' ἑαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντός αὐτόν, οὗτος ἀληθὴς ἐστὶ, καὶ

yet arrived; but YOUR TIME is always ready.

7 † The WORLD cannot hate you; but it hates Me, † because I testify concerning it, That its WORKS are evil.

8 Go you up to \*the FEAST; I am not going up to this FEAST, because \*MY Time has not yet fully arrived."

9 And saying These Things to them he remained in GALILEE.

10 But when his BROTHERS, had gone up, then he also went up to the FEAST, not openly, but rather in a private manner.

11 † The JEWS therefore, kept seeking him during the FEAST, and said, "Where is he?"

12 † And there was much murmuring about him among the CROWDS; SOME said, "He is good;" OTHERS said, "No, but he is misleading the PEOPLE."

13 No one, however, spoke with freedom concerning him, † because of the FEAR of the JEWS.

14 And now, the FEAST being advanced midway, \*Jesus went up into the TEMPLE, and taught.

15 † \* Then the JEWS were astonished, saying, "How does this person know Letters, not having learned?"

16 \*Jesus then answered them, and said, † "My Teaching is not mine, but HIS who SENT me.

17 † If any one wish to perform his WILL, he shall know of the TEACHING, whether it is from GOD, or I am speaking from myself.

18 † HE who SPEAKS from himself seeks his OWN GLORY; but HE who SEEKS the GLORY of HIM who SENT him, he is true, and

\* VATICAN MANUSCRIPT.—8. the FEAST. the JEWS.

8. MY Time.

14. Jesus.

15. Then

† 7. John xv. 19. x. 19. † 10. John iii. 12; viii. 28; xii. 49; xiv. 10, 24. † 18. John v. 41; viii. 59.

† 7. John iii. 19.

† 10. John iii. 12; viii. 28; xii. 49; xiv. 10, 24.

† 18. John v. 41; viii. 59.

† 11. John xi. 56.

† 15. Matt. xiii. 54; Mark vi. 2; Luke iv. 22.

† 17. John viii. 43.

† 12. John ix. 16.

† 17. John viii. 43.

αδικια εν αυτω ουκ εστιν. 19 Ου Μωσης  
unrighteousness in him not is. Not Moses  
δεδωκεν υμιν τον νομον; και ουδεις εξ υμων  
has given to you the law? and no one of you  
ποιει τον νομον· τι με ζητετε αποκτειναι;  
does the law; why me do you seek to kill?  
20 Απεκριθη ο οχλος \* [και ειπε·] Δαιμονιον  
Answered the crowd [and said;] A demon  
εχεις· τις σε ζητει αποκτειναι. 21 Απεκριθη ο  
thou hast; who thee seeks to kill? Answered the  
Ιησους και ειπεν αυτοις· Εν εργον εποιησα,  
Jesus and said to them; One work I did,  
και παντες θαυμαζετε δια τουτο. 22 Μωσης  
and all you wonder because of this. Moses  
δεδωκεν υμιν την περιτομην· (ουχ οτι εκ του  
has given to you the circumcision; (not that of the  
Μωσεως εστιν, αλλ' εκ των πατερων,) και εν  
Moses it is, but of the fathers,) and in  
σαββατω περιτεμνετε ανθρωπον. 23 Ει περι-  
a sabbath you circumcise a man. If circum-  
τομην λαμβανει ανθρωπος εν σαββατω, ινα μη  
cision receives a man in a sabbath, that not  
λυθη ο νομος Μωσεως, εμοι χολατε, οτι  
may be loosed the law of Moses, with me are you angry, because  
ολον ανθρωπον υγιη εποιησα εν σαββατω;  
whole a man sound I made in a sabbath?  
24 Μη κρινετε κατ' οψιν, αλλα την δικαιαν  
Not judge you according to appearance, but the righteous  
κρισιν κρινετε. 25 Ελεγον ουν τινες εκ των  
judgment judge you. Said then some of the  
Ιεροσολυμιτων· Ουχ ουτος εστιν, ον ζητουσιν  
Jerusalemites; Not this is he, whom they seek  
αποκτειναι; και ιδε, παρρησια λαλει, και  
to kill? and lo, boldly he is talking, and  
ουδεν αυτω λεγουσι· μηποτε αληθως εγνωσαν  
nothing to him they say; not truly did know  
οι αρχαντες, οτι ουτος εστιν ο Χριστος; 27 Αλλα  
the rulers, that this is the Anointed? But  
τουτον οιδαμεν, ποθεν εστιν· ο δε Χριστος οταν  
this we know, whence he is; the but Anointed when  
ερχεται, ουδεις γινωσκει, ποθεν εστιν. 28 Εκρα-  
he comes, no one knows, whence he is. Cried  
ξεν ουν εν τω ιερω διδασκων ο Ιησους, και  
then in the temple teaching the Jesus, and  
λεγων· Καμε οιδατε, και οιδατε ποθεν ειμι· και  
saying; And me you know, and you know whence I am; and  
απ' εμαυτου ουκ εληλυθα, αλλ' εστιν αληθινος  
of myself not I have come, but is true  
ο πεμψας με, ον υμεις ουκ οιδατε. 29 Εγω οίδα  
he having sent me, whom you not know. I know  
αυτον, οτι παρ' αυτου ειμι, κακεινος με απεσ-  
him, because from him I am, and he me sent.  
τειλεν. 30 Εζητουν ουν αυτον πιασαι· και  
They sought therefore him to seize; and  
ουδεις επεβαλεν επ' αυτον την χειρα, οτι ουπω  
no one put on him the hands, because not yet  
εληλυθει η ωρα αυτου.  
had come the hour of him.

there is no Unrighteousness in him.

19 Has not Moses given you the LAW, and not one of you performs the LAW? Why are you seeking to kill me?"

20 The CROWD answered, "Thou hast a Demon; who is seeking to kill thee?"

21 \*Jesus answered and said to them, "I have done One Work, and you are all astonished because of this.

22 †Moses has given you CIRCUMCISION; (not that it is of MOSES, but of † the FATHERS;) and you circumcise a Man on a Sabbath.

23 If a \* Man on a Sabbath receive Circumcision, so that the LAW of Moses may not be violated, are you angry with me † Because I made a Man entirely well on a Sabbath?

24 † Judge not according to Appearance, but judge RIGHTEOUS Judgment."

25 Then some inhabitants of Jerusalem said, "Is not this he whom they are seeking to kill?"

26 And, behold, he is talking boldly, and they say nothing to him. Do the RULERS really acknowledge That this is the MESSIAH?

27 † But we know Him, whence he is; but when the MESSIAH comes, no one knows whence he is."

28 JESUS, therefore, exclaimed, teaching in the TEMPLE, and saying, "You both know Me, and you know whence I am, and I have not come of myself, but HE who SENT me is true, whom you know not.

29 † I know him Because I am from him, and he sent Me."

30 Then they sought to take him; and no one laid HANDS on him, Because his HOUR had not yet arrived.

\* VATICAN MANUSCRIPT.—20. and said—omit.

21. Jesus.

23. MAN.

† 20. John viii. 48, 52; x. 20.  
v. 8, 9, 10.  
xiii. 55; Mark vi. 3; Luke iv. 22.

† 22. Lev xii. 8.  
Prov. xxiv. 23; viii. 15; James ii. 1.  
† 29. Matt. xi. 27; John x. 15.

† 23. John  
† 27. Mat

31 Πολλοι δε εκ του οχλου επιστευσαν εις  
Many and out of the crowd believed into  
αυτον, και ελεγον· 'Οτι ο Χριστος οταν ελθη,  
him, and said; That the Anointed when he may come,  
μητι πλειονα σημεια \* [τουτων] ποιησει, <sup>ων</sup>  
not more signs [of these] will do, which  
ουτος εποιησεν; 32 Ηκουσαν οι Φαρισαι του  
he did? Heard the Pharisees of the  
οχλου γογγυζοντος περι αυτου ταυτα· και  
crowd murmuring about him these things; and  
απεστειλαν οι Φαρισαι και οι αρχιερεις <sup>υπηρε-</sup>  
sent the Pharisees and the high-priests officers,  
τας, ινα πιασωσιν αυτον. 33 Ειπεν ουν ο Ιησους·  
that they might seize him. Said then the Jesus;  
Ετι μικρον χρονον μεθ' υμων εμι, και υπαγω  
Yet a little time with you I am, and I go  
προς τον πεμψαντα με. 34 Ζητησετε με, και  
to the sending me. You will seek me, and  
ουχ ευρησετε· και οπου εμι εγω υμεις ου  
not will find; and where am I you not  
δυνασθε ελθειν. 35 Ειπον ουν οι Ιουδαιοι προς  
are able to come. Said therefore the Jews to  
εαυτους· Που ουτος μελλει πορευεσθαι, οτι  
themselves; Where this he is about to go, that  
ημεις ουχ ευρισσομεν αυτον; μη εις την διασ-  
we not shall find him? not into the dis-  
ποραν των Ελληνων μελλει πορευεσθαι, και  
person of the Greeks is about to go, and  
διδασκειν τους Ελληνας; 36 Τις εστιν ουτος ο  
to teach the Greeks? What is this the  
λογος, ον ειπε· Ζητησετε με, και ουχ ευρησετε·  
word, which he said; You will seek me, and not you will find;  
και οπου εμι εγω υμεις ου δυνασθε ελθειν;  
and where am I you not are able to come?

37 Ην δε τη εσχατη ημερα τη μεγαλη της εορ-  
In and the last day the great of the feast  
της ειστηκει ο Ιησους, και εκραξε, λεγων· Εαν  
stood the Jesus, and cried, saying; If  
τις διψα, ερχεσθω προς με, και πινετω.  
any one may thirst, let him come to me, and let him drink.  
38 'Ο πιστευων εις εμε, καθως ειπεν η γραφη,  
He believing into me, as said the scripture,  
ποταμοι εκ της κοιλιας αυτου ρευσουσιν υδατος  
rivers out of the belly of him shall flow of water  
ζωντος. 39 Τουτο δε ειπε περι του πνευματος,  
living. This but said concerning the spirit,

31 But † many of the CROWD believed into him, and said; "When the MES-  
SIAN comes, will he do More Signs than what this person did?"

32 The PHARISEES heard the CROWD murmuring these things about him; and the \* HIGH-PRIESTS and the PHARISEES sent Officers that they might seize him.

33 JESUS therefore said, † "Yet a Little Time am I with you; then I am going to HIM who SENT me.

34 † You will seek me, and will not find \* me; and where ‡ am, \* there you cannot come."

35 The JEWS then said among themselves, "Where is he about to go, that we shall not find him? Is he about to go to † the DIS-  
PERSION of † the GREEKS, and to teach the GREEKS?

36 What is This WORD that he said, 'You will seek me, and will not find \* me; and where ‡ am you cannot come?'"

37 † Now in † the LAST, the GREAT Day of the FEAST, JESUS stood and cried, saying, † "If any one thirst, let him come to me and drink.

38 HE BELIEVING into me, as the SCRIPTURE says, † out of HIM shall flow Rivers of living Water."

39 † But this he said concerning the SPIRIT,

\* VATICAN MANUSCRIPT.—31. of these—omit. 32. HIGH-PRIESTS and the PHARISEES sent. 34. me; and. 34. there. 36. me; and.

† 35. Probably the Hellenists, or Grecian Jews, are here intended. These spoke the Greek language, and are thus distinguished from the Hebrews, who spoke the Hebrew language at that time. † 37. The last day grew into high esteem with the Jews, because on the preceding seven days they held that sacrifices were offered, not so much for themselves, as for the whole world. They offered, in the course of them, seventy bullocks, for the seventy nations of the world; but the eighth was wholly on their own behalf. They had then this solemn offering of water, the reason of which is this:—At the passover the Jews offered an omer to obtain from God his blessing on their harvest; at Pentecost, their first-fruits, to request his blessing on the fruits of the trees; and in the feast of tabernacles they offered water to God, partly referring to the water from the rock in the wilderness, (1 Cor. x. 4.) but chiefly to solicit the blessing of rain on the approaching seedtime.—*Lightfoot*. At the feast of tabernacles the Jews drew water from Siloam, with the sound of trumpets and of songs, to derive a blessing on the rains of the year; this season or September being the beginning of the year. There was therefore a pertinency in the images of thirsting, drinking, and rivers of water.—*Newcome*.

† 31. Matt. xii. 23; John iii. 2; viii. 50. † 33. John xiii. 33; xvi. 16. † 34. Hosea v. 6; John viii. 21. † 35. James i. 1; 1 Pet. i. 1. † 37. Lev. xxiii. 36. † 37. Isa. lv. 1; John vi. 35; Rev. xxii. 17. 38. Isa. xii. 3; John iv. 14. † 39. John. xvi. 7.



οὐ ἐμελλον λαμβανειν οἱ πιστευοντες εἰς αὐτον· οὐπω γὰρ ἦν πνευμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδὲ πω ἐδοξασθη. <sup>40</sup> Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκουσαντες τὸν λόγον, ἐλέγον· Οὗτος ἐστὶν ἀληθὺς ὁ προφητὴς. <sup>41</sup> Ἄλλοι ἐλέγον· Οὗτος ἐστὶν ὁ Χριστός. Ἄλλοι δὲ ἐλέγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἐρχεται; <sup>42</sup> Οὐχὶ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ ἀπὸ Βηθλεέμ τῆς κωμῆς, ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἐρχεται; <sup>43</sup> Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτον. <sup>44</sup> Τινες δὲ ἠθελον ἐξ αὐτῶν πιασαὶ αὐτον· ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτον τὰς χεῖρας.

<sup>45</sup> Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους. Καὶ εἶπον αὐτοῖς ἐκεῖνοι· Διὰ τί οὐκ ἡγάγετε αὐτον; <sup>46</sup> Ἀπεκρίθησαν οἱ ὑπηρέται· Οὐδεπότε οὕτως ἐλάλησεν ἄνθρωπος, \* [ὥς οὗτος ὁ ἄνθρωπος.] <sup>47</sup> Ἀπεκρίθησαν οὖν \* [αὐτοῖς] οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλανησθε; <sup>48</sup> μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτον, ἢ ἐκ τῶν Φαρισαίων; <sup>49</sup> ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικαταρατοὶ εἰσι. <sup>50</sup> Λέγει Νικοδήμους πρὸς αὐτοὺς, ὁ ἐλθὼν νυκτός πρὸς αὐτον, εἰς ὧν ἐξ αὐτῶν. <sup>51</sup> Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, εἰ μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γινῶ τι ποιεῖ; <sup>52</sup> Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Μὴ καὶ σὺ ἐκ

which THOSE BELIEVING into him were about to receive; for the Holy Spirit \* had not yet been given, because JESUS was not yet glorified.

<sup>40</sup> Many, therefore, of the CROWD, having heard \* these WORDS, said, "This is truly † the PROPHET."

<sup>41</sup> \* SOME said, "This is the MESSIAH." But others said, "Does the MESSIAH, then, come from GALILEE?"

<sup>42</sup> † Does not the SCRIPTURE say, That of the SEED of David, and from Bethle-hem, † the VILLAGE where David was, the MESSIAH comes?"

<sup>43</sup> A Division then occurred, among the CROWD because of him;

<sup>44</sup> and some of them wished to seize him, but no one laid HANDS on him.

<sup>45</sup> The OFFICERS then came to the HIGH-PRIESTS and Pharisees, and they said to them, "Why did you not bring him?"

<sup>46</sup> The OFFICERS answered, † "A Man never spoke thus."

<sup>47</sup> Then the PHARISEES answered, "Have you also been deceived?"

<sup>48</sup> † Did any of the RULERS believe into him, or of the PHARISEES?

<sup>49</sup> But † THIS CROWD, who do not KNOW the LAW, are accursed."

<sup>50</sup> Nicodemus says to them, († HE who CAME \* to him before, being one of them,)

<sup>51</sup> "Does our LAW judge the MAN, unless it first hear from him, and know what he does?"

<sup>52</sup> They answered and said to him, "Art thou also

\* VATICAN MANUSCRIPT.—39. had not yet been given. 40. these words, said.  
41. SOME said. 46. as this the MAN—omit. 47. them—omit. 50. to him before.

† 49. The common people were treated by the Pharisees with the most sovereign contempt. They were termed *am ha-aretz*, people of the earth; and were not thought worthy to have a resurrection to eternal life.—Clarke.

† 40. Deut. xviii. 15, 18; John i. 21; vi. 14. † 42. Psa. cxxxii. 11; Jer. xxiii. 5; Micah v. 2; Matt. ii. 6; Luke ii. 4. † 43. 1 Sam. xvi. 1, 4. † 46. Matt. vii. 29. † 48. John vii. 48; Acts vi. 7; 1 Cor. i. 20, 26; ii. 8. † 50. John iii. 2.

της Γαλιλαιας ει; ερευνησον και ιδε, οτι προ-  
the Galilee art? search and see, that a pro-  
phet εκ της Γαλιλαιας ουκ εγηγερται.  
phet out of the Galilee not has been raised.

53 \* [Και επορευθη εκαστος εις τον οικον  
[And went every one into the house  
αυτου. ΚΕΦ. η'. 8. <sup>1</sup> Ιησους δε επορευθη εις  
of himself. Jesus but went into

το ορος των ελαιων. <sup>2</sup> ορθρου δε παλιν παρε-  
the mountain of the olive-trees. early morn and again he  
γενετο εις το ιερον, και πας ο λαος ηρχετο προς  
came into the temple, and all the people came to  
αυτον· και καθισας εδιδασκεν αυτους. <sup>3</sup> Αγουσι  
him; and having sat down he taught them. Bring

δε οι γραμματεις και οι Φαρισαιοι προς αυτον  
and the scribes and the Pharisees to him

γυναικα εν μοιχεια κατειλημμενην, και στη-  
a woman in adultery having been taken, and plac-

σαντες αυτην εν μεσφ, <sup>4</sup> λεγουσιν αυτω·  
ing her in middle, they say to him;

Διδασκαλε, αυτη η γυνη κατειληφθη επαντοφω-  
O teacher, this the woman was taken in the very act

ρφ μοιχευομενη. <sup>5</sup> Εν δε τω νομω Μωσης ημιν  
committing adultery. In now the law Moses to us

εντελειατο τας τοιαντας λιθοβολεισθαι· συ  
commanded the such like to be stoned? thou

ουν τι λεγεις; <sup>6</sup> Τουτο δε ελεγον πειραζον-  
therefore what sayest thou; This but they said tempting

τες αυτον, ινα εχωσι κατηγορειν αυτου. 'Ο δε  
him, that they might have to accuse him. The but

Ιησους καταω κυψας, τφ δακτυλφ εγραφεν εις  
Jesus down stooping, with the finger wrote on

την γην. <sup>7</sup> Ως δε επεμενον ερωτωντες αυτον,  
the ground. When but they continued asking him,

ανακυψας ειπε προς αυτους· 'Ο αναμαρτητος  
having raised up he said to them; He without sin

υμων, πρωτος τον λιθον επ' αυτη βαλετω.  
of you, first the stone on her let him cast.

<sup>8</sup> Και παλιν καταω κυψας, εγραφεν εις την γην.  
And again down stooping, wrote on the ground.

<sup>9</sup> Οι δε ακουσαντες, και υπο της συνειδησεως  
They and having heard, and by the conscience

ελεγχομενοι, εξηρχοντο εις καθ' εις, αρξαμενοι  
being convinced, went out one by one, beginning

απο των πρεσβυτερων εως των εσχατων· και  
from the elders even to the last ones; and

κατελειφθη μονος ο Ιησους, και η γυνη εν μεσφ  
left alone the Jesus, and the woman in middle

from GALILEE? Search, and see, that no Prophet has been raised † out of GALILEE."

53 \* [[And every one went to his own HOUSE;

# CHAPTER VIII.

1 but Jesus went to the MOUNT of OLIVES.

2 And in the Morning he came again to the TEMPLE, and All the PEOPLE came to him, and having sat down, he taught them.

3 And the SCRIBES and the PHARISEES bring to him a Woman having been taken in Adultery; and placing her in the Midst,

4 they say to him, "Teacher, This WOMAN was taken in the very act, committing adultery.

5 † Now, in the LAW, Moses commanded us to stone SUCH LIKE women; therefore, what dost thou say?"

6 But this they said, trying him, that they might have something of which to accuse him. But Jesus stooping down, wrote on the GROUND with his FINGER.

7 And when they continued asking him, rising up, he said to them, "HE who is WITHOUT SIN of you, † let him first cast the STONE at her."

8 And again, stooping down, he wrote on the GROUND.

9 And THEY, HAVING HEARD, and being convicted by their CONSCIENCES, went out, one by one, beginning from the ELDERS, even to the LAST; and JESUS was left alone, and the WOMAN standing in the Midst.

\* VATICAN MANUSCRIPT.—53. to viii. 11—omit.

† 52. This conclusion, according to Calmut, was incorrect. *Jonah* was of *Bathkeper*, in Galilee; see 2 Kings xiv. 25, compared with Josh. xix. 13. *Nahum* was a *Galilean*, for he was of the tribe of Simeon, and some suppose *Malachi* was of the same place. † 53. This paragraph concerning the woman taken in adultery is wanting in the Alexandrian (see Woide's Preface,) Vatican, Ephrem, and other manuscripts of great authority, and in the oldest copies of the Syriac version; and is not cited by Origen, Chrysostom, and other ancient ecclesiastical writers. It is found in the Cambridge manuscript, though with some variations from the received text. Griesbach keeps it in his text; but with great hesitation. *Improved Version.*

† 5. Lev. xx. 10; Deut. xxii. 22.

† 7. Deut. xvii. 7; Rom. ii. 1.

ἑστῶσα. <sup>10</sup> Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μὴδενὰ  
standing. Having raised up and the Jesus, and no one  
θεασάμενος πλὴν τῆς γυναικός, εἶπεν αὐτῇ· Ἡ  
seeing but the woman, said to her; The  
γυνὴ, ποῦ εἰσὶν ἐκεῖνοι οἱ κατηγοροὶ σου;  
woman, where are those the accusers of thee?  
οὐδεὶς σε κατεκρίνεν; <sup>11</sup> Ἡ δὲ εἶπεν· Οὐδεὶς,  
no one thee condemned? She and said; No one,  
κυριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε  
O lord. Said and to her the Jesus; Neither I thee  
κατακρίνω· πορευοῦ, καὶ μὴκέτι ἁμαρτάνε. ]  
condemn; go, and no longer do thou sin.]

<sup>12</sup> Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων·  
Again therefore the Jesus to them spoke, saying;  
Εγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοί,  
I am the light of the world; he following me,  
οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἐξεῖ το  
not not shall walk in the darkness, but shall have the  
φῶς τῆς ζωῆς. <sup>13</sup> Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι·  
light of the life. Said therefore to him the Pharisees;  
Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου  
Thou concerning thyself dost testify; the testimony of thee  
οὐκ ἐστὶν ἀληθὴς. <sup>14</sup> Ἀπεκρίθη Ἰησοῦς καὶ  
not is true. Answered Jesus and  
εἶπεν αὐτοῖς· Καν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ,  
said to them; Even if I testify concerning myself,  
ἀληθὴς ἐστὶν ἡ μαρτυρία μου· ὅτι οἶδα, ποθεν  
true is the testimony of me; because I know, whence  
ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἰδατε,  
I came, and where I go; you but not know,  
ποθεν ἐρχομαι, ἢ ποῦ ὑπάγω. <sup>15</sup> Ὑμεῖς κατὰ  
whence I came, or where I go. You according to  
τὴν σὰρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδενὰ. <sup>16</sup> Καὶ  
the flesh judge, I not judge no one. Even  
εἰ κρινῶ δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστίν·  
if judge but I, the judgment the my true is;  
ὅτι μόνος οὐκ εἰμι, ἀλλ' ἐγὼ καὶ ὁ πέμψας με  
because alone not I am, but I and the having sent me

πατὴρ. <sup>17</sup> Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γεγ-  
father. Also in the law and the your \*has  
ραπταὶ· “Ὅτι δύο ἀνθρώπων ἡ μαρτυρία  
been written; “That two of men the testimony  
ἀληθὴς ἐστίν.” <sup>18</sup> Εγὼ εἰμι ὁ μαρτυρῶν περὶ  
true I am he testifying concerning  
ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με  
myself, and testifies concerning me the having sent me  
πατὴρ. <sup>19</sup> Εἶπον οὖν αὐτῷ· ποῦ ἐστὶν ὁ πατὴρ  
father. They said then to him; where is the father

<sup>10</sup> And JESUS raising up and seeing no one but the WOMAN, said to her, “WOMAN, where are those, thine ACCUSERS? Did no one condemn Thee?”

<sup>11</sup> And she said, “No one, sir.” And JESUS said to her, † “Neither do I condemn Thee; † go, and sin no more.”]

<sup>12</sup> Again, therefore, JESUS spoke to them, saying, † † “I am the LIGHT of the WORLD; HE who FOLLOWS me shall not walk in the DARKNESS, but shall have the LIGHT of LIFE.”

<sup>13</sup> Then the PHARISEES said to him, † “Thou dost testify of thyself; thy TESTIMONY is not true.”

<sup>14</sup> Jesus answered and said to them, “Even if I testify concerning myself, my TESTIMONY is true; Because I know whence I came and where I go; but you know not whence I came, or where I go.

<sup>15</sup> † You judge according to the FLESH; † I judge no one.

<sup>16</sup> But even if I judge, MY JUDGMENT is true; Because I am not alone, but I and the FATHER who SENT me.

<sup>17</sup> And it has also been written in YOUR LAW, † That the TESTIMONY of Two Men is true.

<sup>18</sup> I am ONE who TESTIFIES concerning myself, and the FATHER who SENT me testifies concerning me.”

<sup>19</sup> Then they said to him, “Where is thy FA-

† 12. The Rabbins denominated the Supreme Being *the light of the world*, and this title being assumed by our Lord was a cause of offence to the Jews. The Messiah was also frequently spoken of by the prophets under the emblem of *light*. See Isa. lx. 1; xlix. 6; ix. 2. Therefore, by applying this symbol to himself, the Pharisees must at once have perceived that he claimed the Messiahship. Buxtorf in Synag. Jud. c. xxii. tells us, that the 9th day, or day after the expiration of the 8th, which belonged to “the feast of the tabernacles,” is a solemn day likewise, and is called “the feast of joy for the law;” because on that day (says he,) the last section of the law was read, the rest having been read weekly in the course of the preceding sabbaths. He adds, that on this 9th day the custom of the Jews is to take all the books of the law out of the chest and to put a candle into it, in allusion to Prov. vi. 23, or rather Psa. cxix. 105. But perhaps, after all, it was to the *light* which their understanding received from the reading of the law, that Jesus here alluded to, when he said, “I am the light of the world.”

† 11. Luke ix. 56; xii. 14; John iii. 17. † 11. John v. 14. † 12. John i. 4, 5, 9; iii. 19; ix. 5; xii. 35, 36, 48. † 13. John v. 31. † 15. John vii. 24. † 15. John iii. 17; xii. 47; xviii. 36. † 17. Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xii. 1; Heb. x. 28.

σου; Απεκριθη Ιησους· Ουτε εμε οιδατε, ουτε  
of thee? Answered Jesus; Neither me you know, nor  
τον πατερα μου. Ει εμε ηδεδετε, και τον πατερα  
the father of me. If me you knew, also the father  
μου ηδεδετε αν. <sup>20</sup> Ταυτα τα ρηματα ελαλησεν  
of me you would know. These the words he spoke  
εν τω γαζοφυλακιω, διδασκων εν τω ιερω· και  
in the treasury, teaching in the temple; and  
ουδεις επιασεν αυτον, οτι ουπω εληλυθει η ωρα  
no one seized him, because not yet had come the hour  
αυτου.  
of him.

<sup>21</sup> Ειπεν ουν παλιν αυτοις ο Ιησους· Εγω  
Said therefore again to them the Jesus; I  
υπαγω, και ζητησετε με. και εν τη αμαρτια  
go away, and you will seek me, and in the sin  
υμων αποθανεισθε· οπου εγω υπαγω, υμεις ου  
of you you will die; where I go, you not  
δυνασθε ελθειν. <sup>22</sup> Ελεγον ουν οι Ιουδαιοι·  
are able to come. Said then the Jews;

Μητι αποκτενει εαυτον, οτι λεγει· 'Οπου εγω  
Not will he kill himself, because he says; Where I  
υπαγω, υμεις ου δυνασθε ελθειν; <sup>23</sup> Και ειπεν  
go, you not are able to come? And he said  
αυτοις· 'Υμεις εκ των κατω εστε, εγω εκ των  
to them; You from the beneath are, I from the  
ανω ειμι· υμεις εκ του κοσμου τουτου εστε,  
above am; you from the world this are,  
εγω ουκ ειμι εκ του κοσμου τουτου. <sup>24</sup> Ειπον  
I not am from the world this. I said

ουν υμιν, οτι αποθανεισθε εν ταις αμαρτιαις  
therefore to you, that you will die in the sins  
υμων· εαν γαρ μη πιστευσητε, οτι εγω ειμι,  
of you; if for not you may believe, that I am,  
αποθανεισθε εν ταις αμαρτιαις υμων. <sup>25</sup> Ελεγον  
you will die in the sins of you. They said

ουν αυτω· Συ τις ει; Και ειπεν αυτοις ο  
therefore to him; Thou who art? And said to them the  
Ιησους· Την αρχην ο, τι και λαλω υμιν.  
Jesus; The beginning what, what even I say to you.

<sup>26</sup> Πολλα εχω περι υμων λαλειν, και κρινειν·  
Many things I have about you to say, and to judge;  
αλλ' ο πεμψας με αληθης εστι· καγω α ηκουσα  
but he having sent me true is; and I what I heard  
παρ' αυτου, ταυτα λεγω εις τον κοσμον. <sup>27</sup> Ουκ  
from him, these things I say to the world. Not

εγνωσαν, οτι τον πατερα αυτοις ελεγεν. <sup>28</sup> Ειπεν  
they knew, that the father to them he spoke. Said  
ουν \* [αυτοις] ο Ιησους· 'Οταν υψωσητε τον υιον  
then [to them] the Jesus; When you may lift up the son  
του ανθρωπου, τοτε γνωσεσθε οτι εγω ειμι· και  
of the man, then you will know that I am; and  
απ' εμαυτου ποιω ουδεν, αλλα καθως εδιδαξε με  
from myself I do nothing, but as taught me  
ο πατηρ μου ταυτα λαλω· <sup>29</sup> και ο πεμψας με,  
the father of me these things I say; and he having sent me,  
μετ' εμου εστιν· ουκ αφηκε με μονον ο πατηρ,  
with me is; not left me alone the father,

THEE?" Jesus answered,  
"You neither know Me,  
nor my FATHER; if you  
knew Me, you would also  
know my FATHER."

<sup>20</sup> † These WORDS he  
spoke in the TREASURY,  
teaching in the TEMPLE;  
and no one seized him, Be-  
cause his HOUR had not yet  
come.

<sup>21</sup> Then \*he said to them  
again, † "If I am going away,  
and you will seek me, and  
will die in your SIN; where  
I go, you cannot come."

<sup>22</sup> The Jews therefore  
said, "Will he kill himself,  
that he says, Where I go,  
you cannot come?"

<sup>23</sup> And he said to them,  
"You are from BELOW; I  
am from ABOVE. † You  
are of \*THIS WORLD; I am  
not of this WORLD."

<sup>24</sup> Therefore I said to  
you, That you will die in  
your SINS; for if you be-  
lieve not That I am he, you  
will die in your SINS."

<sup>25</sup> Then they said to him,  
"Who art thou?" \*JESUS  
says to them, Even what I  
said to you at the BEGIN-  
NING.

<sup>26</sup> I have many things  
to say and to judge concern-  
ing you; but HE who SENT  
me is true; † and what I  
heard from him, These  
things I say to the WORLD."

<sup>27</sup> They knew not That  
he spoke to them of the  
FATHER.

<sup>28</sup> Jesus therefore said,  
† "When you shall lift up  
the SON of MAN, then you  
will know That I am he;  
and I do nothing of myself;  
but as my FATHER taught  
me, I say These things.

<sup>29</sup> And HE who SENT me  
is with me; \*he has not  
left me alone; † Because I

\* VATICAN MANUSCRIPT.—21. he said.  
28. to them—omit.

29. he has not left me.

23. of This WORLD.

25. Jesus says.

† 20. Mark xii. 41.

† 21. John vii. 34; xiii. 33.

† 23. John xv. 19; xvii. 16;

1 John iv. 5.

† 26. John iii. 32; xv. 15.

† 28. John xii. 32.

† 29. John iv.

34; v. 30; vi. 38.

ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποίω πάντοτε.  
because I the things pleasing to him do always.

<sup>30</sup> Ταῦτα αὐτοῦ λαλουντος, πολλοὶ ἐπιστεύσαν  
These of him speaking, many believed

εἰς αὐτόν.  
into him.

<sup>31</sup> Ἐλέγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευ-  
Said then the Jesus to those having believed

κότας αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῷ  
him Jews; If you may abide in the

λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ, <sup>32</sup> καὶ  
word the my, truly disciples of me you are, and

γνώσεσθε τὴν ἀληθειαν, καὶ ἡ ἀληθεια ἐλευθε-  
you shall know the truth, and the truth shall make

ρῶσει ὑμᾶς. <sup>33</sup> Ἀπεκρίθησαν αὐτῷ· Σπέρμα  
free you. They answered him; Seed

Ἀβραὰμ ἐσμεν, καὶ οὐδενὶ δεδουλευκαμεν πω-  
of Abraam we are, and to no one have we been slaves at

ποτε· πῶς σὺ λέγεις· Ὅτι ἐλευθεροὶ γενήσεσθε;  
any time; how thou sayest; That free you shall become?

<sup>34</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὲν ἀμὲν λέγω  
Answered them the Jesus; Indeed indeed I say

ὑμῖν, ὅτι πᾶς ὁ ποίῳν τὴν ἁμαρτίαν, δούλος  
to you, that every one who is doing the sin, a slave

ἐστὶ τῆς ἁμαρτίας. <sup>35</sup> Ὁ δὲ δούλος οὐ μένει ἐν  
is of the sin. The but slave not abides in

τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.  
the house to the age; the son abides to the age.

<sup>36</sup> Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, οὕτως ἐλευ-  
If then the son you may make free. really free

θεροὶ ἐσεσθε. <sup>37</sup> Οἶδα, ὅτι σπέρμα Ἀβραὰμ ἐστε·  
you shall be. I know, that seed of Abraam you are;

ἀλλὰ ζητεῖτε με ἀποκτείνειν, ὅτι ὁ λόγος ὁ ἐμὸς  
but you seek me to kill, because the word the mine

οὐ χωρεῖ ἐν ὑμῖν. <sup>38</sup> Ἐγὼ δὲ ἑώρακα παρὰ τῷ  
not has place in you. I what have seen from the

πατρὶ μου, λαλῶ· καὶ ὑμεῖς οὖν ὁ ἑώρακατε  
father of me. I speak; and you therefore what you have seen

παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε. <sup>39</sup> Ἀπερίθησαν  
from the father of you, do. They answered

καὶ εἶπον αὐτῷ· Ὁ πατὴρ ἡμῶν Ἀβραὰμ ἐστὶ.  
and said to him: The father of us Abraam is.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραὰμ  
Says to them the Jesus; If children of the Abraam

ἐστε, τὰ ἔργα, τοῦ Ἀβραὰμ ἐποιεῖτε· <sup>40</sup> Νυν δὲ  
you are, the works of the Abraam you would do; Now but

ζητεῖτε με ἀποκτείνειν, ἄνθρωπον, ὃς τὴν ἀλη-  
you seek me to kill, a man, who the truth

θειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ·  
to you has spoken, which I have heard from the God;

τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. Ὑμεῖς ποιεῖτε τὰ  
this Abraam not did. You do the

ἔργα τοῦ πατρὸς ὑμῶν. <sup>41</sup> Εἶπον οὖν αὐτῷ·  
works of the father of you. They said then to him,

always do the things pleas-  
ing to him."

<sup>30</sup> As he was speaking  
These things, many believed  
into him.

<sup>31</sup> Jesus therefore said  
to the Jews who had BE-  
LIEVED him, "If you abide  
in MY WORD, you are cer-  
tainly my Disciples.

<sup>32</sup> And you shall know  
the TRUTH, and † the  
TRUTH shall make you  
free."

<sup>33</sup> They answered him,  
"We are Abraham's Off-  
spring, and have never  
been in slavery to any one.  
How dost thou say, 'You  
shall become free?'"

<sup>34</sup> \* Jesus answered  
them, "Indeed, I assure  
you, † that EVERY ONE  
DOING SIN is a Slave of  
SIN.

<sup>35</sup> † But the SLAVE does  
not abide in the HOUSE to  
the AGE; the son abides to  
the AGE

<sup>36</sup> If, therefore, the SON  
make you free, you will in-  
deed be free.

<sup>37</sup> I know That you are  
ABRAHAM's Offspring; but  
you are seeking to kill Me,  
Because MY WORD has no  
place in you.

<sup>38</sup> † I speak what I  
have seen with my FA-  
THER; and you, therefore,  
do what you have \* heard  
from your FATHER."

<sup>39</sup> They answered and  
said to him, "Our FATHER  
is Abraham." JESUS says  
to them, † "If you were  
Children of ABRAHAM, you  
would do the WORKS of  
ABRAHAM.

<sup>40</sup> But now you are  
seeking to kill Me, a Man  
who has spoken to you the  
TRUTH, which I heard from  
God; This Abraham did  
not.

<sup>41</sup> You do the WORKS  
of your FATHER." \* They  
said to him, "We have not

\* VATICAN MANUSCRIPT.—<sup>34</sup> Jesus  
said to him.

<sup>38</sup> heard from your FATHER.

<sup>41</sup> They

† <sup>32</sup> Rom. vi. 14, 18, 23; viii. 2; Gal. v. 1; James i. 25; ii. 12.  
† <sup>34</sup> Fet. 19.  
† <sup>39</sup> Rom. ii. 13. ix. 7. Gal. iii. 7, 29.

<sup>35</sup> Gal. iv. 30

† <sup>38</sup> John iii. 32; v. 19, 30; xiv. 10, 24

<sup>34</sup> Rom. vi. 16, 20.

Ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα· ἓνα πατέρα  
We from fornication not have been born: one father

ῥα ἔχομεν, τὸν θεόν. 42 Εἶπεν αὐτοῖς ὁ Ἰησοῦς·  
we have, the God. Said to them the Jesus;

Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπάτε ἀν' ἐμε· ἐγὼ  
If the God a father of you was, you would love me; I  
γὰρ ἐκ τοῦ θεοῦ ἐξηλθὼν καὶ ἤκω· οὐδὲ γὰρ ἀπ'  
for from the God came out and am come; not even for of  
ἐμαυτοῦ ἐληλυθὰ, ἀλλ' ἐκεῖνος με ἀπέστειλε.  
myself I have come, but he me sent;

43 Διὰ τί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε;  
Why the speech the mine not know you?

Ὅτι οὐ δύνασθε ἀκοῦναι τὸν λόγον τοῦ ἐμοῦ.  
Because not you are able to hear the word the mine

44 Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστε, καὶ  
You from the father the accuser are, and

τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θελετέ ποιεῖν·  
the lusts of the father of you you wish to do;

ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ  
He a manslayer was from beginning, and in the

ἀληθείᾳ οὐχ ἔστηκεν· ὅτι οὐκ ἐστὶν ἀληθεία ἐν  
truth not has stood; because not is truth in

αὐτῷ. Ὅταν λαλήσῃ τὸ ψεῦδος, ἐκ τῶν ἰδίων  
him; When may speak the falsehood, from the own

λαλεῖ· ὅτι ψευστὴς ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ.  
he speaks; because a liar is, also the father of him.

45 Ἐγὼ δὲ ὅτι τὴν ἀληθειάν λέγω, οὐ πιστεύετε  
I but because the truth I speak, not you believe

μοι. 46 Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας;  
me. Who of you convicts me concerning sin?

εἰ ἀληθειάν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι;  
if truth I speak, why you not believe me?

47 Ὁ ὢν ἐκ τοῦ θεοῦ, τὰ ῥήματα τοῦ θεοῦ ἀκούει·  
He being from the God, the words of the God hears;

διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ  
through this you not hear, because from the God

οὐκ ἐστε. 48 Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπον  
not you are; Answered the Jews and said:

αὐτῷ· Οὐ καλῶς λεγομεν ἡμεῖς, ὅτι Σαμαρεῖτης  
to him; Not well say we, that a Samaritan

εἶ συ, καὶ δαίμονιον ἔχεις; 49 Ἀπεκρίθη Ἰησοῦς·  
art thou, and a demon thou hast? Answered Jesus;

Ἐγὼ δαίμονιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα  
I a demon not have, but I honor the father

μου, καὶ ὑμεῖς ἀτιμάζετε με. 50 Ἐγὼ δὲ οὐ ζητῶ  
of me, and you dishonor me. I but not seek

τὴν δόξαν μου· ἐστὶν ὁ ζητῶν καὶ κρίνων.  
the glory of me; it is he seeking and judging.

51 Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰς τὸν λόγον τοῦ  
Indeed indeed I say to you, if anyone the word the

ἐμοῦ τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν  
mine may keep, death not not he may see to the

αἰῶνα. 52 Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν  
age; Said then to him the Jews; Now

ἐγνώκαμεν, ὅτι δαίμονιον ἔχεις· Ἀβραὰμ ἀπέ-  
we know, that a demon thou hast; Abraam died

been born of Fornication; we have One Father, God.

42 \* Jesus said to them, † "If GOD were your \* FA-

THER, you would love me; for I came forth from GOD, and am come; for I am not even come of myself, but he sent Me.

43 Why do you not know MY SPEECH? Because you can not hear MY WORD.

44 † Thou art from the FATHER, the ACCUSER, and the LUSTS of your FATHER you wish to do. He was a Manslayer from the Beginning, and has not stood in the TRUTH, Because there is no Truth in him. When [any one] speaks a FALSEHOOD, he speaks from his OWN; Because his FATHER also is a Liar.

45 But because I speak the TRUTH, you do not believe me.

46 Who of you convicts me of Sin? If I speak the Truth, why do you not believe me?

47 † He who is from GOD hears the WORDS of GOD; on this account you hear not, because you are not from GOD."

48 The Jews answered and said to him, "Do we not say well That thou art a Samaritan, and hast a Demon?"

49 Jesus answered, "I have not a Demon; but I honor my FATHER, and you dishonor me.

50 But † I seek not my GLORY; there is ONE who SEEKS it, and judges.

51 Indeed, I assure you, † If any one keep \* MY Word, he will by no means see Death to the AGE.

52 \* The Jews said to him, "Now we know That thou hast a Demon. † Abra-

\* VATICAN MANUSCRIPT.—42. JESUS. Jews said.

42. FATHER.

51. MY WORD.

53. The

† 42. John v. 43; vii. 28, 20.

† 44. 1 John iii. 8.

† 47. John x. 20, 27; 1 John

ai. 26. † 48. John vii. 20; x. 20.

† 50. John v. 41; vii. 18.

† 51. John v. 24.

† 52. Zech. i. 5; Heb. xi. 13.

θανε και οι προφηται, και συ λεγεις· Εαν τις  
and the prophets, and thou sayest, If anyone  
τον λογον μου τηρηση, ου μη γευσεται θανατου  
the word of me may keep, not not may taste of death  
εις τον αιωνα. <sup>53</sup> Μη συ μειζων ει του πατρος  
to the age. Not thou greater art of the father  
ημων Αβρααμ, οστις απεθανε; και οι προφηται  
of us Abraam, who died? and the prophets  
απεθανον· τινα σεαυτον ποιεις; <sup>54</sup> Απεκριθη  
died; whom thyself makest thou? Answered  
Ιησους· Εαν εγω δοξαζω εμαυτον, η δοξα μου  
Jesus: If I glorify myself, the glory of me  
ουδεν εστιν. Εστιν ο πατηρ μου ο δοξαζων με,  
nothing is. He is the father of me he glorifying me,  
ον υμεις λεγετε, οτι θεος υμων εστι, <sup>55</sup> και ουκ  
whom you say, that a God of you he is, and not  
εγνωκατε αυτον· εγω δε οίδα αυτον. Και εαν  
you know him; I but know him. And if  
ειπω, οτι ουκ οίδα αυτον, εσομαι ομοιος υμων,  
I say, that not I know him, I shall be like you,  
ψευστης. Αλλ' οίδα αυτον, και τον λογον  
a liar. But I know him, and the word  
αυτου τηρω. <sup>56</sup> Αβρααμ ο πατηρ υμων ηγαλλι-  
of him I keep. Abraam the father of you ardently  
ασατο, ινα ιδη την ημεραν την εμην· και ειδε,  
desired, that he might see the day the my; and he saw,  
και εχαρη. <sup>57</sup> Ειπον ουν οι Ιουδαιοι προς  
and was glad. Said then the Jews to  
αυτον· Πεντηκοντα ετη ουπω εχεις, και Αβρααμ  
him; Fifty years not yet thou art, and Abraam  
εωρακας; <sup>58</sup> Ειπεν αυτοις ο Ιησους· Αμην αμην  
hast thou seen? Said to them the Jesus; Indeed indeed  
λεγω υμιν, πριν Αβρααμ γενεσθαι, εγω ειμι.  
I say to you, before Abraam to have been born, I am.  
<sup>59</sup> Ηραν ουν λιθους, ινα βαλωσιν επ' αυτον·  
They took up therefore stones, that they might cast on him;  
Ιησους \* [δε] εκρυβη, και εξηλθεν εκ του ιερου.  
Jesus [but] hid himself, and went out of the temple.

ΚΕΦ. Θ'. 9.

<sup>1</sup> Και παραγων, ειδεν ανθρωπον τυφλον εκ  
And passing by, he saw a man blind from  
γενετης. <sup>2</sup> Και ηρωτησαν αυτον οι μαθηται  
birth. And asked him the disciples  
αυτου, λεγοντες· Ραββι, τις ημαρτεν; ουτος,  
of him, saying; Rabbi, who sinned? this,  
η οι γονεις αυτου, ινα τυφλος γεννηθη; <sup>3</sup> Απεκ-  
or the parents of him, that blind he should be born? An-  
κριθη Ιησους· Ουτε ουτος ημαρτεν, ουτε οι  
swered Jesus; Neither this sinned, nor the  
γονεις αυτου· αλλ' ινα φανερωθη τα εργα του  
parents of him; but that may be manifested the works of the  
θεου εν αυτω. <sup>4</sup> Εμε δει εργαζεσθαι τα εργα  
God in him. Me it behoves to work the works

ham died, and the PRO-  
PHETS; and thou sayest, If  
any one keep my word, he  
will by no means \* see  
Death to the AGE.

<sup>53</sup> Art thou greater than  
our FATHER Abraham, who  
died, and the PROPHETS  
died? Whom dost \* thou  
make thyself?"

<sup>54</sup> Jesus answered, "If  
\* I should glorify myself,  
my GLORY is nothing? † HE  
who GLORIFIES me is my  
FATHER, of whom you say,  
That he is your God.

<sup>55</sup> And you have not  
known him, but I know  
him; and if I say, that I  
do not know him, I shall  
be like you a Liar; but I  
know him, and keep his  
WORD.

<sup>56</sup> Abraham, your FA-  
THER, ardently desired  
that he might see MY DAY;  
and ‡ he saw, and was  
glad."

<sup>57</sup> Then the Jews said  
to him, "Thou art not yet  
Fifty Years old, and hast  
thou seen Abraham?"

<sup>58</sup> \* Jesus said to them,  
"Indeed, I assure you, Be-  
fore Abraham was born, I  
am he."

<sup>59</sup> † Then they took up  
Stones that they might cast  
at him; but Jesus hid him-  
self, and went forth out of  
the TEMPLE.

CHAPTER IX.

<sup>1</sup> And passing along, he  
saw a Man blind from  
Birth.

<sup>2</sup> And his DISCIPLES  
asked him, saying, "Rabbi,  
‡ who sinned, he, or his  
PARENTS, so that he was  
born blind?"

<sup>3</sup> Jesus answered, " Nei-  
ther did he sin, nor his  
PARENTS, but that the  
WORKS of God might be  
displayed in him.

<sup>4</sup> † \* I must perform the

\* VATICAN MANUSCRIPT.—5 l. see Death to the Age. 54. I should glorify. 58. Jesus.  
59. but—omit. 4. We must.

† 54. John v. 41; xvi. 14; xvii. 1; Acts iii. 13; 2 Pet. i. 17. ‡ 58. Heb. xi. 13.  
† 59. John x. 31, 39; xi. 8. † 2. ver. 34. † 4. John iv. 34; v. 19, 36; xi. 9; xii. 46;  
xvii. 4.

του πεμψαιτος με, ἕως ἡμερα εστιν· ἐρχεται  
of the sending me, while day it is; comes  
νυξ, ὅτε οὐδεὶς δυνατὸς ἐργάζεσθαι. 5 Ὅταν ἐν  
night, when no one is able to work. While in  
τῷ κόσμῳ, ὡς φῶς εἰμι τοῦ κόσμου. 6 Ταῦτα  
the world I may be, light I am of the world. These things  
εἰπὼν, ἐπτύσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ  
saying, he spit on the ground, and made clay of the  
πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς  
spittle, and rubbed the clay on the  
ὀφθαλμοὺς τοῦ τυφλοῦ, 7 καὶ εἶπεν αὐτῷ·  
eyes of the blind, and said to him;  
Ὑπάγε, νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ.  
Go, wash thyself in the pool of the Siloam;  
(ὃ ἑρμηνεύεται, ἀπεσταλμένος.) Ἀπῆλθεν  
(which is interpreted, having been sent.) He went away  
\* [οὖν, καὶ ἐνίψατο, καὶ ἦλθε] βλέπων. 8 Οἱ  
[therefore, and washed himself, and came] seeing. The  
οὖν γείτονες, καὶ οἱ θεωροῦντες αὐτὸν τὸ προ-  
then neighbors, and those seeing him the be-  
τερον, ὅτι προσαιτῆς ἦν, ἐλεγον· Οὐχ οὗτος  
fore, because a beggar he was, said; Not this  
ἐστὶν ὁ καθημένος καὶ προσαιτῶν; 9 Ἄλλοι  
is he sitting and begging? Others  
ἐλεγον· Ὅτι οὗτος ἐστίν. Ἄλλοι δὲ· Ὅτι  
said; That this is, Others but That  
ὅμοιος αὐτῷ ἐστίν· Ἐκεῖνος ἐλέγεν· Ὅτι ἐγώ  
like him it is; He said; That I  
εἰμι. 10 Ἐλεγον οὖν αὐτῷ· Πῶς ἀνεῳχθησαν  
am. They said then to him How were opened  
σου οἱ ὀφθαλμοί; 11 Ἀπεκρίθη ἐκεῖνος \* [καὶ  
of thee the eyes? Answered he [and  
εἶπεν] Ἄνθρωπος, λεγόμενος Ἰησοῦς, πηλὸν  
said;] A man, being named Jesus, clay  
ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς, καὶ  
made, and rubbed of me the eyes, and  
εἶπε μοι· Ὑπάγε εἰς τὸν Σιλωάμ, καὶ νίψαι.  
said to me; Go into the Siloam, and wash thyself.  
Ἀπελθὼν δὲ καὶ νίψαμενος, ἀνεβλέψα. 12 Εἶπον  
Going and and washing myself, I obtained sight. They said  
οὖν αὐτῷ· Πού ἐστιν ἐκεῖνος; Λέγει· Οὐκ οἶδα.  
then to him; Where is he; He says; Not I know.  
13 Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν  
They bring him to the Pharisees, that  
ποτε τυφλόν. 14 Ἦν δὲ σαββατὸν, ὅτε τοῦ  
once blind. It was and a sabbath, when the  
πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνεῴξεν αὐτοῦ  
clay made the Jesus, and opened of him  
τοὺς ὀφθαλμούς. 15 Πάλιν οὖν ἠρώτων αὐτὸν  
the eyes. Again therefore asked him  
καὶ οἱ Φαρισαῖοι, πῶς ἀνεβλέψεν. Ὁ δὲ εἶπεν  
also the Pharisees, how he obtained sight. He and said  
αὐτοῖς· Πηλὸν ἐπέθηκε μου ἐπὶ τοὺς ὀφθαλμούς,  
to them; Clay he put of me on the eyes,

WORKS OF HIM who SENT me while it is Day; Night comes, when no one can work.

5 While I am in the WORLD, † I am the Light of the WORLD."

6 Saying these things, † he spit on the Ground, and made Clay of the SPITTLE, and \* he put the CLAY on his EYES,

7 and said to him, "Go wash thyself in † the POOL of SILOAM," (which signifies, Sent) He went away, therefore, and washed himself, and came seeing.

8 Then the NEIGHBORS, and THOSE who had PREVIOUSLY seen him, because he was a Beggar, said, "Is not this HE who was SITTING and begging?"

9 Some said, "This is he;" others \* said, "No; but he 's like him;" he said, "I am he."

10 They then said to him, "How were THINE EYES opened?"

11 He answered, \* "The MAN called Jesus made Clay, and rubbed my EYES, and said to me, "Go to the SILOAM, and wash thyself;" \* I went, therefore, and washed myself, and obtained sight.

12 \* And they said to him, "Where is he?" He says, "I do not know."

13 They bring HIM that was formerly BLIND to the PHARISEES.

14 And it was a \* Sabbath when JESUS made the CLAY, and opened HIS EYES.

15 Then the PHARISEES also asked him again how he obtained his sight. And he said to them, "He put Clay on Mine EYES, and I washed myself, and see."

\* VATICAN MANUSCRIPT.—6. He put the CLAY thereof on his eyes, and said. 7. therefore, and washed, and came—omit. 9. said; "No; but he is." 11. and said—omit. 11. The MAN called. 11. I went therefore and. 12. And they said to him. 14. a Sabbath, on which Day JESUS.

† 7. The Pool of Siloam is described by recent travellers to have been "a well built oblong tank, some fifty feet long, nearly twenty deep, and somewhat less than this wide." It has now only about two feet of water in it. It is supplied from an upper fountain through a well-cut conduit more than a quarter of a mile long.

† 5. John i. 5, 9; iii. 19; viii. 12; xii. 35, 46.

† 6. Mark vii. 28; viii. 23.



και ενιψαμην, και βλεπω. <sup>16</sup> Ελεγον ουν εκ  
and I washed myself, and see. Said therefore of  
των Φαρισαιων τινες· Ουτος δ ανθρωπος ουκ  
the Pharisees some; This the man not  
εστι παρα του θεου, οτι το σαββατον ου τηρει.  
is from the God, because the sabbath not he keeps.  
Αλλοι ελεγον· Πως δυναται ανθρωπος αμαρ-  
Others said; How is able a man a  
τωλος τοιαυτα σημεια ποιειν; Και σχισμα ην  
sinner such signs to do? And a division was  
εν αυτοις. <sup>17</sup> Λεγουσι τω τυφλω παλιν· Συ τι  
among them. They say to the blind again; Thou what  
λεγεις περι αυτου, οτι ηνοιξε σου τους οφθαλ-  
sayest concerning him, seeing that he opened of thee the eyes?  
mous; 'Ο δε ειπεν· 'Οτι προφητης εστιν. <sup>18</sup> Ουκ  
He and said; That a prophet he is. Not  
επιστευσαν ουν οι Ιουδαιοι περι αυτου, οτι τυφ-  
believed therefore the Jews concerning him, that blind  
λος ην, και ανεβλεψεν, εως οτου εφωνησαν  
he was, and obtained sight, till when they called  
τους γονεις αυτου του αναβλεψαντος. <sup>19</sup> Και  
the parents of him the having obtained sight. And  
ηρωτησαν αυτους, λεγοντες· Ου ος εστιν ο υιος  
they asked them, saying; This is the son  
υμων, ον υμεις λεγετε, οτι τυφλος εγεννηθη;  
of you, whom you say, that blind he was born?  
πως ουν αρτι βλεπει; <sup>20</sup> Απεκριθησαν \* [αυτοις]  
how then now he sees? Answered [them]  
οι γονεις αυτου και ειπον· Οιδαμεν, οτι ουτος  
the parents of him and said; We know, that this  
εστιν ο υιος ημων, και οτι τυφλος εγεννηθη·  
is the son of us, and that blind he was born;  
<sup>21</sup> πως δε νυν βλεπει, ουκ οιδαμεν· η τις ηνοιξεν  
how but now he sees, not we know; or who opened  
αυτου τους οφθαλμους, ημεις ουκ οιδαμεν,  
of him the eyes, we not know,  
αυτος ηλικιαν εχει, αυτον ερωτησατε· αυτος  
he full age has, him ask you; he  
περι αυτου λαλησει. <sup>22</sup> Ταυτα ειπον οι  
concerning himself shall speak. These things said the  
γονεις αυτου, οτι εφοβουντο τους Ιουδαιους.  
parents of him, because they feared the Jews.  
Ηδη γαρ συνετεθειντο οι Ιουδαιοι, ινα εαν τις  
Already for had agreed the Jews, that if any one  
αυτον ομολογησιν Χριστον, αποσυναγωγος  
him should confess Anointed, from a synagogue  
γενηται. <sup>23</sup> Δια τουτο οι γονεις αυτου ειπον·  
should be. Through this the parents of him said;  
'Οτι ηλικιαν εχει, αυτον ερωτησατε. <sup>24</sup> Εφω-  
That full age he has, him ask you. They  
νησαν ουν εκ δευτερου τον ανθρωπον, ος ην  
called therefore a second time the man, who was  
τυφλος, και ειπον αυτω· Δος δοξαν τω θεω·  
blind, and said to him; Give glory to the God;  
ημεις οιδαμεν, οτι ο ανθρωπος ουτος αμαρτωλος  
we know, that the man this a sinner

<sup>16</sup> Then some of the PHARISEES said, "This MAN is not from \* God, Because he keeps not the SABBATH." Others said, † "How can a sinful Man perform such Signs?" And there was ‡ a Division among them.

<sup>17</sup> \* They say to the BLIND man again, "What dost thou say concerning him, Seeing that he opened Thine EYES?" And he said, † "He is a Prophet."

<sup>18</sup> The JEWS, therefore, did not believe of him, That he was blind and obtained sight, till they called the PARENTS of HIM who RECEIVED SIGHT.

<sup>19</sup> And they asked them, saying, "Is this your SON, of whom you say, 'That he was born blind?' How then does he now see?"

<sup>20</sup> \* Then his PARENTS answered and said, "We know That this is our SON, and That he was born blind;

<sup>21</sup> but how he now sees, we know not; or who opened His EYES, we know not; \* ask Him, he is of mature Age; he will speak concerning himself."

<sup>22</sup> His PARENTS said this, † Because they were afraid of the JEWS; for the JEWS had already determined, that if any one should acknowledge him to be the Messiah, he should be expelled from the synagogue.

<sup>23</sup> On this account the PARENTS said, "He is of mature Age, ask him."

<sup>24</sup> They called, therefore, a second time, the MAN who had been blind, and said to him, "Give Glory to God; we know \* That This Man is a Sinner."

\* VATICAN MANUSCRIPT.—16. God. 17. Then they say. 20. Then his PARENTS.  
20. them—omit. 21. ask Him; he is of mature Age; he will. 24. That This Man is.

† 16. ver. 33; John iii. 2. † 16. John vii. 12, 43; x. 19. † 17. John iv. 19; vi. 14.  
† 22. John vii. 13; xii. 42; xix. 38; Acts v. 13. † 22. ver. 34; John xvi. 2.

25 **Απεκριθη ουν εκεινος** \* [και ειπεν·] **Ει αμαρτωλος εστιν, ουκ οίδα·** **Εν οίδα, οτι τυφλος ων, αρτι βλεπω.** 26 **Ειπον δε αυτω** \* [παλιν·] **Τι εποιησε σοι; πως ηνοιξε σου τους οφθαλμους; Απεκριθη αυτοις· Ειπον υμιν ηδη, και ουκ ηκουσατε· τι παλιν θελετε ακουειν; μη και υμεις θελετε αυτου μαθηται γενεσθαι;** 28 **Ελοιδορησαν αυτον, και ειπον· Συ ει μαθητης εκεινου·** **ημεις δε του Μωση εσμεν μαθηται.** 29 **Ημεις οίδαμεν, οτι Μωση λελαληκεν ο θεος·** **τουτον δε ουκ οίδαμεν ποθεν εστιν.** 30 **Απεκριθη ο ανθρωπος και ειπεν αυτοις·** **Εν γαρ τουτω θαυμαστον εστιν, οτι υμεις ουκ οιδате ποθεν εστι, και ανεωξε μου τους οφθαλμους.** 31 **Οίδαμεν** \* [δε,] **οτι αμαρτωλων ο θεος ουκ ακουει·** **αλλ' εαν τις θεοσεβης, και το θελημα αυτου ποιη, τουτου ακουει.** 32 **Εκ του αιωνος ουκ ηκουσθη, οτι ηνοιξε τις οφθαλμους τυφλου γεγεννημενου.** 33 **Ει μη ην ουτος παρα θεου, ουκ ηδυνατο ποιειν ουδεν.** 34 **Απεκριθησαν και ειπον αυτω·** **Εν αμαρτιαις συ εγεννηθης ολος· και συ διδασκεις ημας; Και εξβαλον αυτον εξω.** 35 **Ηκουσεν ο Ιησους, οτι εξεβαλον αυτον εξω· και ευρων αυτον, ειπεν** \* [αυτω·] **Συ πιστευεις εις τον υιον του θεου;** 36 **Απεκριθη εκεινος και ειπε·** **Και τις εστι, κυριε, ινα πιστευσω εις αυτον;** 37 **Ειπε** \* [δε] **αυτω ο Ιησους·** **Και εωρακας**

25 Then he answered, "If he is a Sinner, I know not; One thing I do know, That having been blind, now I see."

26 And they said to him, "What did he do to thee? How did he open Thine EYES?"

27 He answered them, "I told you just now, and did you not hear? \* Why then do you wish to hear again? are you also willing to become His Disciples?"

28 \* And they reviled him, and said, "Thou art his Disciple; but we are Disciples of MOSES."

29 We know That God has spoken to Moses; but This person,—we ‡ know not whence he is."

30 The MAN answered and said to them, "Why, in this is a wonder, That you know not whence he is, and he opened My EYES!"

31 We know ‡ That God does not hear Sinners; but if any one be a Worshipper of God, and performs his WILL, him he hears.

32 From the (earliest) AGE it was not heard, that any one opened the Eyes of one having been born blind.

33 If he were not from God, he could do nothing."

34 They answered and said to him, "Thou wast entirely born in Sins, and dost thou teach us?" And they cast him out.

35 JESUS heard That they had cast him out; and having found him, he said to him, "Dost thou believe into ‡ the \* SON of GOD?"

36 He answered and said, "Who is he, Sir, that I may believe into him?"

37 JESUS said to him, "Thou hast even seen him."

\* VATICAN MANUSCRIPT.—25. and said—omit. 26. again—omit. 27. Why then do you wish. 28. and they reviled. 31. But—omit. 35. to him—omit. 35. SON of MAN? and he said, Who. 37. and—omit.

‡ 29. John viii. 14. ‡ 30. John iii. 10. ‡ 31. Job xxvii. 9; Psa. lxi. 18; Prov. xv. 8, 20; xxviii. 9. ‡ 35. Matt. xvi. 16; John x. 36; 1 John v. 13.

αὐτον, καὶ ὁ λαλῶν μετὰ σου, ἐκεῖνος ἐστίν.  
him, and he talking with thee, he is.  
38 Ὁ δὲ εἶπεν· Πιστεύω, κυριε· καὶ προσεκύνησεν.  
He and said; I believe, O sir; and he prostrated  
αὐτῷ. 39 Καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κρίμα ἐγὼ εἰς  
to him. And said the Jesus; For judgment I into  
τὸν κόσμον τούτον ἦλθον, ἵνα οἱ μὴ βλέποντες  
the world this came, that those not seeing  
βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γενῶνται.  
might see, and those seeing blind might become.  
40 \* [Καὶ] ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ  
[And] heard of the Pharisees these things those  
ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ· Μὴ καὶ ἡμεῖς  
being with him, and said to him; Not also we  
τυφλοὶ ἐσμεν; 41 Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ  
blind are? Said to them the Jesus; If  
τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ  
blind you were, not you would have sin; now but  
λεγετέ· Ὅτι βλέπομεν· ἡ \* [οὖν] ἁμαρτία  
you say; That we see; the [therefore] sin  
ὑμῶν μένει.  
of you remains.

ΚΕΦ. Θ'. 10.

1 Ἀμην ἀμην λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος  
Indeed indeed I say to you, he not entering  
διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων,  
through the door into the fold of the sheep,  
ἀλλὰ ἀναβαίνειν ἀλλαχόθεν, ἐκεῖνος κλεπτὴς  
but going up another way, he a thief  
ἐστὶ καὶ ληστὴς. 2 ὁ δὲ εἰσερχόμενος διὰ τῆς  
is and a robber; he but entering through the  
θύρας, ποιμὴν ἐστὶ τῶν προβάτων. 3 Τούτῳ δὲ  
door, as shepherd is of the sheep. To him the  
θύρῳρος ἀνοίγει· καὶ τὰ πρόβατα τῆς φωνῆς  
doorkeeper opens; and the sheep the voice  
αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα καλεῖ κατ'  
of him hears; and the own sheep he calls by  
ὄνομα, καὶ ἐξαγεί αὐτὰ. 4 \* [Καὶ] ὅταν τὰ ἴδια  
name, and he leads out them. [And] when the own  
πρόβατα ἐκβάλῃ, ἐμπροσθεν αὐτῶν πορεύεται·  
sheep he puts forth, before them he goes;  
καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν  
and the sheep him follows, because they know the  
φωνὴν αὐτοῦ. 5 Ἀλλοτρίῳ δὲ οὐ μὴ ἀκούου-  
voice of him. A stranger but not not they may  
θησώσιν, ἀλλὰ φευξονται ἀπ' αὐτοῦ· ὅτι οὐκ  
follow, but will flee from him; because not  
οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν. 6 Ταύτην  
they know of the strangers the voice. This

and HE who is TALKING with thee is HE."

38 And HE said, "Lord, I believe;" and he threw himself prostrate before him.

39 And JESUS said, † "For Judgment came I into this WORLD; ‡ so that THOSE not SEEING may see, and THOSE SEEING may become blind."

40 THOSE of the PHARISEES BEING with him heard these things, † and said to him, "Are we blind also?"

41 \* Jesus said to them, † "If you were blind, you would not have Sin; but now you say, 'We see;' your SIN remains."

CHAPTER X.

1 Indeed, I truly say to you, HE who ENTERS not by the DOOR into the FOLD of the SHEEP, but climbs up another way, HE is a Thief and a Robber;

2 but HE who COMES IN by the DOOR, is the Shepherd of the SHEEP.

3 The DOOR-KEEPER opens to HIM; and the SHEEP hear his VOICE; and he calls his OWN SHEEP by Name, and leads them out.

4 When he puts forth \* all his OWN, † he goes before them, and the SHEEP follow him, Because they know his VOICE.

5 But a Stranger they will not follow, but will flee from him; Because they know not the VOICE of STRANGERS."

\* VATICAN MANUSCRIPT.—40. And—omit.  
4. And—omit.

41. Jesus.

41. therefore—omit.

† 4. "We see a flock of perhaps threescore black and white sheep returning from the hillside where they have been grazing, or from the caves in which they have been sheltered from the noon-heat. Before them slowly walks the shepherd, staff in hand, not once looking behind him. The flock follows quietly, not scattering nor needing the rod or the angry shout. He and they seem to know each other well, and to have mutual confidence. He who wrote the twenty-third Psalm must have known scenes like this; and still more He who said, "when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice."—H. Bonar.

† 39. John v. 22, 27. See John iii. 17; xii. 47. † 39. Matt. xiii. 13. † 40. Rom. ii. 19  
‡ 41. John xv. 22, 24.

την παροιμιαν ειπεν αυτοις ὁ Ἰησους· ἐκεينوι  
the parable said to them the Jesus; they  
δε οὐκ ἐγνώσαν, τινα ἦν, ἃ ἐλάλε αυτοις.  
but not knew, what was, which he spoke to them.

7 Εἶπεν οὖν πάλιν \* [αὐτοῖς] ὁ Ἰησους· Ἀμὴν  
Said then again [to them] the Jesus; Indeed  
ἀμὴν λέγω ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν προ-  
indeed I say to you, that I am the door of the sheep.  
βατῶν. 8 Πάντες ὅσοι ἦλθον πρό μου, κλέπται

All as many as came before me, thieves  
εἰσι καὶ λησται· ἀλλ' οὐκ ἤκουσαν αὐτῶν τα  
are and robbers; but not heard them the  
προβάτα. 9 Εἰ γὰρ ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ εἰς τὴν  
sheep. I am the door; through me if any one

εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ  
may come in, he shall be saved, and shall come in and  
ἐξελεύσεται, καὶ νομὴν εὕρησιν. 10 Ὁ κλέπτης  
go out and pasture shall find. The thief

οὐκ ἐρχεται, εἰ μὴ ἵνα κλέψῃ, καὶ θύσῃ, καὶ  
not comes, if not that he may steal, and may kill, and  
ἀπολεσῇ· ἐγὼ ἦλθον, ἵνα ζωὴν ἐχῶσι, καὶ  
may destroy; I came, that life they may have, and  
περισσοὺς ἐχῶσιν. 11 Εἰ γὰρ ἐγώ εἰμι ὁ ποιμὴν ὁ καλὸς

abundance may have. I am the shepherd the good  
ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τιθήσιν ὑπὲρ  
the shepherd the good the life of himself lays down in behalf  
τῶν προβάτων. 12 Ὁ μισθωτὸς δὲ, καὶ οὐκ ὢν  
of the sheep. The hireling but, and not being

ποιμὴν, οὐδ' οὐκ εἰσι τὰ πρόβατα ἰδία, θεωρεῖ  
a shepherd, of whom not are the sheep own, sees

τὸν λύκον ἐρχομένον, καὶ ἀφίησι τὰ πρόβατα,  
the wolf coming, and leaves the sheep,

καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτά, καὶ  
and flees; and the wolf seizes them, and

σκορπίζει τὰ πρόβατα. 13 Ὁ δὲ μισθωτὸς  
scatters the sheep. The but hireling

φεύγει, ὅτι μισθωτὸς ἐστὶ, καὶ οὐ μελεῖ αὐτῷ  
flees, because an hireling he is, and not it concerns him

περὶ τῶν προβάτων.  
about the sheep.

14 Εἰ γὰρ ἐγώ εἰμι ὁ ποιμὴν ὁ καλὸς· καὶ γινώσκω  
I am the shepherd the good; and know

τὸ ἐμὸν, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν, 15 καθὼς  
the mine, and am known by the mine, as

γινώσκει με ὁ πατήρ, καὶ γὰρ γινώσκω τὸν  
knows me the father, and I know the

πατέρα· καὶ τὴν ψυχὴν μου τιθῶμι ὑπὲρ τῶν  
father; and the life of me I lay down in behalf of the

προβάτων. 16 Καὶ ἄλλα πρόβατα ἐχῶ, ἃ οὐκ  
sheep. And other sheep I have, which not

ἐστὶν ἐκ τῆς αὐλῆς ταύτης· κακεῖνα με δεῖ  
is of the fold this; also them me it behoves

6 This PARABLE spoke JESUS to them; but they knew not what things they were which he spoke to them.

7 Then said \* Jesus again, "Indeed, I truly say to you, I am the DOOR of the SHEEP.

8 † All who came before me are Thieves and Robbers; but the SHEEP heard them not.

9 ‡ I am the DOOR; if any one come in by me, he shall be saved, and shall come in, and go out, and find Pasture.

10 The THIEF comes not, except that he may steal, and kill, and destroy; I came, that they may have Life, and may have abundance.

11 † I am the GOOD SHEPHERD; the GOOD SHEPHERD lays down his LIFE in behalf of the SHEEP.

12 But the HIRED SERVANT, not being a Shepherd, whose own the SHEEP are not, sees the WOLF coming, and leaves the SHEEP, and flees; and the WOLF seizes and scatters \* them;

13 Because he is a Hired Servant, and cares not for the SHEEP.

14 I am the GOOD SHEPHERD; † and I know \* MINE, and MINE know me;

15 even as the FATHER knows me, and I know the FATHER; ‡ and I lay down my LIFE in behalf of the SHEEP.

16 And Other Sheep I have, which are not of this FOLD; them also I must

\* VATICAN MANUSCRIPT.—7. Jesus. 7. to them—omit. 12. them; Because he is a Hireling, and. 14. MINE, and MINE know me; even as.

† 8. *Panta, all*, may be taken in the sense of *polloi, many*; thus, "Many who came before me," &c. Our Savior cannot here mean Moses and the prophets, who were commissioned to speak in the name of Jehovah; but rather those religious leaders who "shut up the kingdom of the heavens against men," by taking away the "key of knowledge." See Matt. xxiii. 13; Luke xi. 52. Such were the priests, scribes, and Pharisees.

‡ 9. John xiv. 6; Eph. ii. 18. † 11. Isa. xl. 11; Ezek. xxxiv. 12, 23; xxxvii. 24; Heb. xiii. 20; 1 Pet. ii. 25; v. 4. † 14. 2 Tim. ii. 19. † 15. John xv. 13.

αγαγειν· και της φωνης μου ακουσουσι, και  
to lead; and the voice of me they will hear, and  
γενεσεται μια ποιμνη, εις νομην. 17 Δια τουτο  
there will be one flock, one shepherd. Through this  
ο πατηρ με αγαπα, οτι εγω τιθημι την ψυχην  
the father me loves, because I lay down the life  
μου, ινα παλιν λαβω αυτην. 18 ουδεις αιρει αυτην  
of me, that again I may receive her; no one takes her  
απ' εμου, αλλ' εγω τιθημι αυτην απ' εμαυτου·  
from me, but I lay down her of myself;  
εξουσιαν εχω θειναι αυτην, και εξουσιαν εχω  
authority I have to lay down her, and authority I have  
παλιν λαβειν αυτην· ταυτην την εντολην ελα-  
again to receive her; this the command I re-  
βον παρα του πατρος μου. 19 Σχισμα \* [ουν]  
received from the father of me. A division [then]  
παλιν εγενετο εν τοις Ιουδαιοις δια τωις λογωις  
again occurred among the Jews through the words  
τουτοις. 20 Ελεγον δε πολλοι εξ αυτων· Δαι-  
these. Said and many of them; A  
μονιον εχει, και μαινεται· τι αυτου ακουετε;  
demon he has, and is mad; why him hear you?  
21 Αλλοι ελεγον· Ταυτα τα ρηματα ουκ εστι  
Others said; These the words not are  
δαιμονιζομενου· μη δαιμονιον δυναται τυφλων  
of one being demonized; not a demon is able blind  
οφθαλμοις ανοιγειν;  
eyes to open?

22 Εγενετο δε τα εγκαينيا εν τοις Ιεροσολυ-  
Occurred now the feast of dedication in the Jerusa-  
μοις, και χειμων ην· 23 και περιπατει ο Ιησους  
lem, and winter it was; and was walking the Jesus  
εν τω ιερω, εν τη στοια Σολομονος. 24 Εκκυ-  
in the temple, in the porch of Solomon. Sur-  
λωσαν ουν αυτον οι Ιουδαιοι, και ελεγον αυτω·  
rounded therefore him the Jews, and said to him;  
Εως ποτε την ψυχην ημων αιρεις; Ει συ ει ο  
Till when the life of us dost thou take? If thou art the  
Χριστος, ειπε ημιν παρρησια. 25 Απεκριθη αυτοις  
Anointed, tell us plainly. Answered them  
ο Ιησους· Ειπον υμιν, και ου πιστευετε. Τα  
the Jesus; I told you, and not you believe. The  
εργα, α εγω ποιω εν τω ονοματι του πατρος μου,  
works, which I do in the name of the father of me,  
ταυτα μαρτυρει περι εμου. 26 Αλλ' υμεις ου πισ-  
these testify concerning me. But you not be-  
τευετε· ου γαρ εστε εκ των προβατων των εμων.  
lieve; not for you are of the sheep the mine.

\* [Καθως ειπον υμιν,] 27 τα προβατα τα εμα  
As I said to you, the sheep the mine  
της φωνης μου ακουει, καγω γινωσκω αυτα, και  
the voice of me hears, and I know them, and  
ακολουθουσι μοι. 28 καγω ζωην αιωνιον διδωμι  
they follow me; and I life age-lasting give  
αυτοις, και ου μη απολωνται εις τον αιωνα, και  
to them, and not not they will perish into the age, and

lead, and they will hear  
my VOICE, † and there  
shall be one Flock, One  
Shepherd.

17 On account of this  
the FATHER loves ME,  
† Because I lay down my  
LIFE, that I may receive it  
again.

18 No one takes it from  
me, but I lay it down of  
myself. I have Authority  
to lay it down, and I have  
Authority to receive it  
again. † This COMMAND-  
MENT I received from my  
FATHER."

19 † There was a Divi-  
sion again among the JEWS  
because of these words.

20 And many of them  
said, † "He has a Demon,  
and is mad, why do you  
hear him?"

21 Others said, "These  
are not the WORDS of a  
Demoniac; can a Demon  
open the Eyes of the  
blind?"

22 \* It was then the  
FEAST OF DEDICATION at  
JERUSALEM; it was Win-  
ter;

23 and \* Jesus was  
walking in the TEMPLE,  
† in SOLOMON'S PORTICO.

24 The JEWS, therefore,  
surrounded him, and said  
to him, "How long dost  
thou hold us in suspense?  
If thou art the MESSIAH,  
tell us plainly."

25 Jesus answered them,  
"I told you, and you did  
not believe; the WORKS  
which I do in my FATHER'S  
NAME, they testify of me.

26 † But you believe not,  
because you are not of MY  
SHEEP.

27 MY SHEEP hear MY  
VOICE, and I know them,  
and they follow me;

28 and I give them aeo-  
nian Life; † and they shall  
by no means perish to the

\* VATICAN MANUSCRIPT.—19. then—omit.  
CATION at JERUSALEM; it was Winter.

22. It was then the FEAST OF DEDI-  
23. Jesus. 26. As I said to you—omit.

† 16. Ezek. xxxvii. 23; Eph. ii. 14. † 17. Isa. liii. 7, 8, 12; Heb. ii. 9. † 18. John  
vi. 38; xv. 10; Acts ii. 24, 32. † 19. John vii. 43; ix. 16. † 20. John vii. 20; viii. 48, 52.  
† 23. Acts iii. 11; v. 12. † 26. John viii. 47; 1 John iv. 6. † 28. John vi. 37; xvii. 11, 12

οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. <sup>29</sup> Ο  
not will wrest any one them out of the hand of me. The  
πατὴρ μου, ὃς δέδωκε μοι, μείζων πάντων ἐστίν.  
father of me, who has given to me, greater of all is,  
καὶ οὐδεὶς δύναται ἀρπάζειν ἐκ τῆς χειρὸς  
and no one is able to wrest out of the hand  
τοῦ πατρὸς μου. <sup>30</sup> ἐγὼ καὶ ὁ πατὴρ ἐν ἐσμέν.  
of the father of me; I and the father one are.  
<sup>31</sup> Ἐβαστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα  
Took up then again stones the Jews, that  
λίθασωσιν αὐτόν. <sup>32</sup> Ἀπεκριθὲν αὐτοῖς ὁ Ἰησοῦς·  
they might stone him. Answered them the Jesus;  
Πολλὰ καλὰ ἔργα ἐδείξα ὑμῖν ἐκ τοῦ πατρὸς  
Many good works I showed you from the father  
μου· διὰ ποῖον αὐτῶν ἔργον λίθαζετε με;  
of me: because of which of them work do you stone me?  
<sup>33</sup> Ἀπεκριθῆσαν αὐτῷ οἱ Ἰουδαῖοι \* [λεγοντες·]  
Answered him the Jews [saying;]  
Περὶ καλοῦ ἔργου οὐ λίθαζομεν σε, ἀλλὰ  
Concerning a good work not we stone thee, but  
περὶ βλασφημίας, καὶ ὅτι σὺ, ἄνθρωπος ὢν,  
concerning blasphemy, and that thou, a man being,  
ποιεῖς, σεαυτὸν θεόν. <sup>34</sup> Ἀπεκριθὲν αὐτοῖς ὁ  
makest thyself a god. Answered them the  
Ἰησοῦς· Οὐκ ἐστὶ γεγραμμένον ἐν τῷ νόμῳ  
Jesus. Not is it having been written in the law  
ὑμῶν· “Ἐγὼ εἶπα, θεοὶ ἐστέ;” <sup>35</sup> Εἰ ἐκεῖνους  
of you: “I said, gods you are?” If them  
εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο,  
he called gods. to whom the word of the God came,  
καὶ οὐ δύναται λυθῆναι ἡ γραφή. <sup>36</sup> ὃν ὁ πατὴρ  
and not is able to be broken the writing; whom the father  
ἤγιασε, καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς  
set apart, and sent into the world, you  
λεγετέ· “Ὅτι βλασφημεῖς, ὅτι εἶπον, υἱὸς τοῦ  
say That thou blasphemest, because I said, a son of the  
θεοῦ εἰμι;” <sup>37</sup> Εἰ οὐ ποίω τὰ ἔργα τοῦ πατρὸς  
god I am? If not I do the works of the father  
μου, μὴ πιστεύετε μοι. <sup>38</sup> Εἰ δὲ ποίω, καὶ ἐμοὶ  
of me, not you believe me. If but I do, and if me  
μὴ πιστευήτε, τοῖς ἔργοις πιστεύσατε· ἵνα  
not you believe, the works believe you; that  
γινώτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ πατὴρ,  
you may know and you may believe, that in me the father,  
καθὼς ἐν αὐτῷ. <sup>39</sup> Ἐζήτουν οὖν πάλιν αὐτόν  
and I in him. They sought therefore again him  
πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.  
to seize; and he went forth out of the hand of them.  
<sup>40</sup> Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν  
And he went again beyond the Jordan, to the

AGE, and no one shall wrest them out of my HAND.

<sup>29</sup> † My FATHER, who has given them to me, is greater than all; and no one is able to wrest them out of \* the FATHER'S HAND.

<sup>30</sup> † I and the FATHER are One.”

<sup>31</sup> Then the JEWS took up Stones again, that they might stone him.

<sup>32</sup> JESUS said to them, “Many \* good Works did I show you from \* the FATHER; on account of which of these Works do you stone \* Me?”

<sup>33</sup> The JEWS answered him, “We do not stone thee for a Good Work, but for Blasphemy; and Because thou, being a Man, makest thyself God.”

<sup>34</sup> \* Jesus answered them, † “Is it not written in your LAW, ‘I said, You are Gods?’”

<sup>35</sup> If he called them Gods, to whom the WORD of GOD came, and the SCRIPTURE cannot be broken,

<sup>36</sup> of him whom the FATHER set apart and sent into the WORLD, do you say, ‘Thou blasphemest;’ Because I said, ‘I am a Son of God?’

<sup>37</sup> If I do not the WORKS of my FATHER, believe me not.

<sup>38</sup> But if I do, and if you believe not me, believe the WORKS, so that you may know and \* believe, † That the FATHER is in me, and \* I am in the FATHER.”

<sup>39</sup> Therefore, they were seeking again to seize Him; but he went forth out of their HAND.

<sup>40</sup> And he went away again beyond the JORDAN, into the PLACE where

\* VATICAN MANUSCRIPT.—29. the FATHER'S HAND.

FATHER 32. Me.

33. I am in the FATHER.

† 29. John xiv. 23.  
xiv. 10, 11: xvii. 21.

33. saying—omit.

† 30. John xvii. 11. 23.

32. good Works.

34. Jesus.

† 34. Psa. lxxxvii. 6.

32 the

38. understand, That.

† 38. John

τοπον, όπου ην Ιωαννης το πρωτον βαπτιζων·  
place where was John the first dipping;  
και εμεινεν εκει. <sup>41</sup> Και πολλοι ηλθον προς  
and he abode there. And many came to  
αυτον, και ελεγον· 'Οτι Ιωαννης μεν σημειον  
him, and said; That John indeed a sign  
εποιησεν ουδεν· παντα δε οσα ειπεν Ιωαννης  
did not one; all but what things said John  
περι τούτου, αληθη ην. <sup>42</sup> Και επιστευσαν  
concerning this, true was. And believed  
πολλοι εκει εις αυτον.  
many there into him.

ΚΕΦ. ια'. 11.

<sup>1</sup> Ην δε τις ασθενων, Λαζαρος, απο Βηθανιας,  
Was and a certain sick one, Lazarus, from Bethany,  
εκ της κωμης Μαρίας και Μαρθας της αδελφης  
out of the village of Mary and Martha the sister  
αυτης. <sup>2</sup> (Ην δε Μαρια ή αλειψασα τον κυριον  
of her. (Was and Mary the having anointed the lord  
μυρω, και εκμαζασα τους ποδας αυτου ταις  
with balsam, and wiped the feet of him with the  
θριξιν αυτης· ής ο αδελφος Λαζαρος ησθε-  
hairs of herself; of whom the brother Lazarus was  
ναι.) <sup>3</sup> Απεστειλαν ουν αι αδελφαι προς αυτον,  
sick.) Sent therefore the sisters to him,  
λεγουσαι· Κυριε, ιδε, ον φιλεις, ασθενει.  
saying; O lord, lo, whom thou lovest, is sick.  
<sup>4</sup> Ακουσας δε ο Ιησους ειπεν· Αύτη ή ασθενεια  
Having heard and the Jesus said; This the sickness  
ουκ εστι προς θανατον, αλλ' υπερ της δοξης  
not is to death, but on account of the glory  
του θεου, ινα δοξασθη ο υιος του θεου δι' αυτης.  
of the God, that may be glorified the son of the God through her.  
<sup>5</sup> Ηγαπα δε ο Ιησους την Μαρθαν, και την  
Loved now the Jesus the Martha, and the  
αδελφην αυτης, και τον Λαζαρον. <sup>6</sup> 'Ος ουν  
sister of her, and the Lazarus. When then  
ηκουσεν, οτι ασθενει, τότε μεν εμεινεν εν 'φ  
he heard, that he was sick, then indeed he abode in which  
ην τοπω δυο ημερας. <sup>7</sup> Επειτα μετα τουτο  
he was place two days. Then after this  
λεγει τοις μαθηταις· Αγωμεν εις την Ιουδαιαν  
he says to the disciples; Let us go into the Judea  
παλιν. <sup>8</sup> Λεγουσιν αυτω οι μαθηται· 'Ραββι,  
again. Say to him the disciples; Rabbi,  
νυν εζητουν σε λιθασαι οι Ιουδαιοι, και παλιν  
now sought thee to stone the Jews, and again  
υπαγεις εκει; <sup>9</sup> Απεκριθη Ιησους· Ουχι δωδεκα  
goest thou there? Answered Jesus; Not twelve  
εισιν ωραι της ημερας; εαν τις περιπατη εν τη  
are hours of the day? if any one may walk in the  
ημερα, ου προσκοπτει, οτι το φως του κοσμου  
day, not he stumbles, because the light of the world  
τουτου βλεπει. <sup>10</sup> εαν δε τις περιπατη εν τη  
this he sees? if but any one may walk in the  
νυκτι, προσκοπτει. οτι το φως ουκ εστιν εν  
night, he stumbles, because the light not is in

John was immersing at the  
FIRST; and he abode there.

<sup>41</sup> And many came to  
him, and said, "John, in-  
deed, performed no Sign;  
‡but Whatever John said  
concerning him was true."

<sup>42</sup> And many believed  
into him there.

CHAPTER XI.

<sup>1</sup> Now there was a cer-  
tain sick man, Lazarus of  
Bethany, from the VIL-  
LAGE of ‡ Mary, and Mar-  
tha, her SISTER.

<sup>2</sup> (‡ It was THAT Mary  
who ANOINTED the LORD,  
and wiped his FEET with  
her HAIR, whose BROTHER  
Lazarus was sick.)

<sup>3</sup> The SISTERS, there-  
fore, sent to him, saying,  
"Lord, behold, he whom  
thou lovest is sick."

<sup>4</sup> But JESUS, having  
heard, said, "This SICK-  
NESS is not to Death, ‡ but  
for the GLORY of GOD, (that  
the SON of GOD may be  
glorified by it.)"

<sup>5</sup> Now JESUS loved  
MARTHA, and her SISTER,  
and LAZARUS.

<sup>6</sup> When, therefore, he  
heard That he was sick,  
then, indeed, ‡ he abode in  
the Place where he was  
Two Days.

<sup>7</sup> Then, after this, he  
says to the DISCIPLES,  
"Let us go into JUDEA  
again."

<sup>8</sup> The DISCIPLES say to  
him, "Rabbi, ‡ the JEWS  
recently sought to stone  
thee; and art thou going  
there again?"

<sup>9</sup> Jesus answered, "Are  
there not Twelve Hours  
of the DAY? ‡ If any one  
walk in the DAY, he stum-  
bles not, Because he sees  
the LIGHT of this WORLD.

<sup>10</sup> But if any one walk  
in the NIGHT, he stumbles.  
Because the LIGHT is not  
in him."

‡ 41. John iii. 30.

‡ 1. Luke x. 38, 39.

‡ 2. Matt. xxvi. 7; Mark xiv. 3; John

xii. 3.

‡ 4. John ix. 3; ver. 40.

‡ 6. John x. 40.

‡ 8. John x. 81

‡ 9. John ix. 4.

αὐτῷ. <sup>11</sup> Ταῦτα εἶπε· καὶ μετὰ τοῦτο λέγει  
him. These things he said; and after this he says  
αὐτοῖς· Λαζάρους ὁ φίλος ἡμῶν κεκοιμηταί·  
to them; Lazarus the friend of us is fallen asleep;  
ἀλλὰ πορεύομαι, ἵνα ἐξυπνίσω αὐτόν. <sup>12</sup> Εἶπον  
but I go, that I may awake him. Said  
οὖν οἱ μαθηταὶ αὐτοῦ· Κυριε, εἰ κεκοιμηταί,  
then the disciples of him; O lord, if he is fallen asleep,  
σωθήσεται. <sup>13</sup> Εἰρηκεῖ δὲ ὁ Ἰησοῦς περὶ τοῦ  
he shall be saved. Had spoken but the Jesus about the  
θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἐδοξάν, ὅτι περὶ τῆς  
death of him; they but thought, that concerning the  
κοιμήσεως τοῦ ὕπνου λέγει. <sup>14</sup> Τότε οὖν εἶπεν  
repose of the sleep he speaks. Then therefore said  
αὐτοῖς ὁ Ἰησοῦς παρρησια· Λαζάρους ἀπεθάνει·  
to them the Jesus plainly; Lazarus died;  
<sup>15</sup> καὶ χαίρω δι' ὑμᾶς, ἵνα πιστευσητε, ὅτι οὐκ  
and I rejoice because of you, that you may believe, that not  
ἦμην ἐκεῖ· ἀλλ' ἀγωμεν πρὸς αὐτόν. <sup>16</sup> Εἶπεν  
I was there; but we may go to him. Said  
οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθη-  
thea Thomas, that being called a twin, to the fellow-disci-  
ταῖς· Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ'  
ples; May go also we, that we may die with  
αὐτοῦ. <sup>17</sup> Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσ-  
him. Coming therefore the Jesus found him four  
σάρας ἡμέρας ἡδὲ ἔχοντα ἐν τῇ μνημείῳ. <sup>18</sup> Ἦν  
days already having been in the tomb. Was  
δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὥς ἀπο-  
now the Bethany near the Jerusalem, about from  
στραδίων δεκαπέντε.  
furlongs fifteen.  
<sup>19</sup> Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλυθεισάν  
And many of the Jews had come  
πρὸς τὰς περὶ Μαρθᾶ καὶ Μαρίας, ἵνα παραμυ-  
to those about Martha and Mary, that they might  
θησώνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. <sup>20</sup> Ἡ  
comfort them concerning the brother of them. The  
οὖν Μαρθᾶ ὡς ἤκουσεν, ὅτι Ἰησοῦς ἐρχεται,  
then Martha when she heard, that Jesus was coming,  
ὑπὸνῆσεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθε-  
met him; Mary but in the house was sit-  
ζέτο. <sup>21</sup> Εἶπεν οὖν ἡ Μαρθᾶ πρὸς τὸν Ἰησοῦν·  
ting. Said then the Martha to the Jesus;  
Κυριε, εἰ ἡς ὥδε, ὁ ἀδελφός μου οὐκ ἀν-  
O lord, if thou hadst been here, the brother of me not would  
εἰτεθνήκει· <sup>22</sup> ἀλλὰ καὶ νῦν οἶδα, ὅτι ὅσα  
have died; But and now I know, that whatever things  
ἀν αἰτήσῃ τὸν θεόν, δώσει σοὶ ὁ θεός. <sup>23</sup> Λέγει  
thou mayest ask the God, will give to thee the God. Says  
αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου.  
to her the Jesus; Will rise again the brother of thee.  
<sup>24</sup> Λέγει αὐτῷ Μαρθᾶ· Οἶδα, ὅτι ἀναστήσεται,  
Says to him Martha; I know, that he will rise again,

11 These things he said; and after this he says to them, † "Lazarus, our FRIEND, has fallen asleep; but I am going, that I may awake him."

12 \* The DISCIPLES, therefore, said to him, "Lord, if he has fallen asleep, he will recover."

13 But JESUS had spoken concerning his DEATH; but they thought That he was speaking of the REPOSE of SLEEP.

14 Then, therefore, JESUS said plainly, "Lazarus is dead;

15 and I rejoice, on your account, That I was not there, so that you may believe; but let us go to him."

16 Then THAT Thomas, who is CALLED Didymus, said to the FELLOW-DISCIPLES, "Let us also go, that we may die with him."

17 JESUS, therefore, coming, found that he had been already Four Days in the TOMB.

18 Now BETHANY was near JERUSALEM, about fifteen Furlongs distant.

19 And many of the JEWS had come to those with Martha and Mary, that they might console them concerning their BROTHER.

20 MARTHA, therefore, when she heard That \* Jesus was coming, went to meet him; but Mary was sitting in the HOUSE.

21 Then MARTHA said to \* Jesus, "Lord, if thou hadst been here, my BROTHER would not have died."

22 \* And even now I know, † That whatever things thou wilt ask of GOD, GOD will give thee."

23 JESUS said to her, "Thy BROTHER will rise again."

24 \* MARTHA said to him, † "I know that he will

\* VATICAN MANUSCRIPT.—12. The DISCIPLES, therefore, said to him. 20. Jesus.  
21. Jesus. 22. And. 24. MARTHA.

† 11. Deut. xxxi. 16; Dan. xii. 2; Matt. ix. 24; Acts vii. 60; 1 Cor. xv. 18, 51. † 22. John  
ix. 31. † 24. Luke xiv. 14; John v. 28.



εν τη αναστασει εν τη εσχατη ημερα. <sup>25</sup> Ειπεν  
in the resurrection in the last day. Said  
αυτη ο Ιησους· Εγω ειμι η αναστασις και η  
to her the Jesus; I am the resurrection and the  
ζωη· ο πιστευων εις εμε, καν αποθανη, ζησεται·  
life; he believing into me, even if he may die, he shall live;  
<sup>26</sup> και πας ο ζων και πιστευων εις εμε, ου μη  
and all the living and believing into me, not not  
ποθανη εις τον αιωνα. Πιστευεις τουντο;  
may die into the age. Believest thou this?  
<sup>27</sup> Λεγει αυτω· Ναι, κυριε· εγω πεπιστευκα, οτι  
She says to him; Yes, O lord; I have believed, that  
συ ει ο Χριστος, ο υιος του θεου, ο εις τον κοσ-  
thou art the Anointed, the son of the God, he into the world  
μον ερχομενος. <sup>28</sup> Και ταυτα ειπουσα, απηλθε,  
coming. And these things saying, she went,  
και εφωνησε Μαριαν την αδελφην αυτης λαθρα,  
and called Mary the sister of her privately,  
ειπουσα· Ο διδασκαλος παρεστι, και φωνει σε.  
saying; The teacher is present, and calls thee.  
<sup>29</sup> Εκεινη ως ηκουσεν, εγειρεται ταχυ, και ερχε-  
She when she heard, rises up quickly, and comes  
ται προς αυτον. <sup>30</sup> (Ουπω δε εληλυθει ο Ιη-  
to him. (Not yet now had come the Je-  
sους εις την κωμην· αλλ' ην εν τω τοπω, όπου  
sus into the village; but was in the place, where  
υπηνητησεν αυτω η Μαρθα.) <sup>31</sup> Οί ουν Ιουδαιοι,  
met him the Martha.) Therefore Jews,  
οί οντος μετ' αυτης εν τη οικια και παραμυθου-  
those being with her in the house and were comfort-  
μενοι αυτην, ιδοντες την Μαρριαν, οτι ταχεως  
ing her, seeing the Mary, that quickly  
ανεστη και εξηλθεν, ηκολουθησαν αυτη, λεγον-  
she rose up and went out, followed her, saying;  
τες· 'Οτι υπαγει εις το μνημειον, ινα κλαυση  
That she goes into the tomb, that she may weep  
εκει. <sup>32</sup> Η ουν Μαρια ως ηλθεν όπου ην ο Ιη-  
there, The therefore Mary when came where was the Je-  
sους, ιδουσα αυτον, επεσεν αυτου εις τους  
sus, seeing him, she fell of him to the  
ποδας, λεγουσα αυτω· Κυριε, ει ης ωδε,  
feet, saying to him; O lord, if thou hadst been here,  
ουκ αν απεθανε μου ο αδελφος. <sup>33</sup> Ιησους ουν  
not would have died of me the brother. Jesus therefore  
ως ειδεν αυτην κλαιουσαν, και τους συνελθον-  
when he saw her weeping, and those having come  
τας αυτη Ιουδαιους κλαιοντας, ενεβριμησατο τω  
with her Jews weeping, he was agitated in the  
πνευματι, και εταραξεν εαυτον, <sup>34</sup> και ειπε·  
spirit, and troubled himself, and said;  
Που τεθεικατε αυτον; Λεγουσιν αυτω· Κυριε,  
Where have you laid him? They say to him; O lord,  
ερχου, και ιδε. <sup>35</sup> Εδακρυσεν ο Ιησους.  
come, and see. Wept the Jesus.

rise again, in the RESUR-  
RECTION, in the LAST day."

<sup>25</sup> JESUS said to her, "I  
am † the RESURRECTION,  
and † the LIFE; HE BE-  
LIEVING into me, even  
though he die, shall live;

<sup>26</sup> and no one LIVING  
and believing into me, shall  
die to the AGE. Dost thou  
believe this?"

<sup>27</sup> She says to him, "Yes,  
Lord, † I have believed that  
thou art the MESSIAH,  
THAT SON OF GOD COMING  
into the WORLD."

<sup>28</sup> And saying these  
things, she went and called  
Mary, her SISTER, pri-  
vately, saying, "The TEA-  
CHER is come, and calls  
thee."

<sup>29</sup> \*And she, when she  
heard, rose up quickly, and  
came to him.

<sup>30</sup> Now JESUS had not  
yet come into the VIL-  
LAGE, but was \*still in the  
PLACE where Martha met  
him.

<sup>31</sup> THOSE JEWS, there-  
fore, who WERE with her  
in the HOUSE, and were  
consoling her, seeing MA-  
RY, That she rose up sud-  
denly and went out, fol-  
lowed her, \* saying, "She  
is going to the TOMB, that  
she may weep there."

<sup>32</sup> MARY, therefore, when  
she came where \* Jesus  
was, seeing him, fell at his  
FEET, saying to him, "Lord,  
if thou hadst been here,  
My BROTHER would not  
have died."

<sup>33</sup> When Jesus, there-  
fore, saw her weeping, and  
the JEWS having come with  
her weeping, he was greatly  
agitated in his SPIRIT, and  
affected,

<sup>34</sup> and said, "Where  
have you laid him?" They  
say to him, "Lord, come  
and see"

<sup>35</sup> † JESUS wept.

\* VATICAN MANUSCRIPT.—29. And she, when she heard, rose up. 30. still in the PLACE. 31. thinking. 32. Jesus.

† 25. John v. 21; vi. 39, 40, 44. 1, 2; v. 11.

† 27. Matt. xvi. 16; John i. 49; iv. 42; vi. 1 & 69.

† 25. John i. 4; vi. 85; xiv. 6; Col. iii. 4; 1 John i. 9.

† 35. Luke xix. 41.

36 **Ελεγον ουν οι Ιουδαιοι·** **Ιδε, πως εφιλει αυτον.**  
Said then the Jews; See, how he loved him.  
37 **Τινες δε εξ αυτων ειπον·** **Ουκ ηδυνατο ουτος,**  
Some but of them said; Not was able this,  
**δ ανοιξας τους οφθαλμους του τυφλου ποιησαι,**  
he having opened the eyes of the blind to have caused,  
**ινα και ουτος μη αποθηνη;** 38 **Ιησους ουν παλιν**  
that even this not should die? Jesus therefore again  
**εμβριμωμενος εν εαυτω, ερχεται εις το μνη-**  
being agitated in himself, comes to the tomb.  
**μιον.** **Ην δε σπηλαιον, και λιθος επεκειτο επ'**  
It was now a cave, and a stone was lying on  
**αυτω.** 39 **Λεγει ο Ιησους·** **Αρατε τον λιθον.**  
it. Says the Jesus; Take away the stone.  
**Λεγει αυτω η αδελφη του τεθνηκοτος, Μαρθα·**  
Says to him the sister of the having died, Martha;  
**Κυριε, ηδη οζει· τεταρταιος γαρ εστι.** 40 **Λεγει**  
O lord, now he smells; fourth day for it is. Says  
**αυτη ο Ιησους·** **Ουκ ειπον σοι, οτι εαν πιστευ-**  
to her the Jesus; Not I said to thee, that if thou wouldst  
**σης, οψει την δοξαν του θεου;** 41 **Ηραν ουν**  
believe, thou shalt see the glory of the God? They took away then  
**τον λιθον.** **Ο δε Ιησους ηρε τους οφθαλμους**  
the stone. The but Jesus lifted up the eyes  
**ανω, και ειπε·** **Πατερ, ευχαριστω σοι, οτι**  
above, and said; O father, I give thanks to thee, that  
**ηκουσας μου.** 42 **Εγω δε ηδειν, οτι παντοτε μου**  
thou didst hear me. I and knew, that always me  
**ακουεις· αλλα δια τον οχλον τον περιεστωτα**  
thou hearest; but on account of the crowd that standing-by  
**ειπον, ινα πιστευσωσιν, οτι συ με απεστειλας.**  
I spoke, so that they may believe, that thou me hast sent.  
43 **Και ταυτα ειπων, φωνη μεγαλη εκραυγασε.**  
And these things saying, with a voice loud he cried out.  
**Λαζαρε, δευρο εξω.** 44 **Εξηλθεν ο τεθνηκως,**  
O Lazarus, come out. Came out he having been dead,  
**δεδεμενος τους ποδας και τας χειρας χειρiais,**  
having been bound the feet and the hands with bandages,  
**και η οψις αυτου σουδαριω περιεδεδετο.** **Λεγει**  
and the face of him with a napkin bound about. Says  
**αυτοις ο Ιησους·** **Λυσατε αυτον, και αφετε υπα-**  
to them the Jesus; Loose you him, and allow to  
**γειν.** 45 **Πολλοι ουν εκ των Ιουδαιων, οι**  
go. Many therefore of the Jews, those  
**ελθοντες προς την Μαριαν, και θεασαμενοι α**  
having come to the Mary, and having gazed upon what  
**εποιησεν, επιστευσαν εις αυτον.** 46 **Τινες δε**  
he did, believed into him. Some but  
**εξ αυτων απηλθον προς τους Φαρισαιους, και**  
of them went to the Pharisees, and  
**ειπεν αυτοις α εποιησεν ο Ιησους.**  
told them what did the Jesus.

47 **Συνηγαγον ουν οι αρχιερεις και οι Φαρι-**  
Assembled then the high-priests and the Phari-

36 The Jews, therefore, said, "Behold, how he loved him!"

37 But some of them said, "Could not he, who OPENED the EYES of † the BLIND man, have even prevented this man's death?"

38 Jesus, therefore, again being agitated within himself, comes to the TOMB. Now it was a Cave, and a Stone was lying upon it.

39 JESUS said, "Take away the STONE." Martha, the SISTER of HIM who \*had died, says to him, "Lord, he smells now; for it is the fourth day."

40 JESUS says to her, "Did I not tell thee, That if thou wouldst believe, thou shalt † see the GLORY of GOD?"

41 Then they took away the STONE. And JESUS lifted his EYES above, and said, "Father, I give thanks to thee That thou didst hear me.

42 And † I knew That thou hearest Me always; † but on account of THAT CROWD STANDING BY I spoke, so that they may believe That thou didst send Me."

43 And having said these words, he cried out with a loud Voice, "Lazarus, come forth!"

44 HE who that been DEAD came forth, having his HANDS and FEET bound with Bandages, and † his FACE bound about with a Napkin. \* Jesus says to them, "Loose him, and let him go."

45 MANY, therefore, of the JEWS who CAME to MARY, † and beheld \* that which he had done, believed into him.

46 But some of them went to the PHARISEES, and told them what things JESUS did.

47 Then the HIGH-PRIESTS and the PHARI-

\* VATICAN MANUSCRIPT.—39. had died, says. had done, believed.

44. Jesus.

45. that which he

† 37. John ix. 6. † 40. ver. 4, 23. † 43. John xii. 30. † 44. John xx. 7.

† 45. John ii. 23; x. 42; xii. 14, 18.

σαιοι συνεδριον, και ελεγον· Τι ποιουμεν; οτι  
sees a high council, and said; What are we doing? because  
ουτος ο ανθρωπος πολλα σημεια ποιει. <sup>48</sup> Εαν αφ-  
this the man many signs does. If we  
ωμεν αυτον ουτω, παντες πιστευσουσιν εις αυτον·  
allow him thus, all will believe into him;  
και ελευσονται οι Ρωμαιοι, και αρουσιν ημων και  
and will come the Romans, and will take away of us both  
τον τοπον και το εθνος. <sup>49</sup> Εις δε τις αυτων,  
the place and the nation. One and a certain of them  
Καιαφας, αρχιερευς ων του ενιαυτου εκεινου,  
Caiaphas, high-priest being of the year that,  
ειπεν αυτοις· “Υμεις ουκ οιδατε ουδεν. <sup>50</sup> Ουδε  
said to them; You not know nothing. Neither  
διαλογιζεσθε, οτι συμφερει ημιν, ινα εις ανθρω-  
do you consider, that it is better for us, that one man  
πος αποθανη υπερ του λαου, και μη ολον το  
should die in behalf of the people, and not whole the  
εθνος αποληται. <sup>51</sup> Τουτο δε αφ’ εαυτου ουκ  
nation should perish. This but from himself not  
ειπεν· αλλα αρχιερευς ων του ενιαυτου εκεινου,  
he said, but high-priest being of the year that,  
προεφητευσεν, οτι εμελλεν Ιησους αποθηνησκειν  
he prophesied, that was about Jesus to die  
υπερ του εθνους. <sup>52</sup> και ουχ υπερ του εθνους  
in behalf of the nation; and not in behalf of the nation  
μονον, αλλ’ ινα και τα τεκνα του θεου τα  
alone, but that also the children of the God those  
διεσκορπισμενα συναγαγη εις εν.  
having been scattered he should gather into one.  
<sup>53</sup> Απ’ εκεινης ουν της ημερας συνεβουλευ-  
From that therefore the day they took counsel  
σαντο, ινα αποκτεινωσιν αυτον. <sup>54</sup> Ιησους ουν  
together, that they might kill him. Jesus therefore  
ουκετι παρρησια περιεπατει εν τοις Ιουδαιοις,  
no longer publicly walked among the Jews,  
αλλα απηλθεν εκειθεν εις την χωραν εγγυς της  
but went away thence into the country near the  
ερημου, εις Εφραιμ λεγομενην πολιν· κακει  
desert, into Ephraim being called a city; and there  
διετριβε μετα των μαθητων αυτου. <sup>55</sup> Ην δε  
remained with the disciples of himself. Was and  
εγγυς το πασχα των Ιουδαιων· και ανεβησαν  
near the passover of the Jews; and went up  
πολλοι εις Ιεροσολυμα εκ της χωρας προ του  
many into Jerusalem out of the country before the  
πασχα, ινα αγνισωσιν εαυτους. <sup>56</sup> Εζητουν ουν  
passover, that they might purify themselves. They sought then

SEES convened the Sanhe-  
drim, and said, † “What  
are we doing? Because  
This MAN performs Many  
Signs.

48 If we suffer him thus,  
all will believe into him;  
and the ROMANS will come  
and take away both our  
PLACE and NATION.”

49 And a certain one of  
them, † Caiaphas, † being  
High-priest that YEAR, said  
to them, “You know noth-  
ing;

50 † neither do you con-  
sider That it is expedient  
for us that One Man should  
die in behalf of the PEOP-  
LE, than that the Whole  
NATION should perish.”

51 But he said this not  
from himself; but being  
High-priest that YEAR, he  
predicted That Jesus was  
about to die in behalf of  
the NATION;

52 and not only in be-  
half of the NATION, † but  
that he should also assem-  
ble into one, THOSE CHILD-  
REN of GOD who have been  
SCATTERED ABROAD.

53 Therefore from That  
DAY, \* they took coun-  
sel that they might kill  
him.

54 \* JESUS, † therefore,  
walked no longer publicly  
among the JEWS, but went  
away thence into the  
COUNTRY near the DESERT,  
into a City called † Eph-  
raim, and there \* abode  
with the DISCIPLES.

55 † And the PASSOVER  
of the JEWS was near; and  
many went up to Jerusalem  
out of the COUNTRY, before  
the PASSOVER, that they  
might purify themselves.

56 Then they sought for

\* VATICAN MANUSCRIPT.—53. they took counsel.  
the DISCIPLES.

54. JESUS.

54. abode with

† 49. By the law of Moses, Exod. xl. 15, the office of high-priest was for life, and the son of Aaron's race always succeeded his father. But at this time the high-priesthood was almost annual; the Romans and Herod put down and raised up whom they pleased, and when they pleased, without alluding to any other rule than merely that the person put in this office should be of the sacerdotal race. Caiaphas held this office eight or nine years.—Clarke.  
† 54. A little village in the neighborhood of Bethel. Eusebius and Jerome say it was about twenty miles north of Jerusalem.

† 47. John xii. 10; Acts iv. 16. † 49. Luke iii. 3; John xviii. 14; Acts iv. 6. † 50. John xviii. 14. † 53. Isa. xlix. 6; John x. 16. Eph. i. 10; ii. 14—17. † 54. John iv. 1, 3; viii. 1. † 55. John ii. 13; v. 1; vi. 4.

τον Ιησουν, και ελεγον μετ' αλληλων εν τω  
the Jesus, and said with each other in the  
ιερω εστηκοτες. Τι δοκει υμιν; οτι ου μη  
temple standing; What think you? that not not  
ελθη εις την εορτην; 57 Δεδωκεισαν δε  
he may come to the feast? Had given now  
\*[και] οι αρχιερεις και οι Φαρισαιοι εντολην,  
[both] the high-priests and the Pharisees a commandment,  
ινα εαν τις γνω που εστι, μηνυση, οπως  
that if any one should know where he is, he should show, how  
πιασωσιν αυτον.  
they might seize him.

ΚΕΦ. ιβ'. 12.

1 Ο ουν Ιησους προ εξ ημερων του πασχα  
The therefore Jesus before six days the passover  
ηλθεν εις Βηθανιαν, οπου ην Λαζαρος \* [ο τεθ-  
came into Bethany, where was Lazarus [he having  
νηκως,] ον ηγειρεν εκ νεκρων. 2 Εποιησαν ουν  
been dead, whom he raised out of dead ones. They made therefore  
αυτω δειπνον εκει, και η Μαρθα διηκονει. ο δε  
him a supper there, and the Martha served; the but  
Λαζαρος εις ην των ανακειμενων συν αυτω.  
Lazarus one was of those reclining with him.  
3 Η ουν Μαρια λαβουσα λιτραν μυρου ναρδου  
The then Mary having taken a pound of balsam of spikenard  
πιστικης πολυτιμου, ηλειψε τους ποδας του  
genuine of great price, anointed the feet of the  
Ιησου, και εξεμαξε ταις θριξιν αυτης τους ποδας  
Jesus, and wiped with the hairs of herself the feet  
αυτου. η δε οικια επληρωθη εκ της οσμης του  
of him; the and house was filled with the odor of the  
μυρου. 4 Λεγει ουν εις εκ των μαθητων αυτου,  
balsam. Says therefore one of the disciples of him,  
Ιουδας Σιμωνος Ισκαριωτης, ο μελλων αυτον  
Judas of Simon Iscariot, he being about him  
παραδιδουαι. 5 Διατι τουτο το μυρον ουκ επραθη  
to deliver up; Why this the balsam not sold  
τριακοσιαν δηναριων, και εδοθη πτωχοις; 6 Ειπε  
three hundred denarii, and given to poor ones? He said  
δε τουτο, ουχ οτι περι των πτωχων εμελεν  
now this, not because about the poor it concerned  
αυτω, αλλ' οτι κλεπτης ην, και το γλωσσοκο-  
him, but because a thief he was, and the box  
μον ειχε, και τα βαλλομενα εβασταζεν.  
he had, and the things being put in he carried off.  
7 Ειπεν ουν ο Ιησους. Αφες αυτην εις την  
Said therefore the Jesus; Let alone her; for the  
ημεραν του ενταφιασμου μου τετηρηκεν αυτο.  
day of the embalming of me she has kept it.  
8 Τους πτωχους γαρ παντοτε εχετε μεθ' εαν-  
The poor for always you have with your-  
των, εμε δε ου παντοτε εχετε. 9 Εγνω ουν  
selves, me but not always you have. Knew therefore  
οχλος πολυς εκ των Ιουδαιων, οτι εκει εστι.  
a crowd great of the Jews, that there he is,

JESUS, and said to one another, standing in the TEMPLE, "What think you? Will he not come to the FEAST?"

57 Now the HIGH-PRIESTS and the PHARISEES had given \* a Commandment, that if any one knew where he was, he should show how they might apprehend him.

CHAPTER XII.

1 Then JESUS Six Days before the PASSOVER came to Bethany, † where THAT LAZARUS was whom \* JESUS raised from the Dead.

2 † They made him, therefore, a Supper there, and MARTHA served; but LAZARUS was one of THOSE RECLINING with him.

3 Then † MARY having taken a Pound of Balsam of genuine Spikenard, very costly, anointed the FEET of \* JESUS, and wiped his FEET with her HAIR; and the HOUSE was filled with the ODOR of the BALSAM.

4 \* And one of his DISCIPLES, THAT ISCARIOT who was ABOUT to betray him, says,

5 "Why was not This BALSAM sold for Three hundred Denarii, and given to the Poor?"

6 Now he said this, not Because he cared for the POOR; but because he was a Thief, and † had the BOX, and stole what THINGS were DEPOSITED in it.

7 JESUS, therefore, said, \* "Suffer her, that she may keep it for the DAY of my EMBALMING.

8 For † the POOR you have always with yourselves; but Me you have not always."

9 A great Crowd of the JEWS, therefore, knew That he was there; and they

\* VATICAN MANUSCRIPT.—57. Commandments that.

having been dead—omit. 1. Jesus raised. 3. Jesus.

that ISCARIOT who was ABOUT to betray him, says.

it for the DAY of my EMBALMING.

† 1. John xi. 1, 43. † 2. Matt. xxvi. 6; Mark xiv. 3.

John xiii. 29. † 3. Matt. xxvi. 11; Mark xiv. 7.

57. both—omit. 1. he

4. And one of his DISCIPLES,

7. Suffer her, that she may keep

† 3. John xi. 2.

† 3.

και ηλθον ου δια τον Ιησουν μονον, αλλ' ινα  
and they came not on account of the Jesus alone, but that  
και τον Λαζαρον ιδωσιν, ον ηγειρεν εκ νεκρων.  
also the Lazarus they might see, whom he raised out of dead ones.  
10 Εβουλευσαντο δε οι αρχιερεις, ινα και τον  
Took counsel but the high-priests, that also the  
Λαζαρον αποκτεινωσιν. 11 οτι πολλοι δι' αυτον  
Lazarus they might kill, because many on account of him  
υπηγον των Ιουδαιων, και επιστευον εις τον Ιη-  
went away of the Jews, and believed into the Je-  
σουν.

12 Τη επαυριον οχλος πολυς, δελθων εις την  
On the morrow a crowd great, who having come to the  
εορτην, ακουσαντες, οτι ερχεται Ιησους εις  
feast, having heard that was coming Jesus into  
Ιεροσολυμα, 13 ελαβον τα βαια των φοινικων,  
Jerusalem, they took the branches of the palm-trees,  
και εξηλθον εις υπαντησιν αυτω, και εκραζον·  
and went out to a meeting with him, and cried out;  
Ώσαννα, ευλογημενος ο ερχομενος εν ονοματι  
Hosanna, worthy of blessing he coming in name  
κυριου, ο βασιλευς του Ισραηλ. 14 Εύρων δε ο  
of Lord, the king of the Israel. Finding and the  
Ιησους οναριον, εκαθισεν επ' αυτο, καθως εστι  
Jesus a young ass, he sat on it, as it is  
γεγραμμενον. 15 “Μη φοβου, θυγατερ Σιων·  
having been written; “Not fear, O daughter of Zion;  
ιδου, ο βασιλευς σου ερχεται καθήμενος επι  
lo, the king of thee comes sitting on  
πωλον ονου.” 16 Ταυτα δε ουκ εγνωσαν οι  
a foal of an ass.” These things now not knew the  
μαθηται αυτου το πρωτον· αλλ' οτε εδοξασθη  
disciples of him the first; but when was glorified  
ο Ιησους, τοτε εμνησθησαν, οτι ταυτα ην επ'  
the Jesus, then they remembered, that these things was about  
αυτω γεγραμμενα, και ταυτα εποιησαν αυτω.  
him having been written, and these things they did to him.  
17 Εμαρτυρει ουν ο οχλος, ο ων μετ' αυτου, οτι  
Testified then the crowd, that being with him, that  
τον Λαζαρον εφωνησεν εκ του μνημειου, και  
the Lazarus he called out of the tomb, and  
ηγειρεν αυτον εκ νεκρων. 18 Δια τουτο και  
raised him out of dead ones. On account of this also  
υπηνητησεν αυτω ο οχλος, οτι ηκουσαν τουτο  
met him the crowd, because they heard this  
αυτον πεποιηκεναι το σημειον. 19 Οι ουν Φαρι-  
him to have done the sign. The then Phari-  
σαιοι ειπον προς εαυτους· Θεωρειτε οτι ουκ  
sees said to themselves; You see that not  
ωφελειτε ουδεν· ιδε, ο κοσμος οπισω αυτου  
you gain nothing; see, the world after him  
απηλθεν.  
is going away.

20 Ησαν δε τινες Έλληνες εκ των αναβαινον-  
Were and some Greeks of those going  
των, ινα προσκυνησωσιν εν τη εορτη. 21 Ουτοι  
up, that they might worship in the feast. These

came, not on account of Jesus only, but also that they might see LAZARUS whom he raised from the DEAD.

10 † \* And even the HIGH-PRIESTS took counsel, that they might kill LAZARUS also;

11 † Because, on account of him, many of the Jews went away, and believed into JESUS.

12 † The NEXT DAY, a great CROWD HAVING COME to the FEAST, having heard That JESUS was coming to Jerusalem,

13 took BRANCHES of PALM-TREES, and went out to meet him, and cried out, † “Hosanna, Blessed is HE who COMES in the Name of Jehovah, the KING of ISRAEL!”

14 And JESUS having found a Young ass, sat on it, as it has been written,

15 † “Fear not, \* daughter of Zion; behold, thy “KING comes, sitting on “the Colt of an Ass.”

16 Now these things his DISCIPLES knew not at FIRST; but when JESUS was glorified, † then they remembered That These things had been written about him, and they did these things to HIM.

17 Then THAT CROWD which was with him, testified that he called LAZARUS out of the TOMB, and raised him from the dead.

18 On this account also the CROWD met him, Because they heard that he had done This SIGN.

19 Therefore the PHARISEES, said among themselves, † “You see that you are gaining nothing; behold, the WORLD is gone away after him.”

20 And there were † some Greeks of THOSE HAVING GONE UP, that they might worship during the FEAST.

\* VATICAN MANUSCRIPT.—10. But even the HIGH-PRIESTS.

15. DAUGHTER of ZION.

† 10. Luke xvi. 31.

† 11. John xi. 45.

† 12. Matt. xxi. 8; Mark xi. 8; Luke

xix. 35, &c.

† 13. Psa. cxviii. 25, 26.

† 15. Zech. ix. 9.

† 16. John xiv. 24.

† 19. John xi. 47, 48.

† 20. Acts xvii. 4

οὖν προσήλθον Φιλιππῷ, τῷ ἀπὸ Βηθσαιδα τῆς  
therefore came to Philip, that from Bethsaida of the  
Γαλιλαίας, καὶ ἠρώτων αὐτόν, λέγοντες· Κυριε,  
Galilee, and were asking him, saying; O sir,  
θελομεν τὸν Ἰησοῦν ἰδεῖν. 22 Ἐρχεται Φιλίπ-  
we wish the Jesus to see. Comes Philip,  
πος, καὶ λέγει τῷ Ἀνδρεᾷ· \* [καὶ παλιν] Ἀν-  
and says to the Andrew; [and again] An-  
δρεᾶς καὶ Φιλίππος λέγουσι τῷ Ἰησοῦ. 23 Ὁ δὲ  
drew and Philip say to the Jesus. The but  
Ἰησοῦς ἀπεκρίνατο αὐτοῖς, λέγων· Ἐληλυθεν ἡ  
Jesus answered them, saying; Has come the  
ώρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. 24 Ἀμην  
hour, that may be glorified the son of the man. Indeed  
ἀμην λέγω ὑμῖν, εἰ μὴ ὁ κόκκος τοῦ σίτου  
indeed I say to you, if not the grain of the wheat  
πέσῃ εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει·  
falling into the ground should die, he alone abides;  
εἰ δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. 25 Ὁ  
if but it may die. much fruit it bears. He  
φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ  
loving the life of himself, shall lose her; and  
ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ,  
he hating the life of himself in the world this,  
εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.  
into life age-lasting shall keep her.  
26 Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθεῖτω·  
If me may serve any one, me let him follow;  
καὶ ὅπου εἰμι ἐγώ, ἐκεῖ καὶ ὁ διακόνος ὁ ἐμὸς  
and where am I, there also the servant the mine  
ἔσται· εἰ τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ  
shall be; if any one me may serve, will serve him the  
πατήρ. 27 Νῦν ἡ ψυχὴ μου τεταρακταὶ καὶ τί  
father. Now the soul of me is troubled; and what  
εἶπω· Πάτερ, σῶσον με ἐκ τῆς ὥρας ταύτης;  
shall I say? O father, save me from the hour this;  
Ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.  
But on account of this I came to the hour this.  
28 Πάτερ, δοξάσῃ σου τὸ ὄνομα. Ἦλθεν οὖν  
O father, glorify of thee the name. Came then  
φῶν ἐκ τοῦ οὐρανοῦ· “Καὶ ἐδόξασα, καὶ  
a voice out of the heaven: “Both I glorified, and  
παλιν δοξάσω.” 29 Ὁ \* [οὖν] ὄχλος ὁ ἑστῶς  
again will glorify.” The [therefore] crowd that standing  
καὶ ἀκουσας, εἶπε βροντὴν γεγονέναι. Ἄλλοι  
and hearing, said thunder to have been. Others  
εἶπον· Ἀγγέλους αὐτῷ λελάληκεν. 30 Ἀπεκρίθη  
said; A messenger to him has spoken. Answered  
ὁ Ἰησοῦς καὶ εἶπεν· Οὐ δι’ ἐμὲ αὕτη ἡ φωνὴ  
the Jesus and said; Not on account of me this the voice  
γεγονεν, ἀλλὰ δι’ ὑμᾶς. 31 Νῦν κρίσις ἐστὶ  
had come, but on account of you. Now a judgment is  
τοῦ κόσμου τούτου· νῦν ὁ ἀρχὼν τοῦ κόσμου  
the world this; now the ruler of the world  
τούτου· νῦν ὁ ἀρχὼν τοῦ κόσμου τούτου ἐκβλη-  
this; now the ruler of the world this will be

21 These, therefore, came to THAT Philip who was of Bethsaida of GALILEE, and asked him, saying, “Sir, we wish to see JESUS.”

22 \* PHILIP comes and tells ANDREW; Andrew and Philip \* come and tell JESUS.

23 And JESUS \* answers them, saying, † “The HOUR has come that the SON of MAN may be glorified.

24 Indeed, I assure you, † If the GRAIN of WHEAT falling into the GROUND should not die, it remains alone; but if it should die, it bears MUCH Fruit.

25 † HE LOVING his LIFE shall lose it, and HE HATING his LIFE in this WORLD shall preserve it to aionian Life.

26 If any one serve me, let him follow me; † and where I am, there also shall MY SERVANT be. If any one serve me, him will the FATHER honor.

27 † Now is my SOUL troubled; and what shall I say? Father, save me from this HOUR? But on this account I came to this HOUR.

28 Father, glorify \* Thy NAME.” † Then a Voice came from HEAVEN, “I both glorified and will glorify again.”

29 THAT CROWD STAND-ING and hearing, said, “It was Thunder;” others said, “An Angel has spoken to him.”

30 \* Jesus answered and said, “This VOICE has not come on account of me, but on your account.

31 There is now a Judg-ment of this WORLD; † the RULER of this WORLD shall now be cast out.

\* VATICAN MANUSCRIPT.—22. PHILIP. 22. and again—omit. 22. come and tell. 23. answers. 28. MY NAME. 29. therefore—omit. 30. Jesus.

† 23. John xiii. 32; xvii. 1. † 24. 1 Cor. xv. 36. † 25. Matt. x. 39; xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 33. † 26. John xiv. 8; xvii. 34; 1 Thess. iv. 17. † 27. Matt. xxvi. 38, 39; Luke xii. 50; John xiii. 21. † 28. Matt. iii. 17. † 31. John xiv. 30; xvi. 11.

θησεται εξω. <sup>32</sup> Καγω εαν υψωθω εκ της  
east out. And I if I should be lifted up from the  
γης, παντας ελκυσω προς εμαυτον. <sup>33</sup> Τουτο  
earth, all will draw to myself. This  
δε ελεγε, σημαινων ποιω θανατω ημελλον απο-  
but he said, signifying by what death he was about to  
θνησκειν. <sup>34</sup> Απεκριθη αυτω ο οχλος· 'Ημεις  
die. Answered him the crowd; We  
ηκουσαμεν εκ του νομου, οτι ο Χριστος μενει  
heard out of the law, that the Anointed abides  
εις τον αιωνα· και πως συ λεγεις, οτι δει  
into the age; and how thou sayest, that it behoves  
υψωθηναι τον υιον του ανθρωπου; τις εστιν  
to be lifted up the son of the man? who is  
ουτος ο υιος του ανθρωπου; <sup>35</sup> Ειπεν ουν αυτοις  
this the son of the man? Said then to them  
δ Ιησους· Ετι μικρον χρονον το φως εν υμιν  
the Jesus; Yet a little time the light among you  
εστι. Περιπατειτε, εως το φως εχετε, ινα μη  
is. Walk you, while the light you have, that not  
σκοτια υμας καταλαβη· και ο περιπατων εν τη  
darkness you may overtake; and he walking in the  
σκοτια ουκ οιδε που υπαγει. <sup>36</sup> Εως το φως  
darkness not knows where he goes. While the light  
εχετε, πιστευετε εις το φως, ινα υιοι φωτος  
you have, believe into the light, that sons of light  
γενησθε. Ταυτα ελαλησεν ο Ιησους, και  
you may become. These things spoke the Jesus, and  
απελθων εκρυβη απ' αυτων.  
going away he was hid from them.

<sup>37</sup> Τοσαυτα δε αυτου σημεια πεποιηκοτος  
So many but of him signs having been done  
εμπροσθεν αυτων ουκ επιστευον εις αυτον. <sup>38</sup> Ινα  
in presence of them not they did believe into him; that  
δ λογος Ησαιου του προφητου πληρωθη, ον  
the word of Esaias the prophet might be fulfilled, which  
ειπε· "Κυριε, τις επιστευσε τη ακοη ημων;  
he said; "O lord, who believed the report of us?  
και ο βραχιων κυριου τιμι απεκαλυφθη;" <sup>39</sup> Δια  
and the arm of lord to whom was it revealed?" On account of  
τουτο ουκ ηδυναντο πιστευσειν· οτι παλιν ειπεν  
this not they were able to believe; because again said  
'Ησαιας· <sup>40</sup> "Τετυφλωκεν αυτων τους οφθαλ-  
Esaias; He has blinded of them the eyes,  
μους, και πεπωρωκεν αυτων την καρδιαν· ινα  
and has hardened of them the heart; so that  
μη ιδωσι τοις οφθαλμοις, και νοησωσι τη  
not they might see with the eyes, and understand with the  
καρδια, και επιστραφωσι, και ιασωμαι αυτους."  
heart, and should turn back, and I should heal them."  
<sup>41</sup> Ταυτα ειπεν 'Ησαιας, οτι ειδε την δοξαν  
These things said Esaias, because he saw the glory  
αυτου, και ελαλησε περι αυτου. <sup>42</sup> 'Ομως  
of him, and spoke concerning him. Nevertheless

<sup>32</sup> And I, if I be raised  
on high from the EARTH,  
will draw All to myself."

<sup>33</sup> † Now this he said,  
signifying by What Death  
he was about to die.

<sup>34</sup> \* Then the CROWD  
answered him, † "We  
heard out of the LAW, That  
the MESSIAH continues to  
the AGE; and how sayest  
thou, "That the SON of MAN  
must be raised on high?"  
Who is This SON of MAN?"

<sup>35</sup> JESUS, therefore said  
to them, † "Yet a Little  
Time the LIGHT is among  
you. Walk while you have  
the LIGHT, so that Dark-  
ness may not overtake You;  
and † HE who WALKS in  
DARKNESS knows not  
where he is going.

<sup>36</sup> While you have the  
LIGHT, believe into the  
LIGHT, that you may be-  
come † the SONS of LIGHT."  
These things spoke \*Jesus,  
and going away he was  
concealed from them.

<sup>37</sup> But though he had  
performed so Many Signs  
in their presence, they did  
not believe into him;

<sup>38</sup> that the WORD of  
Isaiah, the PROPHET, might  
be verified, which he said,  
† "Lord, who believed our  
"REPORT? and the ARM of  
"the Lord, to whom was it  
"revealed?"

<sup>39</sup> On account of this  
they could not believe, Be-  
cause Isaiah said again,

<sup>40</sup> † "He has blinded  
"Their EYES, and hardened  
"Their HEART, so that they  
"should not see with the  
"EYES, and understand  
"with the HEART, and  
"should turn, and I should  
"heal them."

<sup>41</sup> Isaiah said these  
things, because he saw his  
† GLORY, and spoke of him.

<sup>42</sup> Nevertheless, many

\* VATICAN MANUSCRIPT.—34. Then the crowd.

36. Jesus.

† 32. John iii. 14; viii. 28. † 33. John xviii. 32.  
Isa. ix. 7, &c. † 35. John i. 9; viii. 12; ix. 5; ver. 46.  
† 36. Luke xvi. 8; Eph. v. 8; 1 Thess. v. 5; 1 John ii. 9—11.  
† 40. Isa. vi. 9, 10; Matt. xiii. 14. † 41. Isa. vi. 1.

† 34. Psa. lxxxix. 36, 37; ex. 4;  
† 35. John xi. 10; 1 John ii. 11.  
† 38. Isa. liii. 1; Rom. x. 16.

μεντοι και εκ των αρχοντων πολλοι επιστευσαν  
truly and of the rulers many believed  
εις αυτον· αλλα δια τους Φαρισαιους ουχ  
into him; but on account of the Pharisees not  
ωμολογουν, ινα μη αποσυναγωγοι γενωνται·  
did confess, so that not from synagogues they might be;  
43 ηγαπησαν γαρ την δοξαν των ανθρωπων  
they loved for the glory of the men  
μαλλον, ηπερ την δοξαν του θεου.  
more, than the glory of the God.

44 Ιησους δε εκραξε και ειπεν· 'Ο πιστευων  
Jesus and cried and said; He believing  
εις εμε, ου πιστευει εις εμε, αλλ' εις τον πεμ-  
into me, not believes into me, but into him having  
ψαντα με· 45 και ο θεωρων εμε, θεωρει τον πεμ-  
sent me; and he seeing me, sees him having  
ψαντα με. 46 Εγω φως εις τον κοσμον εληλυ-  
sent me. I alight into the world have come,  
θα, ινα πας ο πιστευων εις εμε, εν τη σκοτια  
that all the believing into me, in the darkness  
μη μεινη. 47 Και εαν τις μου ακουση των  
not may abide. And if any one of me may hear the  
ρηματων, και μη πιστευση, εγω ου κρινω αυτον·  
words, and not may believe, I not judge him;  
(ου γαρ ηλθον, ινα κρινω τον κοσμον, αλλ' ινα  
(not for I came, that I might judge the world, but that  
σωσω τον κοσμον·) 48 ο αθετων εμε, και  
I might save the world;) he rejecting me, and  
μη λαμβανων τα ρηματα μου εχει τον κρινοντα  
not receiving the words of me has that judging  
αυτον· ο λογος ον ελαλησα, εκεινος κρινει  
him; the word which I spoke, that shall judge  
αυτον εν τη εσχατη ημερα. 49 'Οτι εγω εξ  
him in the last day. Because I from  
εμαντου ουκ ελαλησα· αλλ' ο πεμψας με πατηρ  
myself not spoke; but the having sent me father  
αυτος μοι εντολην εδωκε, τι ειπω και τι  
he me a commandment gave, what I should say and what  
λαλησω· 50 και οίδα, οτι η εντολη αυτου ζωη  
I should speak; and I know, that the commandment of him life  
αιωνιος εστιν. 'Α ουν λαλω εγω, καθως ειρη-  
age-lasting is. What therefore say I, as has spo-  
κε μοι ο πατηρ, ούτω λαλω.  
ken to me the father, so I speak.

ΚΕΦ. ιγ'. 13.

1 Προ δε της εορτης του πασχα, ειδως ο Ιη-  
Before and the feast of the passover, knowing the Je-  
σους, οτι εληλυθεν αυτου η ωρα, ινα μεταβη  
sus, that was come of himself the hour, that he should depart  
εκ του κοσμου τουτου προς τον πατερα,  
out of the world this to the father,  
αγαπησας τους ιδιους τους εν τω κοσμω, εις  
having loved the own those in the world, to  
τελος ηγαπησεν αυτους. 2 Και δειπνου γενο-  
an end he loved them. And supper being

of the RULERS also believed into him, † but because of the PHARISEES they did not confess him, so that they might not be put out of the synagogues.

43 † For they loved the GLORY of MEN more than the GLORY of GOD.

44 But Jesus cried out and said, † "HE BELIEVING into me, believes not into me, but into HIM who SENT me;

45 and † HE BEHOLDING me, beholds HIM who SENT me.

46 † I have come a Light into the WORLD, so that \* HE BELIEVING into me may not abide in DARK-NESS.

47 And if any one hear, and \* keep not My WORDS, † I do not judge him; † for I came not that I might judge the WORLD, but that I might save the WORLD.

48 HE REJECTING me, and receiving not my WORDS, has THAT which JUDGES him; † the WORD which I spoke, that will judge him in the LAST Day.

49 Because † I spoke not from myself; but the FA-THER who SENT me, † he \* has given me a Commandment, what I should enjoin, and what I should speak;

50 and I know That his COMMANDMENT is alonian Life. What things † I speak, therefore, as the FATHER has told me, so I speak."

CHAPTER XIII.

1 Now JESUS knowing before the FEAST of the PASSOVER, That His HOUR was come, that he should depart out of this WORLD to the FATHER, having loved THOSE his OWN who were in the WORLD, he loved them to the End.

2 And as Supper was pre-

\* VATICAN MANUSCRIPT.—46. HE BELIEVING.

47. keep not.

49. has given me.

† 42. John vii. 13; ix. 22. † 43. John v. 44. † 44. Mark ix. 37; 1 Pet. i. 21. † 45. John xiv. 8. † 46. ver. 35, 36; John iii. 19; viii. 12; ix. 5, 39. † 47. John iii. 17. † 48. Deut. xviii. 19; Mark xvi. 16. † 49. John viii. 38; xiv. 10.



μενου, (του διαβολου ηδη βεβληκοτος εις την  
done, (the accuser already having put into the  
καρδιαν Ιουδα Σιμωνος Ισκαριωτου, ινα αυτον  
heart Judas of Simon Iscariot, that him  
παραδω,) <sup>3</sup> ειδως ο Ιησους, οτι παντα δεδωκεν  
he might betray,) knowing the Jesus, that all things had given  
αυτω ο πατηρ εις τας χειρας, και οτι απο θεου  
him the father into the hands, and that from God  
εξηλθε, και προς τον θεον υπαγει. <sup>4</sup> εγειρεται  
he came out, and to the God he goes; rises  
εκ του δειπνου, και τιθησι τα ιματια, και λα-  
from the supper, and puts off the mantles, and having  
βων λεντιον, διεζωσεν εαυτον. <sup>5</sup> Ειτα βαλλει  
taken a towel, girded himself. Afterward he puts  
υδωρ εις τον νιπτηρα, και ηρξατο νιπτειν τους  
water into the wash-basin, and began to wash the  
ποδας των μαθητων, και εκμασσειν τω λεντιω  
feet of the disciples, and to wipe with the towel  
ην διεζωσμενος. <sup>6</sup> Ερχεται ουν προς  
with which he was having been girded. He comes then to  
Σιμονα Πετρον· και λεγει αυτω εκεινος· Κυριε,  
Simon Peter; and says to him he; O lord,  
συ μου νιπτεις τους ποδας; <sup>7</sup> Απεκριθη Ιησους  
thou of me wastest the feet? Answered Jesus  
και ειπεν αυτω. Ο εγω ποιω, συ ουκ οιδας  
and said to him. What I do, thou not knowest  
αρτι, γνωση δε μετα ταυτα. <sup>8</sup> Λεγει αυτω  
now, thou shalt know but after these things. Says to him  
Πετρος. Ου μη νιψης τους ποδας μου εις  
Peter. Not not thou mayest wash the feet of me into  
τον αιωνα. Απεκριθη αυτω ο Ιησους· Εαν μη  
the age. Answered him the Jesus; If not  
νιψω σε, ουκ εχεις μερος μετ' εμου. <sup>9</sup> Λεγει  
I may wash thee, not thou hast a part with me. Says  
αυτω Σιμων Πετρος· Κυριε, μη τους ποδας μου  
to him Simon Peter; O lord, not the feet of me  
μονον, αλλα και τας χειρας, και την κεφαλην.  
alone, but also the hands, and the head.  
<sup>10</sup> Λεγει αυτω ο Ιησους· Ο λελουμενος ου  
Says to him the Jesus; He having been bathed not  
χρειαν εχει η τους ποδας νιψασθαι, αλλ' εστι  
need has than the feet to wash, but is  
καθαρος ολος· και υμεις καθαροι εστε, αλλ'  
clean wholly; and you clean are, but  
ουχι παντες. <sup>11</sup> Ηδει γαρ τον παραδιδοντα  
not all. He knew for the betraying  
αυτον· δια τουτο ειπεν· Ουχι παντες καθαροι  
him; on account of this he said; Not all clean  
εστε.  
you are.

paring, the ENEMY having  
already put into the HEART  
of Judas Iscariot, son of  
Simon, that he should be-  
tray him,

<sup>3</sup> \* he knowing † That  
the FATHER had given him  
All things into his HANDS,  
and That he came out  
† from God, and was going  
to God,

<sup>4</sup> rises from the SUPPER,  
and puts off his MANTLE,  
and taking a Towel girded  
himself.

<sup>5</sup> † Afterward he puts  
Water into the WASH-BA-  
SIN, and began to wash the  
FEET of the DISCIPLES,  
and to wipe them with the  
TOWEL with which he was  
girded.

<sup>6</sup> Then he comes to Si-  
mon Peter; \* he says to  
him, "Lord, dost thou  
wash My FEET?"

<sup>7</sup> Jesus answered and  
said to him, "What I am  
doing, thou knowest not  
now, but † after this thou  
wilt know."

<sup>8</sup> Simon Peter says to  
him, "Thou shalt not wash  
my FEET to the AGE." \* He  
answered him; "Unless I  
wash thee, thou hast no  
PART with me."

<sup>9</sup> Simon Peter says to  
him, "Lord, not my FEET  
only, but also my HANDS  
and my HEAD."

<sup>10</sup> \* Jesus says to him,  
† "He who has been BATH-  
ING, has no need unless to  
wash his FEET, but is  
wholly clean; and † you  
are clean, but not all."

<sup>11</sup> For † he knew WHO  
was BETRAYING him; on  
this account he said, "You  
are not all clean."

\* VATICAN MANUSCRIPT.—3. he knowing.  
10. Jesus.

6. he says.

8. He answered.

† 5. The washing of the feet in times of primitive simplicity was performed by the host or hostess to the guest, but afterwards it was committed to the servants, and therefore was accounted a servile employment. When David sent to Abigail, to inform her that he had chosen her for a wife, she arose and said,—“Behold, let thy handmaid be a servant, to wash the feet of the servants of my lord,” 1 Sam. xxv. 41. At the time when our Lord performed this office, it was esteemed the office of the meanest slaves. This act plainly showed the humility and condescension of Jesus, and emphatically taught the same to his disciples. † 10. It was customary for the Jews to bathe themselves (twice, according to some,) before eating the paschal supper.

† 3. Matt. xi. 27; xxviii. 18; John iii. 35; xvii. 2.  
ver. 12—17. † 10. John xv. 3. † 11. John vi. 64.

† 3. John xiii. 42; xvi. 28.

† 7.

12 Ὅτε οὖν ἐνίψε τοὺς πόδας αὐτῶν, καὶ  
When therefore he had washed the feet of them, and  
ἐλάβε τα ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν  
taken the mantles of himself, falling down again, he said  
αὐτοῖς· Γινώσκετε τι πεποίηκα ὑμῖν; 13 Ὑμεῖς  
to them; Know you what I have done to you? You  
φώνετέ με· Ὁ διδάσκαλος καὶ ὁ κύριος· καὶ  
call me; The teacher and the lord; and  
καλῶς λέγετέ· εἰμι γάρ. 14 Εἰ οὖν ἐγὼ ἐνίψα  
well you say; I am for. If then I washed  
ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος,  
of you the feet, the lord and the teacher,  
καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς  
also you are bound of one another to wash the  
πόδας. 15 Ὑποδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα  
feet. An example for I gave to you, that  
καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιήτε.  
as I did to you, also you should do.  
16 Ἀμην ἀμην λέγω ὑμῖν, οὐκ ἐστὶ δούλος μείζων  
Indeed indeed I say to you, not is a slave greater  
τοῦ κυρίου αὐτοῦ, οὐδὲ ἀποστόλος μείζων τοῦ  
of the lord of himself, nor a messenger greater of the  
πεμψάντος αὐτόν. 17 Εἰ ταῦτα οἰδατέ, μακαριοὶ  
sending him. If these things you know, blessed  
ἐστέ, εἰν ποιήτε αὐτά. 18 Οὐ περὶ πάντων  
are you, if you should do them. Not about all  
ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ',  
of you I speak; I know whom I chose; but,  
ἵνα ἡ γραφὴ πληρωθῇ· "Ὁ τρώγων μετ' ἐμοῦ  
that the writing may be fulfilled; "He eating with me  
τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτερναν αὐτοῦ."  
the loaf, lifted up against me the heel of himself."  
19 Ἀπ' ἄρτι λέγω ὑμῖν, προ τοῦ γενέσθαι, ἵνα  
From now I say to you, before the to happen, that  
ὅταν γενήται, πιστευσήτε, ὅτι ἐγὼ εἰμι.  
when it may happen, you may believe, that I am.  
20 Ἀμην ἀμην λέγω ὑμῖν· Ὁ λαμβάνων ἐὰν τίνα  
Indeed indeed I say to you; He receiving if any one  
πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων,  
I may send, me receives; he and me receiving,  
λαμβάνει τὸν πέμψαντα με.  
receives him having sent me.  
21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταραχθὲν τῷ πνεύματι  
These things saying the Jesus was troubled in the spirit,  
τι, καὶ ἐμαρτυρήσε, καὶ εἶπεν· Ἀμην ἀμην λέγω  
and testified, and said; Indeed indeed I say  
ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. 22 Ἐβλε-  
to you, that one of you will betray me. Looked  
πον \* [οὖν] εἰς ἀλλήλους οἱ μαθηταί, ἀπορου-  
[then] to each other the disciples, doubt-  
μενοι περὶ τίνος λέγει. 23 Ἦν δὲ ἀνακείμενος  
ing about whom he was speaking. Was now reclining

12 When, therefore, he had washed their FEET, and taken his MANTLE, reclining again he said to them, "Do you know what I have done to you?"

13 † You call me The TEACHER, and The LORD; and you say well; for I am.

14 If † then, the LORD and the TEACHER, have washed Your FEET, you ought also to wash One another's FEET.

15 For † I have given you an Example, that, as † I have done to you, so you should do.

16 Indeed, I assure you, † a Servant is not greater than his LORD, nor an Apostle greater than HE who SENT him.

17 † If you know These things, happy are you if you do them.

18 I am not speaking about all of you; † I know \* whom I chose; but that the SCRIPTURE may be fulfilled, † 'HE that EATS \* 'My BREAD, lifted up his 'HEEL against me.'

19 I tell you now, before it occurs, that when it occurs you may believe That † I am he.

20 Indeed, I assure you, † HE who RECEIVES one whom I send receives ME; and HE who RECEIVES ME receives HIM who SENT me."

21 Having said these things \* Jesus was troubled in his SPIRIT, and testified, and said, "Indeed I assure you, That one of you will deliver me up."

22 The DISCIPLES looked one on another, doubting of whom he spoke.

23 † Now there was re-

\* VATICAN MANUSCRIPT.—18. same I chose.  
22. Then—omit.

18. My BREAD.

21. Jesus.

† 23. As two or more lay on one couch, each resting on his left elbow, with his feet sloping away from the table towards the back of the couch, he that turned his back on his next neighbor was said to be lying in his bosom. This position made it easy for John to speak to Jesus in a whisper which could not be heard by the other disciples.—S. Sharpe.

† 13. Matt. xxiii. 8, 10; Luke vi. 46; 1 Cor. viii. 6; xii. 3; Phil. ii. 11. † 15. Matt. xi.

20; Phil. ii. 5; 1 Pet. ii. 21; 1 John ii. 5. † 16. Matt. v. 24; Luke vi. 40; John xv. 20.

† 17. James i. 25. † 18. Psa. xii. 9, Matt. xxvi. 23. † 20. Matt. x. 40; xiv. 40;

Luke x. 16.

εις εκ των μαθητων αυτου εν τῷ κολπῷ του  
one of the disciples of him in the bosom of the

Ιησου, ὃν ἠγάπα ὁ Ἰησους. 24 Νευει οὖν τουτῷ  
Jesus, whom loved the Jesus. Nods then to him

Σίμων Πέτρος, πυθεσθαι τις ανειη περι οὐ  
Simon Peter, to ask who it might be concerning of whom

λεγει. 25 Επιπεσων δε εκεινος επι το στηθος  
he speaks. Falling and he on the breast

του Ιησου, λεγει αυτῷ· Κυριε, τις εστιν;  
of the Jesus, he says to him; O lord, who is it?

26 Αποκρινεται ὁ Ἰησους· Εκεινος εστιν, ὃ  
Answers the Jesus; He it is, to whom

εγω βαψας το ψωμιον επιδωσω. Και εμβαψας  
I having dipped the little piece shall give. And having dipped

το ψωμιον, διδωσιν Ιουδα Σιμωνος Ισκαριωτη.  
the little piece, he gives to Judas of Simon Iscariot.

27 Και μετα το ψωμιον, τοτε εισηλθεν εις εκει-  
And after the little piece, then entered into him

νον ὁ σατανας. Λεγει οὖν αυτῷ ὁ Ἰησους· Ὅ  
the adversary. Says then to him the Jesus; What

ποιεις, ποιησον ταχιον. 28 Τουτο \* [δε] ουδεις  
thou doest, do thou quickly. This [now] no one

εγνω των ανακειμενων προς τι ειπεν αυτῷ.  
knew of those reclining with why he said to him.

29 Τινες γαρ εδοκουν, επει το γλωσσοκομον  
Some for thought, seeing that the box

ειχεν ὁ Ιουδας, ὅτι λεγει αυτῷ ὁ Ἰησους· Αγο-  
had the Judas, that says to him the Jesus; Buy

ρασον ὧν χρειαυ εχομεν εις την ἑορτην· η τοις  
what things need we have for the feast; or to the

πτωχοις ινα τι δω. 30 Λαβων οὖν το  
poor that something he should give Having taken then the

ψωμιον εκεινος, ευθως εξηλθεν· ην δε νυξ.  
little piece he, immediately went out; it was and night.

31 Ὅτε εξηλθε, λεγει ὁ Ἰησους· Νυν εδοξασθη  
When he went out, says the Jesus; Just now was glorified

ὁ υἱος του ανθρωπου, και ὁ θεος, εδοξασθη εν  
the son of the man, and the God, was glorified in

αυτῷ. 32 \* [Ει ὁ θεος εδοξασθη εν αυτῷ,] και  
him. [If the God was glorified in him,] also

ὁ θεος δοξασει αυτον εν ἑαυτῷ, και ευθως  
the God will glorify him in himself, and immediately

δοξασει αυτον. 33 Τεκνια, ετι μικρον μεθ'  
will glorify him. O little children, yet a little with

ὑμων εμι. Ζητησετε με· και καθως ειπον τοις  
you I am. You will seek me, and as I said to the

Ιουδαιοις· Ὅτι ὅπου εγω ὑπαγω, ὑμεις ου  
Jews, That where I go, you not

clining on the bosom of  
Jesus † one of his DIS-  
CIPLES, whom \* Jesus loved.

24 To him, therefore,  
Simon Peter nods, \* and  
says to him, "Inquire who  
it is of whom he is speak-  
ing."

25 And he, \* leaning back  
on the BREAST of Jesus,  
says to him, "Lord, who is  
it?"

26 \* Then Jesus an-  
swers, "He it is, \* for whom  
I shall dip a LITTLE PIECE  
and give it to him." Then  
having dipped the LITTLE  
PIECE, he took and gave it  
to \* Judas, the son of Simon  
Iscariot.

27 † And after the LIT-  
TLE PIECE, then the AD-  
VERSARY entered into him.  
\* Jesus, therefore, says to  
him "What thou doest, do  
quickly."

28 No one of THOSE RE-  
CLINING knew for what he  
said this to him.

29 For some thought,  
seeing † that \* Judas had  
the BOX, That \* Jesus said  
to him, "Buy what things  
we need for the FEAST;"  
or, that he should give  
something to the poor.

30 He, therefore, hav-  
ing taken the LITTLE  
PIECE, immediately went  
out. And it was Night.

31 When, therefore, he  
went out, \* Jesus says,  
† "Just now was the SON  
of MAN glorified, and † GOD  
was glorified by him.

32 \* † [If GOD be glori-  
fied by him,] GOD will also  
glorify him by himself, and  
he will immediately glorify  
him.

33 My Children, yet a  
little while I am with you.  
You will seek me, and † as  
I said to the Jews, 'That  
where I am going, you

\* VATICAN MANUSCRIPT.—23. Jesus. 24. and says to him, "Inquire who it is of whom.  
25. leaning back on the breast of Jesus. 26. Then Jesus. 26. for whom I shall  
dip a LITTLE PIECE and give it to him. Then having dipped the LITTLE PIECE, he took and  
gave. 27. Jesus. 28. now—omit. 29. Judas. 29. Jesus says to him.  
31. Jesus. 32. If God be glorified by him.—omit.

† 23. John xix. 26; xx. 2: xxi. 7. 20, 24. † 27. Luke xxii. 8: John vi. 70. † 29. John  
xii. 6. † 31. John xii. 23. † 31. John xiv. 13; 1 Pet. iv. 11. † 32. John xvii.  
1: 4—6. † 33. John vii. 24: viii. 21.

δυνασθε ελθειν· και υμιν λεγω αρτι. <sup>34</sup> Εντο-  
arc able to come; even to you I say now. A com-  
λην καινην διδωμι υμιν, ινα αγαπατε αλλη-  
mandment new I give to you, that you may love each  
λους· κωθως ηγαπησα υμας, ινα και υμεις  
other; as I loved you, that also you  
αγαπατε αλληλους. <sup>35</sup> Εν τουντω γνωσονται  
might love each other. By this will know  
παντες, οτι εμοι μαθηται εστε, εαν αγαπην  
all, that to me disciples you are, if love  
εχητε εν αλληλοις. <sup>36</sup> Λεγει αυτω Σιμων Πε-  
you have in each other. Says to him Simon Pe-  
τρος· Κυριε, που υπαγεις; Απεκριθη \* [αυτω] δ  
ter; O lord, where goest thou? Answered [him] the  
Ιησους· Οπου υπαγω, ου δυνασαι μοι νυν ακο-  
Jesus; Where I go, not thou art able me now to  
λουθησαι· υστερον δε ακολουθησεις \* [μοι.]  
follow; afterwards but thou shalt follow [me.]  
<sup>37</sup> Λεγει αυτω Πετρος· Κυριε, διατι ου δυναμαι  
Says to him Peter; O lord, why not I am able  
σοι ακολουθησαι αρτι; την ψυχην μου υπερ  
thee to follow now? the life of me in behalf  
σου θησω. <sup>38</sup> Απεκριθη αυτω δ Ιησους· Την  
of thee I will lay down. Answered him the Jesus; The  
ψυχην σου υπερ εμου θησεις; Αμνηαμην λεγω  
life of thee in behalf of me wilt thou lay down? Indeed indeed I say  
σοι ου μη αλεκτωρ φωνησει, εως ου απαρνηση  
to thee not not a cock will crow, till not thou wilt deny  
με τρις.  
me thrice.

ΚΕΦ. ιδ'. 14.

<sup>1</sup> Μη ταρασσεσθω υμων η καρδια· πιστευετε  
Not let be troubled of you the heart; believe you  
εις τον θεον, και εις εμε πιστευετε. <sup>2</sup> Εν τη  
into the God, and into me believe you. In the  
οικια του πατρος μου μοναι πολλαι εισιν· ει δε  
house of the father of me dwellings many are; if but  
μη, ειπον αν υμιν. Πορευομαι ετοιμασαι  
not, I would have told you. I am going to prepare  
τοπον υμιν· <sup>3</sup> και εαν πορευθω, και ετοιμασω  
a place for you; and if I should go, and should prepare  
υμιν τοπον, παλιν ερχομαι, και παραληψομαι  
for you a place, again I am coming, and will receive  
υμας προς εμαυτον· ινα οπου ειμι εγω, και  
you to myself; so that where am I, also  
υμεις ητε. <sup>4</sup> Και οπου εγω υπαγω οιδατε,  
you may be. And where I am going you know,  
\* [και] την οδον † οιδατε. <sup>5</sup> Λεγει αυτω Θω-  
[and] the way you know. Says to him Tho-  
μας· Κυριε, ουκ οίδαμεν που υπαγεις; \* [και]  
mas; O lord, not we know where thou art going? [and]

cannot come, I now also say to you.

<sup>34</sup> † A new Commandment I give to you, That you love each other; as I loved you, that you also should love each other.

<sup>35</sup> † By this, all will know That you are My Disciples, if you have Love for each other."

<sup>36</sup> Simon Peter says to him, "Lord, where art thou going?" \* Jesus answered, "Where I am going, thou canst not follow me now; but † thou shalt follow afterwards."

<sup>37</sup> Peter says to him, "Lord, why cannot I follow thee now? † I will lay down my LIFE in behalf of thee."

<sup>38</sup> \* Jesus answers him, "Wilt thou lay down thy LIFE in my behalf? Indeed, I assure thee, † The Cock will not crow till thou wilt disown me three times.

CHAPTER XIV.

<sup>1</sup> † Let not your HEART be troubled; believe into God, and believe into Me.

<sup>2</sup> In my FATHER'S HOUSE are many Dwellings; but if not, I would have told \* you; Because I am going to prepare a Place for you.

<sup>3</sup> And if I go and prepare a Place for you, † I am coming again, and will receive you to myself, so that † where I am you also may be.

<sup>4</sup> And where I am going you know the WAY."

<sup>5</sup> Thomas says to him, "Lord, we know not where thou art going; \* how do we know the WAY?"

\* VATICAN MANUSCRIPT.—36. Jesus. 36. him—omit. 36. me—omit. 38. Jesus answers. 2. you; Because I. 4. and—omit. 5. and—omit. 5. how do we know the way.

† 38. See Note on Matt. xxvi. 34. † 4. Tischendorf omits the second *oidate*, on the authority of several ancient MSS. and versions. The connection seems to indicate that it ought to be excluded from the text.

† 34. John xv. 12, 17; Eph. v. 2; 1 Thess. iv. 9; James ii. 8; 1 Pet. i. 22; 1 John ii. 7, 8; iii. 11, 23; iv. 21. † 35. 1 John ii. 5; iv. 20. † 36. John xxi. 18; 2 Pet. i. 14. † 37. Matt. xxvi. 33—35; Mark xiv. 29—31; Luke xxii. 23, 24. † 1. ver. 27. † 3. ver. 18, 23; 13. John xii. 26; xvii. 24; 1 Thess. iv. 17.

πως δυναμεθα την οδον ειδειναι; <sup>6</sup> Λεγει αυτω δ  
how are we able the way to know? Says to him the  
Ιησους· Εγω ειμι η οδος, και η αληθεια, και η  
Jesus; I am the way, and the truth, and the  
ζωη· ουδεις ερχεται προς τον πατερα, ει μη δι'  
life; no one comes to the father, if not through  
εμου. <sup>7</sup> Ει εγνωκετε με, και τον πατερα μου  
me. If you had known me, also the father of me  
εγνωκετε αν· \* [και] απ' αρτι γινωσκετε  
you would have known; [and] from now you know  
αυτον, και εωρακατε αυτον. <sup>8</sup> Λεγει αυτω  
him, and have seen him. Says to him  
Φιλιππος· Κυριε, δεixon ημιν τον πατερα, και  
Philip; O lord, show to us the father, and  
αρκει ημιν. <sup>9</sup> Λεγει αυτω δ Ιησους· Τοσουτον  
it is enough for us. Says to him the Jesus; So long  
χρονον μεθ' υμων ειμι, και ουκ εγνωκας με,  
a time with you am I, and not knowest thou me,  
Φιλιππε; Ο εωρακως εμε, εωρακε τον πατερα·  
O Philip? He having seen me, has seen the father;  
\* [και] πως συ λεγεις· Δειxon ημιν τον πατερα;  
[and] how thou sayest; Show to us the father?  
<sup>10</sup> Ου πιστευεις, οτι εγω εν τω πατρι, και ο  
Not believest thou, that I in the father, and the  
πατηρ εν εμοι εστι; Τα ρηματα α εγω λαλω  
father in me is? The words which I speak  
υμιν, απ' εμαυτου ου λαλω· ο δε πατηρ, ο εν  
to you, from myself, not I speak; the but father, he in  
εμοι μενων, αυτος ποιει τα εργα. <sup>11</sup> Πιστευετε  
me abiding, he does the works. You believe  
μοι, οτι εγω εν τω πατρι, και ο πατηρ εν εμοι,  
me, because I in the father, and the father in me,  
ει δε μη, δια τα εργα αυτα πιστευετε μοι.  
if but not, on account of the works themselves believe me.  
<sup>12</sup> Αμην αμην λεγω υμιν, ο πιστευων εις εμε,  
Indeed indeed I speak to you, he believing into me,  
τα εργα α εγω ποιω, κακεινος ποιησει, και  
the works which I do, also he shall do, and  
μειζονα τωντων ποιησει· οτι εγω προς τον  
greater of these shall he do; because I to the  
πατερα μου πορευομαι, <sup>13</sup> και ο, τι αν αιτηση-  
father of me am going, and what, anything you may ask  
τε εν τω ονοματι μου, τουτο ποιησω· ινα  
in the name of me, this I will do; that  
δοξασθη ο πατηρ εν τω υιω. <sup>14</sup> Εαν τι αιτη-  
may be glorified the father in the son. If anything you  
σητε εν τω ονοματι μου, εγω ποιησω. <sup>15</sup> Εαν  
may ask in the name of me, I will do. If  
αγαπατε με, τας εντολας τας εμας τηρησατε·  
you love me, the commandments the mine keep you;  
<sup>16</sup> και εγω ερωτησω τον πατερα, και αλλον  
and I will ask the father, and another

<sup>6</sup> Jesus says to him,  
"I am † the WAY, and  
† the TRUTH, and † the  
LIFE. No one comes to  
the FATHER, except by  
me.

<sup>7</sup> If you had known me,  
you would have known my  
FATHER; and from this  
time you know him, and  
have seen him."

<sup>8</sup> Philip says to him,  
"Lord, show us the FA-  
THER, and it is enough for  
us."

<sup>9</sup> Jesus says to him,  
"So long a Time am I with  
you, and dost thou not  
know me, Philip? HE  
HAVING SEEN me has seen  
the FATHER; how sayest  
thou, Show us the FA-  
THER?"

<sup>10</sup> Dost thou not believe  
That I am in the FATHER,  
and the FATHER is in me?  
The words which I speak  
to you, † I speak not from  
myself; and THAT FATHER  
\* abiding in me, he does  
the WORKS.

<sup>11</sup> Believe me, because  
I am in the FATHER, and  
the FATHER in me; but if  
not, on account of \* his  
WORKS believe me.

<sup>12</sup> † Indeed, I assure  
you, HE BELIEVING into  
me, the WORKS which I  
do shall he do also; and  
greater than these shall  
he do, Because I am  
going to \* the FATHER;

<sup>13</sup> † and whatever you  
may ask in my NAME, this  
I will do; so that the FA-  
THER may be glorified in  
the SON.

<sup>14</sup> If you ask \* anything  
in my name, this I will do.

<sup>15</sup> † If you love me, \* you  
will keep MY COMMAND-  
MENTS;

<sup>16</sup> and I will ask the  
FATHER, and † he will give

\* VATICAN MANUSCRIPT.—7. and—omit.  
his WORKS. 12. the FATHER.  
15. you will keep.

9. and—omit.

10. dwells in me, does

14. ask me anything in my name, this I will do.

† 6. Heb. ix. 8. † 6. John i. 17; viii. 32. † 8. John i. 4; xi. 25. † 10. John v.  
19; vii. 16; viii. 28; xii. 40. † 12. Matt. xxi. 21; Mark xvi. 17; Luke x. 17. † 13. Matt  
vii. 7; xxi. 22; Mark xi. 24; Luke xi. 9; John xv. 7, 16; xvi. 23, 24; James i. 5; 1 John iii.  
22; v. 14. † 15. ver. 21, 23; xv. 10, 14; 1 John v. 8. † 16. John xv. 26; xvi. 7;  
Rom. viii. 15, 26.

παρακλητον δώσει ὑμιν, ἵνα μενη μεθ' ὑμων  
 helper<sup>1</sup> he will give to you, that he may abide with you  
 'εις τον αιωνα· <sup>17</sup> το πνευμα της αληθειας, ὃ ὁ  
 into the age; the spirit of the truth, which the  
 κοσμος ου δυναται λαβειν, ὅτι ου θεωρει αὐτο,  
 world not is able to receive, because not it beholds it;  
 ουδε γινωσκει αὐτο· ὑμεις <sup>18</sup> [δε] γινωσκετε αὐτο,  
 nor knows it; you [but] know it,  
 ὅτι παρ' ὑμιν μενει, και εν ὑμιν εσται.  
 because with you it abides, and in you it will be.  
<sup>18</sup> Ουκ αφησω ὑμας ορφανους· ερχομαι προς  
 Not I will leave you orphans; I am coming to  
 ὑμας. <sup>19</sup> Ετι μικρον; και ὁ κοσμος με ουκετι  
 you. Yet a little, and the world me no more  
 θεωρει· ὑμεις δε θεωρεите με· ὅτι εγω ζω, και  
 beholds; you but behold me; because I live, also  
 ὑμεις ζήσεσθε. <sup>20</sup> Εν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε  
 you shall live. In that the day shall know  
 ὑμεις, ὅτι εγω εν τῷ πατρὶ μου, και ὑμεις εν  
 you, because I in the father of me, and you in  
 ἐμοι, καγω εν ὑμιν. <sup>21</sup> Ὁ ἐχων τὰς ἐντολάς  
 me, and I in you. He having the commandments  
 μου, και τηρων αὐτάς, ἐκεῖνος ἐστὶν ὁ ἀγαπῶν  
 of me, and keeping them, that is he loving  
 με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ  
 me; he and loving me, shall be loved by the  
 πατρός μου· και εγω ἀγαπήσω αὐτόν, και  
 father of me; and I will love him, and  
 ἐμφανίσω αὐτῷ ἐμαυτόν.  
 will manifest to him myself.  
<sup>22</sup> Λεγει αὐτῷ Ἰουδας (οὐκ ὁ Ἰσκαριώτης)  
 Says to him Judas (not the Iscariot)  
 Κυριε, και τι γέγονεν, ὅτι ἡμιν μέλλεις ἐμφα-  
 O Lord, and how has it happened, that to us thou art about to mani-  
 νίζειν σεαυτόν, και οὐχι τῷ κόσμῳ; <sup>23</sup> Ἀπεκρίθη  
 fest thyself, and not to the world? Answered  
 Ἰησοῦς και εἶπεν αὐτῷ· Ἐὰν τις ἀγαπᾷ με,  
 Jesus and said to him; If any one love me,  
 τὸν λόγον μου τηρήσει· και ὁ πατήρ μου  
 the word of me he will keep; and the father of me  
 ἀγαπήσει αὐτόν, και πρὸς αὐτόν ἐλευσόμεθα,  
 will love him, and to him we will come,  
 και μονήν παρ' αὐτῷ ποιήσομεν. <sup>24</sup> Ὁ μὴ  
 and dwelling with him we will make. He not  
 ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· και ὁ  
 loving me, the words of me not will keep; and the  
 λόγος ὃν ἀκούετε, οὐκ ἐστὶν ἐμός, ἀλλὰ τοῦ  
 word which you hear, not is mine, but of the  
 πεμφάντος με πατρός. <sup>25</sup> Ταῦτα λελάληκα  
 sending me father. These things I have spoken  
 ὑμιν, παρ' ὑμιν μενῶν. <sup>26</sup> ὁ δὲ παρακλητός, τὸ  
 to you, with you abiding; the but helper, the  
 πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ  
 spirit the holy, which will send the father in the

you Another Helper, that he may \* be with you to the AGE;

<sup>17</sup> THE SPIRIT OF TRUTH, † which the WORLD cannot receive, Because it beholds it not, nor knows it; but you know it; Because it abides with you, † and \* will be in you.

<sup>18</sup> I will not leave you Orphans; I am coming to you.

<sup>19</sup> Yet a little while, and the WORLD beholds me no more? but you behold me; † Because † I live you also shall live.

<sup>20</sup> In That DAY you shall know That † I am in my FATHER, and you in me, and † I in you.

<sup>21</sup> † He who HAS my COMMANDMENTS, and observes them, that is HE who LOVES me; and HE who LOVES me shall be loved by my FATHER; and † I will love him, and will manifest myself to him "

<sup>22</sup> Judas says to him, (not the ISCARIOT,) " Lord, what has occurred, That thou art about to manifest thyself to us, and not to the WORLD?"

<sup>23</sup> Jesus answered and said to him, † " If any one love me, he will observe my WORD; and my FATHER will love him; and we will come to him, and make an Abode with him.

<sup>24</sup> HE who LOVES me not, observes not my WORDS; and † the WORD which you hear is not mine, but that of the FATHER who sent me.

<sup>25</sup> These things I have spoken to you, while abiding with you.

<sup>26</sup> But † the HELPER, the HOLY SPIRIT, which the FATHER will send in my NAME, † shall teach

\* VATICAN MANUSCRIPT.—16. be with you.

17. but—omit.

17. is in you.

† 17. John iv. 26; xvi. 13; 1 John iv. 6.

† 17. 1 Cor. ii. 14.

† 19. 1 Cor. xv. 20.

† 21. ver. 15, 23; 1 John ii. 6; v. 8.

† 1 John ii. 24; Rev. iii. 20.

† 24. ver. 10;

John v. 10, 33; vii. 10; viii. 23; xii. 40.

26. ver. 16; Luke xxiv. 49; John xv. 26; xvi. 7.

† 26. John ii. 22; xii. 16; xvi. 13; 1 John ii. 20, 27.

ονοματι μου, εκεινος υμας διδαξει παντα, και  
name of me, that you will teach all things, and  
υπομνησει υμας παντα α ειπον υμιν.  
will remind you all things which I told you.

27 Ειρηνην αφημι υμιν, ειρηνην την εμην  
Peace I leave to you, peace the mine  
διδωμι υμιν ου καθως ο κοσμος διδωσιν, εγω  
I give to you; not as the world gives, I  
διδωμι υμιν. Μη ταρασσεσθω υμων η καρδια  
give to you. Not let be troubled of you the heart  
μηδε δειλιατω. 28 Ηκουσατε, οτι εγω ειπον  
nor let it be afraid. You heard, that I said  
υμιν. 'Υπαγω, και ερχομαι προς υμας. Ει  
to you; I am going away, and I am coming to you. If  
ηγαπατε με, εχαρητε αν, οτι πορευομαι προς  
you loved me, you would rejoice, that I am going to  
τον πατερα· οτι ο πατηρ μου μειζων μου εστι.  
the father; because the father of me greater of me is.

29 Και νυν ειρηκα υμιν πριν γενεσθαι, ινα οταν  
And now I have told you before it happens, so that when  
γενηται, πιστευσητε. 30 Ουκετι πολλα λαλησω  
it happens, you may believe. No more much I will speak  
μεθ' υμων. Ερχεται γαρ ο του κοσμου αρχων,  
with you. Is coming for he of the world ruling,  
και εν εμοι ουκ εχει ουδεν. 31 Αλλ' ινα γνω  
and in me not has nothing. But that may know  
ο κοσμος, οτι αγαπω τον πατερα, και καθως  
the world, that I love the father, and as  
ενετειλατο μοι ο πατηρ, ουτω ποιω.  
commanded me the father, so I do;

εγειρεσθε, αγωμεν εντευθεν. ΚΕΦ. ιε'. 15.  
arise you, let us go from this place.

1 Εγω ειμι η αμπελος η αληθινη, και ο πατηρ μου  
I am the vine the true, and the father of me  
ο γεωργος εστι. 2 Παν κλημα εν εμοι μη  
the vine-dresser is. Every branch in me not  
φερον καρπον, αιρει αυτο· και παν το καρπον  
bearing fruit, he takes away it; and every one the fruit  
φερον, καθαιρει αυτο, ινα πλειονα καρπον φερη.  
bearing, he cleanses it, that more fruit it may bear.  
3 Ηδη υμεις καθαροι εστε, δια τον λογον, ον  
Already you clean are, through the word, which  
λελαληκα υμιν. 4 Μεινατε εν εμοι, καγω εν  
I have spoken to you. Abide you in me, and I in  
υμιν. Καθως το κλημα ου δυναται καρπον  
you. As the branch not is able fruit  
φερειν αφ' εαυτου, εαν μη μεινη εν τη αμπελω·  
to bear of itself, if not it may abide in the vine;  
ουτως ουδε υμεις, εαν μη εν εμοι μεινητε.  
so neither you, if not in me you abide.  
5 Εγω ειμι η αμπελος, υμεις τα κληματα. 'Ο  
I am the vine, you the branches. He

You all things, and remind  
you of all things which I  
said to you.

27 Peace \* I leave to  
you; MY Peace I give to  
you; not as the WORLD  
gives, do I give to you.  
Let not Your HEART be  
troubled, nor let it be afraid.

28 You heard That I said  
to you, I am going away  
and I am coming to you.  
If you loved me, you would  
rejoice, That I am going  
to the FATHER; Because  
† my FATHER is greater  
than I.

29 And now I have told  
you before it occurs, so that  
when it occurs, you may  
believe.

30 I will not speak much  
more with you; ‡ for the  
† RULER of the WORLD is  
coming, and has nothing in  
me.

31 But that the WORLD  
may know That I love the  
FATHER, and that as † the  
FATHER commanded me,  
even so I do; arise, let us  
go hence.

#### CHAPTER XV.

1 I am the TRUE VINE,  
and my FATHER is the  
VINE-DRESSER.

2 Every Branch in me  
not bearing Fruit, he takes  
away; and every one bear-  
ing FRUIT, he prunes it,  
that it may bear More Fruit.

3 † You are already clean  
through the WORD which I  
have spoken to you.

4 ‡ Abide in me, and I  
in you. As the BRANCH  
cannot bear fruit of itself, if  
it abide not in the VINE, so  
neither can you, unless you  
abide in me.

5 I am the VINE, you  
are the BRANCHES. He

\* VATICAN MANUSCRIPT.—27. I leave.

† 30. Some say the ruler of this world means Satan; some, the Roman government; others, the Jewish hierarchy and magistracy; but Wakefield, in his translation, thinks that Christ here speaks of himself; (as he does in chap. xii. 30, and xvi. 11,) not of what he then was, but of what he shall be, when he comes again. He translates this clause as follows:—"For the ruler of this world is coming; and I have nothing now to do, but to convince the world that I love the Father, and do as he commanded me."

‡ 28. John v. 18; x. 30; Phil. ii. 6. ‡ 30. John xii. 30; xvi. 11. ‡ 31. John x. 18; Phil. ii. 8; Heb. v. 8. ‡ 3. John xiii. 10; xvii. 17; Eph. v. 26; 1 Pet. i. 22. ‡ 4. Col. i. 23; 1 John ii. 6.

μενων εν εμοι, καγω εν αυτω, ουτος φερει καρ-  
 abiding in me, and I in him, this bears fruit  
 πον πολυν· οτι χωρις εμου ου δυνασθε ποιειν  
 much; because apart from me not you are able to do  
 ουδεν. <sup>6</sup> Εαν μη τις μεινη εν εμοι, εβληθη  
 nothing. If not any one may abide in me, he is cast  
 εξω, ως το κλημα, και εξηρανθη· και συναγου-  
 out, like the branch, and is withered; and they gather  
 σιν αυτα, και εις πυρ βαλλουσι, και καιεται.  
 them, and into a fire they cast, and it is burned.  
<sup>7</sup> Εαν μεινητε εν εμοι και τα ρηματα μου εν  
 If you abide in me and the words of me in  
 υμιν μεινη, ο εαν θελητε † αιτησεσθαι, και  
 you may abide, whatever you wish you shall ask, and  
 γενησεται υμιν. <sup>8</sup> Εν τούτω εδοξασθη ο πατηρ  
 it shall be for you. In this was glorified the father  
 μου, ινα καρπον πολυν φερητε, και γενησεσθε  
 of me, that fruit much you might bear, and you shall be  
 εμοι μαθηται. <sup>9</sup> Καθως ηγαπησε με ο πατηρ,  
 to me disciples. As loved me the father,  
 καγω ηγαπησα υμας· μεινατε εν τη αγαπη τη  
 and I loved you; abide you in the love the  
 εμη. <sup>10</sup> Εαν τας εντολας μου τηρησητε, με-  
 mine. If the commandments of me you may keep, you  
 νειτε εν τη αγαπη μου· καθως εγω τας εντολας  
 will abide in the love of me; as I the commandments  
 του πατρος μου τηρηκα, και μενω αυτου εν  
 of the father of me have kept, and abide of him in  
 τη αγαπη.  
 the love.  
<sup>11</sup> Ταυτα λελαληκα υμιν, ινα η χαρα η εμη εν  
 These things I have spoken to you, that the joy the mine in  
 υμιν μεινη, και η χαρα υμων πληρωθη. <sup>12</sup> Αυτη  
 you may abide, and the joy of you may be fulfilled. This  
 εστιν η εντολη η εμη, ινα αγαπατε αλληλους,  
 is the commandment the mine, that you love each other,  
 καθως ηγαπησα υμας. <sup>13</sup> Μειζονα ταυτης  
 as I loved you. Greater of this  
 αγαπην ουδεις εχει, ινα τις την ψυχην αυτου  
 love no one has, that any one the life of himself  
 θη υπερ των φιλων αυτου. <sup>14</sup> Υμεις  
 may lay down in behalf of the friends of himself. You  
 φιλοι μου εστε, εαν ποιητε οσα εγω εντελ-  
 friends of me are, if you may do what things I com-  
 λομαι υμιν. <sup>15</sup> Ουκετι υμας λεγω δουλους·  
 mand you. No more you I call slaves;  
 οτι ο δουλος ουκ οιδε τι ποιει αυτου ο κυριος·  
 because the slave not knows what does of him the lord;  
 υμας δε ειρηκα φιλους, οτι παντα α ηκουσα  
 you but I have called friends, because all things which I heard  
 παρα του πατρος μου, εγνωρισα υμιν. <sup>16</sup> Ουχ  
 from the father of me, I made known to you. Not  
 υμεις με εξελεξασθε, αλλ' εγω εξελεξαμην  
 you me did choose, but I chose

who ABIDES in me, and I in him, he † bears much Fruit; Because severed from me you can do nothing.

6 If any one abide not in me, he is cast out like the BRANCH, and is withered; and such are gathered, and cast into a Fire, and are burned.

7 † If you abide in me, and my words abide in you, ask whatever you wish, and it shall be given you.

8 † In this is my FATHER glorified, that you bear much Fruit, and you shall be My Disciples.

9 As the FATHER loved me, and I loved you, abide in MY LOVE.

10 † If you observe my COMMANDMENTS, you shall abide in my LOVE; as I have observed \* the FATHER'S COMMANDMENTS, and abide in His LOVE.

11 These things I have spoken to you, that MY JOY \* may be in you, and † your JOY may be completed.

12 † This is MY COMMANDMENT, That you love each other, as I loved you.

13 † No one has greater Love than this, that one should lay down his LIFE in behalf of his FRIENDS.

14 † You are my Friends if you do what things I command you.

15 No more I call you Servants; Because the SERVANT knows not what His MASTER does; but I have called You Friends, Because all things which I heard from my FATHER I made known to you.

16 You did not choose Me, but I chose you, and

\* VATICAN MANUSCRIPT.—10. the FATHER'S.

11. be in you.

† 7. Griesbach favors the reading, *aiteesasthe* instead of *aiteesesthe*; which is adopted by Lachmann and Tischendorf.

† 5. Phil. i. 11; iv. 13. † 7. ver. 16; John xiv. 13, 14; xvi. 23. † 8. Matt. v. 16; Phil. i. 11. † 10. John xiv. 15, 21, 23. † 11. John xvi. 24; xvii. 13; 1 John i. 4  
 † 12. John xiii. 34; 1 Thess. iv. 9; 1 Pet. iv. 8; 1 John iii. 11; iv. 21. † 13. John x. 11, 15; Rom. v. 7, 8; Eph. v. 2; 1 John iii. 16. † 14. John xiv. 16, 23; Matt. xii. 30.



ὕμας, και εθηκα ὑμας, ἵνα ὑμεῖς ὑπαγητε και  
you, and appointed you, that you might go and  
καρπον φερητε, και ὁ καρπος ὑμων μενη· ἵνα  
fruit might bear, and the fruit of you might abide; so that  
ὅ, τι αν αιτησητε τον πατερα εν τῷ ονοματι  
whatever you may ask the father in the name  
μου, δῶ ὑμιν.  
of me, he may give to you.

17 Ταυτα εντελλομαι ὑμιν, ἵνα αγαπατε  
These things I command you, that you may love  
αλληλους. 18 Εἰ ὁ κοσμος ὑμας μισει, γενωσ-

each other. If the world you hates, you  
κετε, ὅτι εμε πρωτον ὑμων μεμισηκεν. 19 Εἰ  
know, that me before you it has hated. If

εκ του κοσμου ητε, ὁ κοσμος αν το ιδιον επι-  
of the world you were, the world would the own kiss,  
λει· ὅτι δε εκ του κοσμου ουκ εστε, αλλ' εγω  
because but of the world not you are, but I

εξελεξαμην ὑμας εκ του κοσμου, δια τουτο  
chose you out of the world, on account of this  
μισει ὑμας ὁ κοσμος. 20 Μνημονευετε του  
hates you the world. Remember you the

λογου, οὗ εγω ειπον ὑμιν· Ουκ εστι δουλος  
word, of which I said to you; Not is a slave  
μειζων του κυριου αὐτου. Εἰ εμε εδιωξαν, και  
greater of the lord of himself. If me they persecuted, also

ὑμας διωξουσιν· εἰ τον λογον μου ετηρησαν,  
you they will persecute; if the word of me they kept,  
και τον ὑμετερον τηρησουσιν. 21 Αλλα ταυτα  
also the yours they will keep. But these things

παντα ποιησουσιν ὑμιν δια το ονομα μου,  
all they will do to you on account of the name of me,  
ὅτι ουκ οιδασι τον πεμψαντα με. 22 Εἰ μη  
because not they know him sending me. If not

ηλθον και ελαλησα αυτοις, ἁμαρτιαν ουκ ειχον·  
I had come and spoken to them, sin not they had;  
νυν δε προφασιν ουκ εχουσι περι της ἁμαρτίας  
now but an excuse not they have about the sin

αυτων. 23 Ὁ εμε μισων, και τον πατερα μου  
of them, He me hating, also the father of me  
μισει. 24 Εἰ τα εργα, μη εποιησα εν αυτοις, ἃ  
hates. If the works, not I had done among them, which

ουδεις αλλος πεποιηκεν, ἁμαρτιαν ουκ ειχον·  
no one other has done, sin not they had;  
νυν δε και εωρακασι, και μεμισηκασι και εμε  
now but even they have seen, and have hated both me

και τον πατερα μου. 25 Αλλ', ἵνα πληρωθῃ ὁ  
and that father of me. But, that may be fulfilled the

λογος ὁ γεγραμμενος εν τῷ νομῳ αυτων· “Ὅτι  
word the having been written in the law of them; “That

εμισησαν με ὧρεαν.”  
they hated me without cause.”

26· Οταν δε ελθῇ ὁ παρακλητος, ὃν εγω  
When but may come the helper, whom I

πεμψω ὑμιν παρα του πατρος, (το πνευμα της  
will send to you from the father, (the spirit of the

appointed you, that you  
may go and bear Fruit, and  
that your FRUIT may abide;  
so that whatever \* you ask  
of the FATHER in my  
NAME, he may give you.

17 These things I com-  
mand you, so that you may  
love each other.

18 † If the WORLD hate  
You, you know That it has  
hated Me before you.

19 † If you were of the  
WORLD, the WORLD would  
love its own; but Because  
you are not of the WORLD,  
but I chose you out of the  
WORLD, on this account the  
WORLD hates you.

20 Remember the WORD  
which I said to you, † ‘A  
Servant is not greater than  
his Master.’ If they perse-  
cuted Me, they will also  
persecute You; if they ob-  
served my WORD they will  
also observe YOURS.

21 But † all These things  
they will do to you, on ac-  
count of my NAME, Because  
they know not HIM who  
SENT me.

22 If I had not come and  
spoken to them, they would  
not have had Sin; but now  
they have no Excuse for  
their SIN.

23 HE who HATES Me,  
hates my FATHER also.

24 If I had not done  
among them † the WORKS  
which no other one had  
done, they would not have  
had Sin; but now they  
have even seen them, and  
yet have hated both me  
and my FATHER.

25 Thus they verify THAT  
WORD which was WRITTEN  
in their LAW, † ‘They hated  
me without cause.’

26 † But when the  
HELPER comes, whom I  
will send to you from the  
FATHER, the SPIRIT of

\* VATICAN MANUSCRIPT.—16. you ask.

† 18. 1 John iii. 1, 13. † 19. John iv. 5; xvii. 14. † 20. Matt. x. 24; Luke vi. 40;  
John xiii. 16. † 21. Matt. x. 23; xxiv. 9; John xvi. 3. † 22. John iii. 2; vii. 31;  
ix. 32. † 23. Psa. xxxv. 19. † 24. Luke xxiv. 40; John xiv. 17, 26; xvi. 7, 13; Acts ii. 33

αληθείας, ὃ παρα τοῦ πατρὸς ἐκπορεύεται, }  
truth, which from the father shall come out, }  
ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. 27 Καὶ ὑμεῖς δὲ  
that will testify concerning me. Also you and  
μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.  
shall testify, because from a beginning with me you are.  
ΚΕΦ. 15. 16. 1 Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ  
These things I have spoken to you, that not  
σκανδαλισθῆτε. 2 Ἀποσυναγωγὸς ποιήσουσιν  
you may be ensnared. From synagogues they will put  
ὑμᾶς· ἀλλ' ἐρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτεῖνας  
you; but comes an hour, that every one the killing  
ὑμᾶς, δοξῇ λατρεῖαν προσφέρειν τῷ θεῷ.  
you, may think a service to offer to the God.  
3 Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἐγνώσαν τὸν  
And these things they will do, because not they know the  
πατέρα, οὐδὲ ἐμὲ. 4 Ἀλλὰ ταῦτα λελάληκα  
father, nor me. But these things I have spoken  
ὑμῖν, ἵνα ὅταν ἐλθῇ ἡ ὥρα, μνημονεύητε  
to you, that when may come the hour, you may remember  
αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ  
them, that I said to you. These things but to you from  
ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. 5 Νῦν  
a beginning not I said, because with you I was. Now  
δὲ ὑπάγω πρὸς τὸν πεμφάντα με, καὶ οὐδεὶς ἐξ  
but I go to him having sent me, and no one of  
ὑμῶν ἐρωτᾷ με· Ποῦ ὑπάγεις; 6 Ἀλλ' ὅτι  
you asks me; Where goest thou? But because  
ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν  
these things I have spoken to you, the sorrow has filled  
ὑμῶν τὴν καρδίαν. 7 Ἀλλ' ἐγὼ τὴν ἀληθειαν  
of you the heart. But I the truth  
λέγω ὑμῖν· συμφέρει ὑμῖν, ἵνα ἐγὼ ἀπελθῶ.  
say to you; it is better for you, that I should go away.  
Εάν γὰρ μὴ ἀπελθῶ, ὁ παρακλητὸς οὐκ ἐλευ-  
If for not I should go away, the helper not will  
σεται πρὸς ὑμᾶς· ἐάν δὲ πρένθῶ, πεμφῶ αὐτὸν  
come to you; if but I go, I will send him  
πρὸς ὑμᾶς. 8 Καὶ ἐλθὼν ἐκεῖνος ἐλεγεῖ τὸν  
to you. And having come he will convict th.  
κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης,  
world concerning sin, and concerning righteousness,  
καὶ περὶ κρίσεως. 9 Περὶ ἁμαρτίας μὲν, ὅτι  
and concerning judgment. Concerning sin indeed, because  
οὐ πιστευουσιν εἰς ἐμὲ· 10 περὶ δικαιοσύνης δὲ,  
not they believe into me; concerning righteousness but,  
ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκέτι  
because to the father of me I go away, and no more  
θεωρεῖτε με· 11 περὶ δὲ κρίσεως, ὅτι ὁ ἀρχῶν  
you behold me; concerning and judgment, because the ruling

TRUTH which comes forth from the FATHER, he will testify of me.

27 And † you also will testify, Because you are with me from the Beginning.

# CHAPTER XVI.

1 These things I have spoken to you, that you may not be ensnared.

2 † They will expel you from the synagogues; but an Hour is coming, when EVERY ONE who KILLS you will think to offer Service to GOD.

3 And † these things they will do Because they know not the FATHER, nor me.

4 But These things I have spoken to you, so that when \* their HOUR comes you may remember them, That † I told you. And these things I said not to you from the Beginning, Because I was with you.

5 And now † I am going away to HIM who SENT me; and no one of you asks me, 'Where art thou going?'

6 But Because I have said These things to you, SORROW has filled Your HEART.

7 But † I tell you the TRUTH; It is better for you That † I should go away; for if I go not away; † the HELPER will not come to you; but if I go I will send him to you.

8 And having come, he will convict the WORLD concerning Sin, and concerning Righteousness, and concerning Judgment;

9 concerning Sin, indeed, Because they believe not into me;

10 but concerning Righteousness, Because I am going to my FATHER, and you behold me no more;

11 and concerning Judg-

\* VATICAN MANUSCRIPT.—4. their HOUR.

† 27. Luke xxiv. 48; Acts i. 8, 21, 22; ii. 32; iii. 15; iv. 20, 33; v. 32; x. 30; xiii. 31; 1 Pe. v. 1; 2 Pet. i. 16. † 2. John ix. 22, 24; xii. 42; viii. 1; ix. 1; xxvi. 9—11. † 3. John xv. 21; Rom. x. 2; 1 Cor. ii. 8; 1 Tim. i. 13. † 6. ver. 10, 16; John vii. 23; xiii. 8; xiv. 24. † 7. John vii. 29; xiv. 10, 20; xv. 23.

του κοσμου τουτου κεκριται. <sup>12</sup> **Ετι** πολλὰ ἐχὼ  
of the world this has been judged. Yet many things I have  
λεγειν ὑμιν, ἀλλ' οὐ δύνασθε βασταζειν αὐτι.  
to say to you, but not you are able to bear now.  
<sup>13</sup> **Ὅταν** δὲ ἐλθῇ ἐκεῖνος, τὸ πνεῦμα τῆς  
When but may come he, the spirit of the  
ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλη-  
truth, he will lead you into all the truth.  
θειαν. **Οὐ γὰρ** λέλησεν ἀφ' ἑαυτοῦ, ἀλλ' ὅσα αὐ  
Not for he will speak from himself, but whatever  
ἀκουσῇ, λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ  
he may hear, he will speak, and the things coming he will declare  
ὑμῖν. <sup>14</sup> **Ἐκεῖνος** ἐμε δαξάσει, ὅτι ἐκ τοῦ ἐμοῦ  
to you. He me will glorify, because out of the mine  
λήψεται, καὶ ἀναγγελεῖ ὑμῖν. <sup>15</sup> **Πάντα** ὅσα  
he will take, and will declare to you. All things what  
ἐχει ὁ πατήρ, ἐμὰ ἐστὶ. **Δια τοῦτο** εἶπον, ὅτι  
has the father, mine is. On account of this I said, that  
ἐκ τοῦ ἐμοῦ λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν.  
out of the mine he takes, and declares to you.  
<sup>16</sup> **Μικρον**, καὶ οὐ θεωρεῖτε με· καὶ πάλιν μικρον,  
A little while, and not you see me; and again a little while,  
καὶ οὐψεσθε με, \* [ὅτι ὑπάγω πρὸς τὸν πατέρα.]  
and you shall see me, [because I am going to the father.]  
<sup>17</sup> **Εἶπον οὖν** ἐκ τῶν μαθητῶν αὐτοῦ πρὸς  
Said then of the disciples of him to  
ἀλλήλους· **Τι** ἐστὶ τοῦτο ὃ λέγει ἡμῖν· **Μικρον**,  
each other; What is this which he says to us; A little while,  
καὶ οὐ θεωρεῖτε με· καὶ πάλιν μικρον, καὶ  
and not you see me; and again a little while, and  
οὐψεσθε με· καὶ· **Ὅτι** ἐγὼ ὑπάγω πρὸς τὸν  
you shall see me; and; Because I am going to the  
πατέρα; <sup>18</sup> **Ἐλέγον οὖν**· **Τοῦτο** τί ἐστὶν ὃ  
father? They said therefore; This what is which  
λέγει, τὸ μικρον; **Οὐκ** οἶδαμεν \* [τί λαλεῖ.]  
he says, the little while? Not we know [what he says.]  
<sup>19</sup> **Ἐγὼ** δὲ Ἰησοῦς, ὅτι ἠθελον αὐτὸν ἐρωτᾶν,  
Knew the Jesus, that they wished him to ask,  
καὶ εἶπεν αὐτοῖς· **Περὶ** τοῦτου ζητεῖτε μετ'  
and said to them; Concerning this inquire you with  
ἀλλήλων, ὅτι εἶπον· **Μικρον**, καὶ οὐ θεωρεῖτε  
each other, because I said; A little while, and not you see  
με· καὶ πάλιν μικρον, καὶ οὐψεσθε με; <sup>20</sup> **Ἀμην**  
me; and again a little while, and you shall see me? Indeed  
ἀμην λέγω ὑμῖν, ὅτι κλαυσετε καὶ θρηνήσετε  
indeed I say to you, that will weep and will lament  
ὑμεῖς, ὃ δὲ κόσμος χαρήσεται· ὑμεῖς \* [δὲ]  
you, the but world will rejoice; you [and]  
λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν  
will be sorrowful, but the sorrow of you into joy  
γενήσεται. <sup>21</sup> **Ἡ** γυνὴ ὅταν τικτῇ, λύπην ἐχει,  
shall become. The woman when she may bear, sorrow has,

ment, Because [the] RULE of this WORLD has been judged.

<sup>12</sup> I have yet Many things to tell you, † but you cannot bear them now.

<sup>13</sup> But when he may come, † the SPIRIT of TRUTH, he will lead you into \* all the TRUTH; for he will not speak from himself; he will speak whatever he may hear; and declare to you the COMING THINGS.

<sup>14</sup> He will glorify Me; Because he will take of MINE, and declare to you.

<sup>15</sup> † All things that the FATHER has are mine; on account of this I said, That out of MINE he takes, and will declare to you.

<sup>16</sup> † A little while, and you see me \* no more, and again a little while, and you will see me."

<sup>17</sup> Then some of his DISCIPLES said to each other, "What is this he is saying to us, 'A little while, and you will see me not; and again a little while, and you will see me;' and, 'Because I am going to the FATHER?'"

<sup>18</sup> They said, therefore, "What is this that he is saying, 'A \* little while?' We know not."

<sup>19</sup> \* Jesus knew That they wished to ask Him, and said to them, "Do you inquire one with another concerning this, Because I said, 'A little while, and you see me not, and again a little while, and you will see me?'"

<sup>20</sup> Indeed, I assure you, That you will weep and lament, but the WORLD will rejoice; you will be sorrowful, but your SORROW shall become Joy.

<sup>21</sup> † The WOMAN when she is in labor has Sorrow,

\* VATICAN MANUSCRIPT.—13. all the TRUTH.  
going to the FATHER—omit. 18. little while.  
20. and—omit.

16. no more.

18. what he says—omit.

16. Because I am  
19. Jesus.

† 11. See Note on chap. xiv. 30.

† 13. Mark iv. 23; 1 Cor. iii. 2; Heb. v. 12.  
20, 27. † 15. Matt. xi. 27; John iii. 35; xiii. 3; xvii. 10,  
33; xiii. 33; xiv. 10. † 21. Isa. xxvi. 17.

† 13. John xiv. 17, 26; xv. 26; 1 John ii.  
† 16. ver. 10; John vii.

ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννησθῇ  
because has come the hour of her; when but she may have borne  
το παιδίον, οὐκετι μνημονεύει τῆς θλίψεως,  
the child, no more she remembers of the distress,  
διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς  
on account of the joy, that was born a man into  
τὸν κόσμον. 22 Καὶ ὑμεῖς οὖν λυπὴν μὲν νῦν  
the world. And you therefore sorrow indeed now

ἔχετε· πάλιν δὲ ὁψομαι ὑμᾶς, καὶ χαρησεται  
have; again but I will see you, and will be rejoiced  
ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς  
of you the heart, and the joy of you no one  
αἶρει ἀφ' ὑμῶν. 23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμε  
takes from you; and in that the day me  
οὐκ ἐρωτήσετε οὐδέν· Ἀμὴν ἀμὴν λέγω ὑμῖν,  
not you will ask nothing; Indeed indeed I say to you,  
ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματι  
that whatever you may ask the father in the name  
μου, δώσει ὑμῖν. 24 Ἔως ἂρτι οὐκ ᾔτησατε  
of me, he will give to you. Till now not you asked

οὐδέν ἐν τῷ ὀνόματι μου· αἰτεῖτε, καὶ λήψετε,  
nothing in the name of me; ask you, and you shall receive,  
ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.  
so that the joy of you may be completed.

25 Ταῦτα ἐν παροιμίαις λαλάηκα ὑμῖν·  
These things in figures I have spoken to you;  
ἐρχεται ὥρα, ὅτε οὐκετι ἐν παροιμίαις λαλήσω  
comes an hour, when no more in figures I will speak  
ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγ-  
to you, but plainly concerning the father I will  
γέλω ὑμῖν. 26 Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνό-  
tell you. In that the day in the name

ματι μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν, ὅτι ἐγώ  
of me you will ask; and not I say to you, that I  
ἐρωτήσω τὸν πατέρα περὶ ὑμῶν. 27 αὐτὸς γὰρ  
will entreat the father concerning you; himself for  
ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμε πεφιληκατε,  
the father loves you, because you me have loved,  
καὶ πεπιστευκατε, ὅτι ἐγὼ παρὰ τοῦ θεοῦ  
and have believed, that I from the God

ἐξῆλθον. 28 Εξῆλθον παρὰ τοῦ πατρὸς, καὶ  
came out. I came out from the father, and  
ἐληλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν  
have come into the world; again I leave the  
κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα.  
world, and am going to the father.

29 Λέγουσιν \* [αὐτῷ] οἱ μαθηταὶ αὐτοῦ· Ἰδε,  
Say [to him] the disciples of him; Lo,  
νῦν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν  
now plainly thou speakest, and a figure not one

λέγεις. 30 Νῦν οἶδαμεν, ὅτι οἶδας πάντα, καὶ  
thou sayest. Now we know, that thou knowest all things, and  
οὐ χρεῖαν ἔχεις, ἵνα τις σε ἐρωτᾷ· ἐν τούτῳ  
no need has, that any one thee should ask; in this  
πιστεύομεν, ὅτι ἀπο θεοῦ ἐξῆλθες. 31 Ἀπεκ-  
we believe, that from God thou didst come out. An-

Because her TIME has  
come; but when she has  
borne the CHILD, she re-  
members the DISTRESS no  
more, on account of the JOY  
That a Man was born into  
WORLD.

22 And you, therefore,  
now indeed have Sorrow;  
but I will see you again,  
and † Your HEART shall  
rejoice; and your JOY no  
one takes from you.

23 And in That DAY you  
will ask Me nothing. † In-  
deed, I assure you, What-  
ever you may ask the FA-  
THER in my NAME, he will  
give you.

24 Till now you asked  
nothing in my NAME; ask,  
and you shall receive, so  
† that your JOY may be  
completed.

25 These things I have  
spoken to you in Figures;  
an Hour is coming, when  
I will no more speak to you  
in Figures, but I will tell  
you plainly about the FA-  
THER.

26 In That DAY you will  
ask in my NAME, and I do  
not say to you, That I will  
entreat the FATHER for  
you;

27 † for the FATHER  
himself loves you, Because  
you have loved me, and  
† have believed that I came  
out from \* GOD.

28 † I came out from the  
FATHER, and have come  
into the WORLD; again I  
leave the WORLD, and am  
going to my FATHER."

29 His DISCIPLES said  
to him, "Behold, now thou  
art speaking plainly, and  
without a Figure.

30 Now we know That  
thou knowest all things,  
and hast no need that any  
one should ask Thee; by  
this we believe That thou  
didst come out from God."

31 \* Jesus answered,

\* VATICAN MANUSCRIPT.—27. the FATHER.

29. to him—omit.

31. Jesus.

† 23. Luke xxiv. 41, 52; John xx. 20.  
John xv. 11. † 27. John xiv. 31, 23.  
John xiii. 3.

† 23. Matt. vii. 7; John xiv. 13; xv. 16.  
† 27. ver. 30; John iii. 13; xvii. 8.

† 24.  
† 28.

ρίθη αυτοῖς ὁ Ἰησοῦς· Ἀρτί πιστεύετε· <sup>32</sup> ἰδού, ἀνέσται ὥρα, καὶ νῦν ἐληλυθεν, ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμεῖ μόνον ἀφήτε· καὶ οὐκ εἰμι μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστίν· <sup>33</sup> Ταῦτα λέγαλῃκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. Ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θάρσειτε, ἐγὼ νενίκηκα τὸν κόσμον.

answered them the Jesus Now do you believe; Lo, they, "Do you now believe?"

Behold, an Hour is coming, and is come, that you will be scattered every one to his own home, and will leave Me alone; and yet I am not alone, Because the FATHER is with me.

33 These things I have spoken to you, that in me you may have Peace. † In the WORLD you have Affliction; but be of good courage; † I have conquered the WORLD."

ΚΕΦ. ιζ'. 17.

<sup>1</sup> Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπε· Πατήρ, ἐληλυθεν ἡ ὥρα· δόξασον σου τὸν υἱόν, ἵνα \* [καὶ] ὁ υἱός σου δοξασθῇ σε· <sup>2</sup> καθὼς ἐδώκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. <sup>3</sup> Ἀυτὴ δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσι σε τὸν μόνον ἀληθινὸν θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. <sup>4</sup> Ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα, ὃ δέδωκας μοι, ἵνα ποιήσω. <sup>5</sup> Καὶ νῦν δόξασον με, σὺ πατήρ, παρὰ σεαυτῷ, τῇ δόξῃ, ἣν εἶχον, πρὸ τοῦ τοῦ κόσμου εἶναι, παρὰ σοί. <sup>6</sup> Ἐφάνερωσα σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκας μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τήρηκασι. <sup>7</sup> Νῦν ἐγνώκαν, ὅτι πάντα ὅσα δέδωκας μοι, παρὰ σου

1 JESUS spoke these things, and lifted up his EYES to HEAVEN, and said, "Father, the HOUR is come; glorify Thy SON, that \* the SON may glorify thee;

2 † as thou didst give him Authority over All Flesh, so that every thing which thou hast given to him, he may give to them, even aionian Life.

3 And this is the AIONIAN Life, that they may know thee, the ONLY TRUE God, and him whom thou didst send, Jesus Christ.

4 I glorified thee on the EARTH, † \* having finished the WORK which thou hast given me, that I might do it.

5 And now, O Father, glorify thou me with thyself, with the GLORY which I had with thee before the WORLD WAS.

6 I manifested Thy NAME to the MEN whom thou hast given me out of the WORLD; thine they were, and thou hast given them to me; and they have kept thy WORD.

7 Now they know That all things whatever thou gavest me are from thee.

\* VATICAN MANUSCRIPT.—1. the son.

1. also—omit.

4. having finished.

† 33. John xv. 19—21; 2 Tim. iii. 12.  
† 2. Matt. xi. 27; xxviii. 18; John iii. 35; v. 27; 1 Cor. xv. 25, 27; Phil. ii. 10.

† 33. Rom. viii. 37; 1 John iv. 4; v. 4.  
† 4. John iv. 34; v. 36; ix. 3; xix. 30.

ἐστίν· <sup>8</sup> ὅτι τα ῥήματα ἃ δέδωκας μοι, δέδωκα  
is; because the words which thou hast given me, I have given  
αὐτοῖς· καὶ αὐτοὶ ἐλάβον, καὶ ἐγνώσαν ἀληθῶς,  
to them; and they received, and knew truly,  
ὅτι παρὰ σου ἐξηλθόν, καὶ ἐπίστευσαν, ὅτι σὺ  
that from thee I came out, and believed that thou  
με ἀπεστείλας. <sup>9</sup> Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ  
me didst send. I concerning them ask; not  
περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν  
concerning the world I ask, but concerning whom  
δέδωκας μοι, ὅτι σοὶ εἰσι· <sup>10</sup> καὶ τὰ ἐμὰ πάντα  
thou hast given me, because thine they are; and the mine all  
σα ἐστὶ, καὶ τὰ σα ἐμὲ, καὶ δεδοξασμαι ἐν  
thine is, and the thine mine, and I have been glorified in  
αὐτοῖς. <sup>11</sup> Καὶ οὐκέτι εἰμι ἐν τῷ κόσμῳ, καὶ  
them. And no more I am in the world, and  
οὗτοι ἐν τῷ κόσμῳ εἰσι, καὶ ἐγὼ πρὸς σέ ἐρχο-  
these in the world are, and I to thee am  
μαι. Πάτερ ἅγιε, τηρήσον αὐτοὺς ἐν τῷ ὀνο-  
coming. O father holy, keep them in the name  
ματι σου, ᾧ δέδωκας μοι· ἵνα ὡσιν ἓν,  
of thee, by which thou hast given to me, that they may be one,  
καθὼς ἡμεῖς. <sup>12</sup> Ὅτε ἦμην μετ' αὐτῶν \* [ἐν τῷ  
as we. When I was with them [in the  
κόσμῳ,] ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνοματι  
world,] I kept them in the name  
σου· οὓς δέδωκας μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ  
of thee, whom thou hast given to me I guarded, and no one of  
αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπώλειας, ἵνα  
them was destroyed, if not the son of the destruction, that  
ἡ γραφὴ πληρωθῇ. <sup>13</sup> Νῦν δὲ πρὸς σέ ἐρχομαι,  
the writing may be fulfilled. Now and to thee I am coming,  
καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἐχῶσιν τὴν  
and these things I say in the world, that they may have the  
χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.  
joy the mine fulfilled in them.  
<sup>14</sup> Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου· καὶ ὁ  
I have given to them the word of thee; and the  
κόσμος ἐμισήσεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ  
world hated them, because not they are of the  
κόσμου, καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου.  
world, as I not am of the world.  
<sup>15</sup> Οὐκ ἐρωτῶ, ἵνα ἀρῇς αὐτοὺς ἐκ τοῦ κόσ-  
Not I ask, that thou wouldst take them out of the world,  
μου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.  
but that thou wouldst keep them from the evil one.  
<sup>16</sup> Ἐκ τοῦ κόσμου οὐκ εἰσι, καθὼς ἐγὼ ἐκ τοῦ  
Of the world not they are, as I of the  
κόσμου οὐκ εἰμι. <sup>17</sup> Ἀγιάσον αὐτοὺς ἐν τῇ  
world not am. Sanctify them in the

<sup>8</sup> Because I have given to them the words which † thou hast given to me; and they received and knew truly that I came out from thee, and believed That thou didst send Me.

<sup>9</sup> I entreat for them; not for the WORLD I entreat, but for those whom thou hast given me; Because they are thine.

<sup>10</sup> And all MINE are thine, and † THINE are mine; and I have been glorified in them.

<sup>11</sup> And I am no more in the WORLD, but they are in the WORLD, and † I am coming to thee. Holy Father, keep them in thy NAME, by which thou hast given them me, that they may be one, as we \* also are.

<sup>12</sup> When I was with them, † I kept them in thy \* NAME, by which thou hast given them me; and I guarded them, and no one of them was destroyed, except the † SON of DESTRUCTION; † that the SCRIPTURE might be verified.

<sup>13</sup> But now I am coming to thee; and These things I speak in the WORLD, that they may have MY JOY completed in them.

<sup>14</sup> † I have given thy WORD to them, † and the WORLD hated them; Because they are not of the WORLD, as † I am not of the WORLD.

<sup>15</sup> I entreat not that thou wouldst take them out of the WORLD, but † that thou wouldst keep them from EVIL.

<sup>16</sup> They are not of the WORLD, as † I am not of the WORLD.

<sup>17</sup> † Sanctify them in

\* VATICAN MANUSCRIPT.—11. also. 12. in the WORLD—omit. 12. NAME, by which thou hast given them me; and I guarded them.

† 8. John viii. 28; xii. 49; xiv. 10. † 10. John xvi. 15. † 12. John vi. 70; xiii. 13; 12. Psa. cix. 8; Acts i. 20. † 14. John xv. 18, 19; 1 John iii. 13. † 15. Matt. vii 13; 2 Thessa. iii. 3; 1 John v. 18 † 17. John xv. 8; Acts xv. 9; Eph. v. 26; 1 Pet. i. 23

αληθεια σου· ὁ λογος ὁ σος αληθεια εστι.  
truth of thee; the word the thing truth is.

18 Καθως εμε απεστειλας εις τον κοσμον, καγω  
As me thou didst send into the world, also I

απεστειλα αυτους εις τον κοσμον. 19 Και υπερ  
sent them into the world. And in behalf

αυτων εγω αγιαζω εμαυτον, ινα και αυτοι ωσιν  
of them I sanctify myself, so that also they may be

ηγιασμενοι εν αληθεια 20 Ου περι τωτων δε  
sanctified in truth. Not concerning these and

ερωτω μονον, αλλα και περι των πιστευοντων  
I ask alone, but also concerning those believing

δια του λογου αυτων εις εμε. 21 Ινα παντες  
through the word of them into me. That all

εν ωσι· καθως συ, πατερ, εν εμοι, καγω εν σοι,  
one may be; as thou, father, in me, and I in thee,

ινα και αυτοι εν ημιν \* [εν] ωσιν· ινα ὁ κοσ-  
that also they in us [one] may be; that the world

μος πιστευση, ὅτι συ με απεστειλας. 22 Και  
may believe, that thou me didst send. And

εγω την δοξαν ην δεδωκας μοι, δεδωκα αυτοις·  
I the glory which thou hast given to me, have given to them;

ινα ωσιν εν, καθως ημεις εν εσμεν· 23 (εγω εν  
that they may be one, as we one are; (I in

αυτοις, και συ εν εμοι·) ινα ωσι τετελειωμε-  
them, and thou in me;) that they may be perfected

νοι εις εν, \* [και] ινα γνωσκη ὁ κοσμος, ὅτι συ  
into one, [and] that may know the world, that thou

με απεστειλας, και ηγαπησας αυτους, καθως  
me didst send, and thou didst love them, as

εμε ηγαπησας. 24 Πατερ, οὐς δεδωκας μοι,  
me thou didst love. O father, whom thou hast given to me,

θελω, ινα ὅπου εimi εγω, κακεινοι ωσι μετ'  
I wish, that where am I, also they may be with

εμου· ινα θεωρωσι την δξαν την εμην, ην  
me; that they may behold the glory the mine, which

εδωκας μοι, ὅτι ηγαπησας με προ καταβολης  
thou didst give to me, because thou didst love me before a laying down

κοσμου. 25 Πατερ δικαιε, και ὁ κοσμος σε ουκ  
of a world. O father righteous, and the world thee not

εγνω· εγω δε σε εγνω, και οὔτοι εγνωσαν ὅτι  
knew; I but thee knew, and these knew that

συ με απεστειλας. 26 Και εγνωρισα αυτοις το  
thou me didst send. And I made known to them the

ονομα σου, και γνωρισω· ινα ἡ αγαπη ην  
name of thee, and will make known; that the love which

ηγαπησας με, εν αυτοις ἦ, καγω εν αυτοις.  
thou didst love me, in them may be, and I in them.

\* Truth; † THY WORD is the TRUTH.

18 † As thou didst send Me into the WORLD, so † sent them into the WORLD;

19 † and in their behalf † I sanctify myself, so that they also may be sanctified in Truth.

20 Nor do I entreat for these only, but also for THOSE BELIEVING into me through their WORD;

21 † so that all may be one; as † thou, Father, art in me, and † I in thee, that they also may be in us; so that the WORLD may believe That thou didst send Me.

22 And the GLORY which thou hast given me, † I have given them; † that they may be one, as we are one,

23 † I in them, and thou in me, that they may be perfected into one; so that the WORLD may know That thou didst send me, and didst love them, as thou didst love me.

24 † Father, those whom thou hast given me, I wish that where † I am, they also may be with me; so that they may behold MY GLORY, which thou didst give me, because thou didst love me before the Formation of the World.

25 O righteous Father, the WORLD did not know Thee, but † I knew Thee, and these knew That thou didst send Me.

26 And I made known and will make known to them thy NAME; so that † the LOVE with which thou didst love me may be in them, and † I in them.

\* VATICAN MANUSCRIPT.—17. Truth; THY WORD is the TRUTH. and—omit.

21. one—omit.

† 17. 2 Sam. vii. 28; Psa. cxix. 142, 151; John viii. 40.

† 18. John xx. 21.

† 19.

1 Cor. i. 30; Heb. x. 10.

† 21. ver. 11, 22, 23; John x. 16; Rom. xii. 5; Gal. iii. 28.

† 21. John x. 38; xiv. 11.

† 22. John xiv. 20; 1 John i. 3; iii. 24.

† 24. John xii.

26; xiv. 3; 1 Thess. iv. 17.

† 26. John xv. 9.

ΚΕΦ. ιη'. 18.

1 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς  
These things saying the Jesus went out with the  
μαθηταῖς αὐτοῦ πέραν τοῦ χειμαρροῦ τοῦ  
disciples of himself beyond the brook of the  
Κεδρῶν, ὅπου ἦν κηπὸς, εἰς ὃν εἰσῆλθεν αὐτός  
Kedron, where was a garden, into which entered himself  
καὶ οἱ μαθηταὶ αὐτοῦ. 2 Ἦδει δὲ καὶ Ἰουδᾶς, ὁ  
and the disciples of him. Knew and also Judas, he  
παραδίδους αὐτόν, τὸν τόπον· ὅτι πολλακίς  
delivering up him, the place; because often  
συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν  
met the Jesus there with the disciples  
αὐτοῦ. 3 Ὁ οὖν Ἰουδᾶς λαβὼν τὴν σπείραν,  
of himself. The then Judas having taken the band,  
καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας,  
and from the high-priests and Pharisees officers,  
ἐρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ  
comes there with torches and lamps and  
ὀπλῶν. 4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχο-  
weapons. Jesus therefore knowing all the things com-  
μενα ἐπ' αὐτόν, ἐξελθὼν εἶπεν αὐτοῖς· Τίνα ζη-  
ing on him, going out said to them; Whom seek  
τεῖτε; 5 Ἀπεκριθῆσαν αὐτῷ· Ἰησοῦν τὸν Να-  
you; They answered him; Jesus the Na-  
ζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι.  
zarene. Says to them the Jesus; I am.  
(Ἰστῆκεν δὲ καὶ Ἰουδᾶς, ὁ παραδίδους αὐτόν,  
(Was standing and also Judas, the delivering up him,  
μετ' αὐτῶν.) 6 Ὡς οὖν εἶπεν αὐτοῖς· Ὅτι  
with them.) When therefore he said to them; That  
ἐγὼ εἰμι· ἀπηλθόν εἰς τὰ ὀπίσω, καὶ ἐπεσον  
I am; they went into the behind, and fell  
χαμαί. 7 Πάλιν οὖν αὐτοὺς ἐπηρώτησε· Τίνα  
on the ground. Again then them he asked; Whom  
ζητεῖτε; Οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον.  
seek you? They said; Jesus the Nazarene.  
8 Ἀπεκριθὲν Ἰησοῦς· Εἶπον ὑμῖν, ὅτι ἐγὼ εἰμι·  
Answered Jesus; I said to you, that I am;  
εἰ οὖν ἐμε ζητεῖτε, ἀφετε τοὺς τοὺς ὑπάγειν.  
if therefore me you seek, suffer these to go.  
9 ἵνα πληρωθῇ ὁ λόγος, ὃν εἶπεν· Ὅτι οὐδὲς  
So that might be fulfilled the word, which he said; "That whom  
δεδωκάς μοι, οὐκ ἀπολέσας ἐξ αὐτῶν οὐδένα."  
thou hast given to me, not I lost of them no one."  
10 Σίμων οὖν Πέτρος ἔχων μαχαίραν, εἰλκυσεν  
Simon then Peter having a sword, drew  
αὐτήν, καὶ ἐπίασε τὸν τοῦ ἀρχιερέως δούλον,  
her, and struck the of the high-priest slave,  
καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν. Ἦν δὲ  
and cut off of him the ear the right. Was now  
ὄνομα τῷ δούλῳ Μάλχος. 11 Εἶπεν οὖν ὁ Ἰη-  
a name to the slave Malchus. Said therefore the Je-

CHAPTER XVIII.

1 \* Jesus, saying These things, † went out with his DISCIPLES beyond the † BROOK KEDRON, where was † a Garden, into which he entered, and his DISCIPLES.  
2 NOW THAT JUDAS also, who DELIVERED him up, knew the PLACE; Because \* Jesus often met there with his DISCIPLES.  
3 † Then JUDAS, having obtained the BAND and Officers from the HIGH-PRIESTS and \* PHARISEES, comes there with Torches, and Lamps, and Weapons.  
4 Jesus, therefore, knowing All THINGS that were COMING upon him, going out, \* says to them, "Whom do you seek?"  
5 They answered him, "Jesus the NAZARENE." \* He says to them, † I am JESUS." And THAT JUDAS also, who DELIVERED him up, was standing with them.  
6 When therefore, he said to them, "† I am he," they went back, and fell on the Ground.  
7 Then he asked them again, "Whom do you seek?" And THEY said, "Jesus, the NAZARENE."  
8 Jesus answered, "I told you That † I am he; if, therefore, you seek Me, permit these to go."  
9 That the WORD might be fulfilled which he said, † "Of those whom thou hast given me, I lost no one."  
10 † Then Simon Peter having a Sword, drew it, and struck the SERVANT of the HIGH-PRIEST, and cut off his RIGHT \* EAR-TIP. Now the SERVANT'S Name was Malchus.  
11 JESUS, therefore,

\* VATICAN MANUSCRIPT.—1. JESUS. 2. JESUS. 3. PHARISEES. 4. says.  
5. He says to them, "† I am JESUS." 10. EAR-TIP.

† 1. The name of a small rivulet, and of a valley towards the east of Jerusalem; probably derived from an Hebrew root signifying to be darkened, the valley being shaded with wood. † 1. Gethsemane.

† 1. Matt. xxvi. 36; Mark xiv. 32; Luke xxii. 39.  
Luke xxii. 47; Acts 1. 10. † 9. John xvii. 13.  
47; Luke xxii. 49, 50.

† 3. Matt. xxvi. 47; Mark xiv. 43;  
† 10. Matt. xxvi. 51; Mark xiv.



σους τῷ Πέτρῳ· Βαλε τὴν μαχαίραν εἰς τὴν  
 ens to the Peter; Put up the sword into the  
 θήκην· τὸ ποτήριον δὲ δέδωκε μοι ὁ πατήρ, οὐ  
 sheath; the cup which has given to me the father, not  
 μὴ πῖω αὐτό;  
 not should I drink it?

12 Ἡ οὖν σπεῖρα καὶ οἱ χιλιάρχος καὶ οἱ ὑπη-  
 The then band and the commander and the offi-  
 ρεται τῶν Ἰουδαίων συνελάβον τὸν Ἰησοῦν, καὶ  
 cers of the Jews apprehended the Jesus, and  
 ἐδήσαν αὐτόν, 13 καὶ ἀπηγάγον αὐτόν πρὸς  
 bound him, and led him to  
 Ἀνναν πρῶτον· ἦν γὰρ πενθερός τοῦ Καϊάφα,  
 Annas first; he was for father-in-law of the Caiaphas,  
 ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. 14 Ἦν  
 who was high-priest of the year that. Was  
 δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι  
 now Caiaphas he having advised the Jews, that  
 συμφέρει ἓνα ἄνθρωπον ἀπολεσθαι ὑπὲρ τοῦ  
 it is better one man to be destroyed in behalf of the  
 λαοῦ. 15 Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος,  
 people. Followed and the Jesus Simon Peter,

καὶ ὁ ὄλλος μαθητής. Ὁ δὲ μαθητής ἐκεῖνος  
 and the other disciple. The and disciple that

ἦν γνωστός τῷ ἀρχιερεῖ, καὶ συνεῖσθη τῷ  
 was known to the high-priest, and went in with the  
 Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως. 16 Ὁ δὲ  
 Jesus into the palace of the high-priest. The but

Πέτρος εἰστήκει πρὸς τὴν θύρην ἔξω. Ἐξῆλθεν  
 Peter stood at the door without. Went out

οὖν ὁ μαθητής ὁ ἄλλος, ὃς ἦν γνωστός τῷ  
 therefore the disciple the other, who was known to the  
 ἀρχιερεῖ, καὶ εἶπε τῇ θυρῶν, καὶ εἰσηγάγετον  
 high-priest, and spoke to the door-keeper, and brought in the  
 Πέτρον. 17 Λέγει οὖν ἡ παιδίσκη ἡ θυρῶρος  
 Peter. Says then the female-servant the door-keeper

τῷ Πέτρῳ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ  
 to the Peter; Not also thou of the disciples art the  
 ἀνθρώπου τούτου; Λέγει ἐκεῖνος· Οὐκ εἰμι.  
 man this? Says he; Not I am.

18 Εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρεταὶ ἀν-  
 Stood and the slave and the officers a

θρακίαν πεποιηκότες, ὅτι ψυχὸς ἦν, καὶ ἐθερ-  
 coal fire having made, because cold it was, and warmed  
 μαινοῦντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἐστῶς  
 themselves; was and with them the Peter standing  
 καὶ θερμαινόμενος. 19 Ὁ οὖν ἀρχιερεὺς ἤρω-  
 and warming himself. The therefore high-priest asked

τήσε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ,  
 the Jesus concerning the disciples of him,  
 καὶ περὶ τῆς διδασχῆς αὐτοῦ. 20 Ἀπεκρίθη  
 and concerning the teaching of him. Answered

αὐτῷ ὁ Ἰησοῦς· Εἰς παρρησίαν ἐλάλησα τῷ  
 him the Jesus; I publicly spoke to the

said to PETER, "Put the  
 SWORD into the SCAB-  
 BARD; † the CUP which  
 the FATHER has given me,  
 shall I not drink it?"

12 Then the BAND, and  
 the COMMANDER, and the  
 OFFICERS of the JEWS ap-  
 prehended JESUS, and  
 bound him,

13 and led him first to  
 Annas, for he was Father-  
 in-law of CAIAPHAS, who  
 was High-Priest that  
 YEAR.

14 † Now Caiaphas was  
 the one HAVING ADVISED  
 the JEWS, "That it is ex-  
 pedient that One Man be  
 destroyed in behalf of the  
 PEOPLE."

15 † And Simon Peter  
 followed JESUS; also the  
 OTHER Disciple. And that  
 DISCIPLE was known to  
 the HIGH-PRIEST, and  
 went in with JESUS into  
 the PALACE of the HIGH-  
 PRIEST;

16 † but PETER stood at  
 the DOOR without. There-  
 fore, \* THAT OTHER DIS-  
 CIPLE who was the AC-  
 QUAINANCE of the HIGH-  
 PRIEST, went out, and  
 spoke to the DOOR-KEEP-  
 ER, and brought in PETER.

17 Then THAT FEMALE  
 SERVANT, the DOOR-KEEP-  
 ER, says to PETER, "Art  
 thou also of this MAN'S  
 DISCIPLES?" He says, "I  
 am not."

18 And the SERVANTS  
 and OFFICERS having  
 made a Fire of coals, Be-  
 cause it was cold, stood  
 and warmed themselves.  
 And PETER \* also was  
 standing with them, and  
 warming himself.

19 Then the HIGH-  
 PRIEST asked JESUS about  
 his DISCIPLES, and about  
 his TEACHING.

20 JESUS answered him,  
 "I \* have spoken publicly

\* VATICAN MANUSCRIPT.—16. THAT OTHER DISCIPLE who was the acquaintance of the  
 HIGH PRIEST, and. 18. also. 20. have spoken.

† 11. Matt. xx. 22; xxvii. 39, 42. † 14. John xi. 50. † 15. Matt. xxvi. 68;  
 Mark xiv. 54; Luke xxii. 54. † 16. Matt. xxvi. 69; Mark xiv. 66; Luke xxii. 54.

κοσμῷ· ἐγὼ παντοτε ἐδίδαξα ἐν συναγωγῇ καὶ  
world; I always taught in a synagogue and  
ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχον-  
in the temple, where all the Jews come together,  
ται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδενί. 21 Τί με  
and in secret I said nothing. Why me  
ἐπερωτᾷς; ἐπερωτήσων τοὺς ἀκηκοῦστας, τί  
dost thou ask? ask those having heard, what  
ἐλάλησα αὐτοῖς· ἰδε, οὗτοι οἰδασιν ἃ εἶπον  
I said to them; lo, they know what things said  
ἐγώ. 22 Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν  
I. These things and of him having said, one of the  
ὑπηρέτων παρεστήκως ἔδωκε ῥαπισμα τῷ  
officers having stood by gave a blow to the  
Ἰησοῦ, εἰπών· Οὕτως ἀποκριθὲν τῷ ἀρχιερεῖ;  
Jesus, saying; Thus dost thou answer the high-priest?  
23 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς ἐλάλη-  
Answered him the Jesus; If evil I spoke,  
σα, μαρτυρήσων περὶ τοῦ κακοῦ· εἰ δὲ καλῶς,  
testify concerning the evil; if but well,  
τί με δέρεῖς;  
why me dost thou beat?

24 Ἀπεστείλαν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς  
Sent him the Annas having been bound to  
Καϊάφαν τὸν ἀρχιερεῖα. 25 Ἦν δὲ Σίμων Πέτρος  
Caiaphas the high-priest. Was and Simon Peter  
ἑστὼς καὶ θερμαινόμενος. Εἶπον οὖν αὐτῷ  
standing and warming himself. They said therefore to him;  
Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ἠρνή-  
Not also thou of the disciples of him thou art? Denied  
σατο ἐκεῖνος, καὶ εἶπεν· Οὐκ εἰμι. 26 Λέγει  
he, and said; Not I am. Says  
εἰς ἐκ τῶν δούλων τοῦ ἀρχιερεως, συγγενὴς ὢν  
one of the slaves of the high-priest, a relative being  
οὗ ἀπέκοψε Πέτρος τὸ ὠτίον· Οὐκ ἐγὼ σε  
of whom cut off Peter the ear; Not I thee  
εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; 27 Ἠλὺν οὖν  
saw in the garden with him? Again therefore  
ἠρνήσατο ὁ Πέτρος· καὶ εὐθεὺς ἀλεκτὰρ ἐφω-  
denied the Peter; and immediately a cock crew.  
νήσεν.

28 Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα  
They lead then the Jesus from of the Caiaphas  
εἰς τὸ πραιτώριον· ἦν δὲ πρωΐα. Καὶ αὐτοὶ  
into the judgment hall; it was and morning. And they  
οὐκ εἰσηλθόντες εἰς τὸ πραιτώριον, ἵνα μὴ μιαν-  
not went into the judgment hall, that not they might  
θώσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα. 29 Ἐξηλ-  
be defiled, but that they might eat the passover. Went  
θεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε· Τίνα  
out therefore the Pilate to them, and said; What

to the world; I always taught in a Synagogue and in the TEMPLE, where All the Jews come together; and in secret I said nothing.

21 Why dost thou ask Me? Ask those HAVING HEARD what I said to them; behold, they know what things I said.

22 And he having said these things, one of the OFFICERS standing by gave Jesus a Blow, saying, "Dost thou thus answer the HIGH-PRIEST?"

23 \*Jesus answered him, "If I spoke evil, testify concerning the EVIL; but if well, why dost thou beat Me?"

24 †† (ANNAS sent him, having been bound, to Caiaphas, the HIGH-PRIEST.)

25 And Simon Peter was standing and warming himself. † Then they said to him, "Art not thou also of his DISCIPLES?" He denied, and said, "I am not."

26 One of the SERVANTS of the HIGH-PRIEST, being a relative of him Whose EAR Peter cut off, says, "Did not I see Thee in the GARDEN with him?"

27 Then \*Peter again denied, † and immediately † a Cock crew.

28 † Then they lead JESUS from CAIAPHAS into the † PRÆTORIUM. It was now morning; and they went not into the PRÆTORIUM so that they might not be defiled, but † that they might eat the PASS-OVER.

29 PILATE, therefore, went out to them, and \* said, "What Accusation

\* VATICAN MANUSCRIPT.—23. Jesus.

27. Peter.

29. says.

† 24. This clause by some is added to the end of the 13th verse where it seems more properly to belong. † 27. The trumpet, called the cock-crowing, sounded at the beginning of the third watch; this was at midnight. See Note on Matt. xxvi. 34. † 28. See Note on Matt. xxvii. 27. † 29. It was probably then thought lawful for the Jews to eat the paschal lamb at any hour between the two evenings, though Exod. xii. 6, 8, seems to require it to be eaten at the time when Jesus ate it.

† 22. Jer. xx. 2; Acts xxiii. 2. † 24. Matt. xxvi. 57. † 25. Matt. xxvi. 69, 71; Mark xiv. 69; Luke xxii. 53. † 27. Matt. xxvi. 74; Mark xiv. 72; Luke xxii. 60; John xiii. 38. † 28. Matt. xxvii. 2; Mark xv. 1; Luke xxiii. 1; Acts iii. 15.

κατηγοριαν φερετε κατα του ανθρωπου τουτο; accusation bring you against the man this?

<sup>30</sup> Απεκριθησαν και ειπον αυτω· Ει μη ην ουτος They answered and said to him; If not was this

κακαποιος, ουκ αν σοι παρεδωκαμεν αυτον. an evil-doer, not would to thee we delivered up him.

<sup>31</sup> Ειπεν ουν αυτοις ο Πιλατος· Λαβετε αυτον Said them to them the Pilate; Take him

υμεις, και κατα τον νομον υμων κρινετε αυτον. you, and according to the law of you judge him.

Ειπον \*[ουν] αυτω οι Ιουδαιοι· Ημιν ουκ Said [therefore] to him the Jews; To us not

εξεστιν αποκτειναι ουδενα. <sup>32</sup> Ίνα ο λογος του it is lawful to kill no one. So that the word of the

Ιησου πρηρωθη, ον ειπε, σημαινων ποιω θανα- Jesus might be fulfilled, which he said, pointing out by what death

τω ημελλον αποθνησκειν. he was about to die.

<sup>33</sup> Εισηλθεν ουν εις το πραιτωριον παλιν ο Went then into the judgment-hall again the

Πιλατος, και εφωνησε τον Ιησουν, και ειπεν Pilate, and called the Jesus, and said

αυτω· Συ ει ο βασιλευς των Ιουδαιων; <sup>34</sup> Απεκ- to him; Thou art the king of the Jews? An-

κριθη \*[αυτω] ο Ιησους· Αφ' εαυτου συ τουτο answered [him] the Jesus; From thyself thou this

λεγεις, η αλλοι σοι ειπον περι εμου; <sup>35</sup> Απεκ- sayest, or others to thee told concerning me? An-

κριθη ο Πιλατος· Μητι εγω Ιουδαιος ειμι; το answered the Pilate; Not I a Jew am? the

εθνος το σον και οι αρχιερεις παρεδωκαν σε nation the thine and the high-priests delivered up thee

εμοι· τι εποιησας; <sup>36</sup> Απεκριθη Ιησους· Ή to me; what didst thou do? Answered Jesus; The

βασιλεια η εμη ουκ εστιν εκ του κοσμου τουτου· kingdom the mine not is of the world this;

ει εκ του κοσμου τουτου ην η βασιλεια η εμη, if of the world this was the kingdom the mine,

οι υπηρεται αν οι εμοι ηγωνιζοντο, ινα μη the officers would those for me contend, that not

παραδοθω τοις Ιουδαιοις, νυν δε η I might be delivered up to the Jews, now but the

βασιλεια η εμη ουκ εστιν εντευθεν. <sup>37</sup> Ειπεν kingdom the mine not is from this place. Said

ουν αυτω ο Πιλατος· Ουκουν βασιλευς ει συ; then to him the Pilate; Not then a king art thou?

Απεκριθη ο Ιησους· Συ λεγεις· οτι βασιλευς Answered the Jesus; Thou sayest; that a king

ειμι εγω. Εγω εις τουτου γεγεννημαι, και am I. I for this have been born, and

εις τουτο εληλυθα εις τον κοσμον, ινα μαρτυ- for this I have come into the world, that I may tes-

ρησω τη αληθεια. Πας ο ων εκ της αλη- tify to the truth. Every one who being of the truth,

θειας, ακουει μου της φωνης. <sup>38</sup> Λεγει αυτω hears of me the voice. Says to him

ο Πιλατος· Τι εστιν αληθεια; Και τουτο ειπων, the Pilate; What is truth? And this saying,

do you bring \*against this MAN?"

<sup>30</sup> They answered and said to him, "If he was not \*one who does evil, we would not have delivered him up to thee."

<sup>31</sup> Then \*Pilate said to them, "Take you him; and judge him according to your LAW." The Jews said to him, "It is not lawful for us to kill any one;"

<sup>32</sup> † that the WORD of Jesus might be verified, which he spoke, intimating by What Death he was about to die.

<sup>33</sup> † PILATE, therefore, went into the PRÆTORIUM again, and called JESUS, and said to him, "Art thou the KING of the JEWS?"

<sup>34</sup> Jesus answered, "Dost thou say this from thyself, or did others tell thee concerning me?"

<sup>35</sup> PILATE answered, "Am I a Jew? THINE OWN NATION, even the HIGH-PRIESTS have delivered thee to me. What didst thou do?"

<sup>36</sup> † Jesus answered, "MY KINGDOM is not of this WORLD. If MY KINGDOM were of this WORLD, MY OFFICERS would fight, so that I might not be delivered up to the JEWS; but now MY KINGDOM is not from hence."

<sup>37</sup> PILATE, therefore, said to him, "Art thou not a King then?" Jesus answered, "Thou sayest; \*I am a King. For this I have been born; and for this I have come into the WORLD, that I may testify to the TRUTH. † EVERY ONE who is of the TRUTH, hears My VOICE."

<sup>38</sup> PILATE says to him, "What is Truth?" † And saying This, he went out

\* VATICAN MANUSCRIPT.—29. of this MAN.

31. Pilate.

31. therefore—omit.

34. him—omit.

37. I am.

† 33. Matt. xx. 19; John xii. 32, 33.  
† 37. John viii. 47; 1 John iii. 19; iv. 6.  
xix. 4, 6.

† 33. Matt. xxvii. 11.

† 36. 1 Tim. vi. 1 &

† 38. Matt. xxvii. 24; Luke xxiii. 4; John

παλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει  
again he went out to the Jews, and says  
αὐτοῖς· Ἐγὼ οὐδεμίαν αἰτίαν εὗρισκω ἐν αὐτῷ.  
to them; I not one fault find in him.  
39 Ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἕνα ὑμῖν ἀπολύσω  
It is but a custom for you, that one to you I release  
ἐν τῷ πάσχα· βουλευσθε οὖν, ὑμῖν ἀπολύσω  
in the passover; are you willing therefore, to you I release  
τὸν βασιλέα τῶν Ἰουδαίων; 40 Ἐκραύγασαν οὖν  
the king of the Jews? They cried out then  
παλιν \* [παντες,] λεγοντες· Μὴ τούτου, ἀλλὰ  
again [all,] saying; Not this, but  
τὸν Βαραββαν. Ἦν δὲ ὁ Βαραββας λῃστής.  
the Barabbas. Was now the Barabbas a robber.

ΚΕΦ. ιθ'. 19.

1 Τότε οὖν ἐλάβεν ὁ Πιλατος τὸν Ἰησοῦν, καὶ  
Then therefore took the Pilate the Jesus, and  
ἐμαστιγώσεν. 2 Καὶ οἱ στρατιῶται πλεξάντες  
scourged. And the soldiers braiding  
στεφανὸν ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τὴν κεφα-  
a crown of thorns, placed of him to the head,  
λῆ, καὶ ἱμάτιον πορφύρου περιέβαλον αὐτόν,  
and a mantle purple threw about him,  
3 καὶ ἐλέγον· Χαίρε ὁ βασιλεὺς τῶν Ἰουδαίων·  
and said; Hail the king of the Jews;  
καὶ ἐδίδουν αὐτῷ ῥάπισματα. 4 Ἐξῆλθεν παλιν  
and they gave him blows. Went again  
ἐξω ὁ Πιλατος, καὶ λέγει αὐτοῖς· Ἰδε, ἀγὼ ὑμῖν  
out the Pilate, and says to them; Lo, I bring to you  
αὐτόν ἐξω, ἵνα γνῶτε, ὅτι ἐν αὐτῷ οὐδεμίαν  
him out, that you may know, that in him not one  
αἰτίαν εὗρισκω. 5 (Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἐξω,  
fault I find. (Came then the Jesus out,  
φορῶν τὸν ἀκανθινὸν στεφανόν, καὶ τὸ πορφυ-  
wearing the thorny crown, and the purple  
ρον ἱμάτιον.) Καὶ λέγει αὐτοῖς· Ἰδε, ὁ ἀνθρώ-  
mantle.) And he says to them; See, the man,  
πος. 6 Ὅτε οὖν εἶδον αὐτόν οἱ ἀρχιερεῖς καὶ οἱ  
When therefore saw him the high-priest and the  
ὑπηρέται, ἐκραύγασαν λεγοντες· Σταυρώσον,  
officers, they cried out saying; Crucify,  
σταυρώσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλατος·  
crucify him. Says to them the Pilate;  
Λαβετε αὐτόν ὑμεῖς, καὶ σταυρώσατε· ἐγὼ γὰρ  
Take him you, and crucify; I for  
οὐχ εὗρισκω ἐν αὐτῷ αἰτίαν. 7 Ἀπεκρίθησαν  
not find in him a fault. Answered  
αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχουμεν, καὶ  
him the Jews; We a law have, and  
κατὰ τὸν νόμον ἡμῶν οφείλει ἀποθάνειν,  
according to the law of us he ought to die,  
ὅτι ἑαυτὸν, υἱὸν θεοῦ ἐποίησεν. 8 Ὅτε οὖν  
because himself, a son of God he made. When therefore  
ἤκουσεν ὁ Πιλατος τούτον τὸν λόγον, μᾶλλον  
heard the Pilate this the word, more

again to the Jews, and  
says to them, "I find No  
Fault in him."

39 † But it is custom-  
ary for you that I release  
to you One during the  
PASSOVER; are you will-  
ing, therefore, that I re-  
lease to you the KING of  
the JEWS?"

40 Then they cried out  
again, saying, † "Not him,  
but BARABBAS." † Now  
BARABBAS was a Robber.

CHAPTER XIX.

1 † Then PILATE, there-  
fore took and scourged JE-  
SUS.

2 And the SOLDIERS,  
wreathing a Crown of Ac-  
anthus, placed it on His  
HEAD; and they threw  
around him a purple Man-  
tle,

3 \* and they came to  
him and said, "Hail, KING  
of the JEWS!" And they  
gave him Blows.

4 \* And PILATE went  
out again, and says to  
them, "Behold, I bring  
him out to you, That you  
may know that I find † No  
Fault in him."

5 Then \* Jesus came  
out, wearing the ACAN-  
THINE Crown, and the  
PURPLE Mantle. And he  
says to them, "Behold, the  
MAN!"

6 † When, therefore, the  
HIGH-PRIESTS and the OF-  
FICERS saw him, they cried  
out, saying, "Crucify, cru-  
cify him!" PILATE says  
to them, "Take him your-  
selves, and crucify him;  
for I find no Fault in him."

7 The Jews answered  
him, † "We have a Law,  
and by \* the LAW he ought  
to die, because † he made  
himself a Son of God."

8 When PILATE, there-  
fore, heard This WORD, he  
was more afraid,

\* VATICAN MANUSCRIPT.—40. all—omit. 3. they came to him and said. 4. And  
PILATE went. 5. Jesus. 7. the LAW.

† 39. Matt. xxvii. 15; Mark. xv. 6; Luke xxiii. 17. † 40. Acts iii. 14. † 40. Luke  
xxiii. 19. † 1. Matt. xx. 19; xxvii. 26; Mark xv. 15; Luke xviii. 33. † 4. John  
xviii. 38; ver. 6. † 6. Acts iii. 13. † 7. Lev. xxiv. 16. † 7. Matt. xxvi.  
85; John v. 18; x. 33.

εφοβηθη· <sup>9</sup> και εισηλθεν εις το πραιτωριον παλιν, he was afraid; and went into the judgment-hall again, και λεγει τῷ Ἰησοῦς· Ποθεν εἰ σὺ; Ὁ δὲ Ἰη- and says to the Jesus; Whence art thou? The but Je- σους ἀποκρισιν οὐκ ἔδωκεν αὐτῷ. <sup>10</sup> Λεγει οὖν sus an answer not gave to him. Says then αὐτῷ ὁ Πιλατος· Ἐμοί οὐ λαλεῖς; οὐκ οἶδας, to him the Pilate; To me not thou dost speak? not knowest thou, ὅτι ἐξουσίαν ἔχω σταυρῶσαι σε, και ἐξουσίαν that authority I have to crucify thee, and authority ἔχω ἀπολῦσαι σε; <sup>11</sup> Ἀπεκριθη Ἰησοῦς· Οὐκ I have to release thee? Answered Jesus; Not εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ thou couldst have authority not any against me, if not ἣν σοι δεδομένον ἀνωθεν· δια τοῦτο ὁ it was to thee having been given from above; on account of this he παραδίδους με σοι, μείζονα ἁμαρτίαν ἔχει. <sup>12</sup> Ἐκ delivering up me to thee, greater sin has. From τούτου ἐζητεῖ ὁ Πιλατος ἀπολῦσαι αὐτον. Οἱ this seeks the Pilate to release him. The δὲ Ἰουδαῖοι ἐκραζον, λεγοντες· Ἐὰν τούτον but Jews cried out, saying; If this ἀπολῦσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος· πας ὁ thou release, not thou art a friend of the Cesar; every one the βασιλεῖα ἑαυτον ποιῶν, ἀντιλεγει τῷ Καίσαρι. king himself making, speaks against the Cesar. <sup>13</sup> Ὁ οὖν Πιλατος ἀκουσας τούτον τὸν λόγον, Therefore Pilate having heard this the word, ἤγαγεν ἐξω τὸν Ἰησοῦν, και ἐκαθισεν ἐπὶ τοῦ brought out the Jesus, and sat down on the βήματος εἰς τόπον λεγόμενον Λιθαστρωτον, tribunal into a place being called Pavement, Ἑβραϊστί δὲ Γαββαθα· <sup>14</sup> (ἦν δὲ παρασκευη τοῦ in Hebrew but Gabbatha; (it was and a preparation of the πασχα, ὥρα δὲ ὥσει ἑκτη·) και λεγει τοῖς Ιου- passover, hour and about sixth;) and he says to the Jews; δαίοις· Ἴδε ὁ βασιλεὺς ὑμῶν. <sup>15</sup> Οἱ δὲ ἐκραυγα- See the king of you. They but cried out; σαν· Ἀρον, ἀρον· σταυρῶσον αὐτον. Λεγει Away, away; crucify him. Says αὐτοῖς ὁ Πιλατος· Τὸν βασιλεῖα ὑμῶν σταυρῶσω; to them the Pilate; The king of you shall I crucify? Ἀπεκριθησαν οἱ ἀρχιερεῖς· Οὐκ ἔχομεν βασιλεῖα Answered the high-priests; Not we have a king, εἰ μὴ Καίσαρα. if not Cesar.

<sup>16</sup> Τότε οὖν παρέδωκεν αὐτον αὐτοῖς, ἵνα Then therefore he delivered up him to them, that

<sup>9</sup> and went again into the PRÆTORIUM, and says to JESUS, "Whence art thou?" † But JESUS gave him no Answer.

<sup>10</sup> PILATE then says to him, "Dost thou not speak to me? Dost thou not know That I have Authority \* to release thee, and I have Authority to crucify thee?"

<sup>11</sup> \* JESUS answered him, † "Thou wouldst have no Authority against me, if it had not been given thee from above. On this account HE who DELIVERED me to thee has a Greater Sin."

<sup>12</sup> From this time, PILATE sought to release him; but the JEWS cried out, saying, † "If thou release him, thou art not a Friend of CESAR; † EVERY ONE who MAKES Himself a King speaks against CESAR."

<sup>13</sup> PILATE, therefore, having heard \* these WORDS, brought JESUS out, and sat down on † the \* Tribunal, in a Place called † The Pavement, but in Hebrew, Gabbatha.

<sup>14</sup> † (Now it was the Preparation of the PASS-OVER, and the Hour was about the † Sixth;) and he says to the JEWS, "Behold your KING!"

<sup>15</sup> \* Then they cried out, "Away, away, crucify him!" PILATE says to them, "Shall I crucify your KING?" THE HIGH-PRIESTS answered, † "We have no king, except Cesar."

<sup>16</sup> † Then, therefore, he delivered him to them that he might be crucified.

\* VATICAN MANUSCRIPT.—10. to release thee, and I have Authority to crucify thee? 11. Jesus answered him, Thou. 13. These words, brought. 13. Tribunal, in a Place. 15. Then they.

† 13. The Tribunal seems to have been placed in the open air, agreeably to what Josephus says of Herod, when he tried his two sons; "He came to the tribunal, and that was placed in the stadium, (the circus, or place for races,) behind which his soldiers kept guard unseen."—Pearce. † 13. A spot paved with stones, enclosed and elevated, where the judge sat in his chair of state. † 14. Six o'clock in the morning. See Note on John i. 39.

† 9. Isa. liii. 7; Matt. xxvii. 12, 14.

† 11. Luke xxii. 53; John vii. 30.

† 12.

Luke xxiii. 2. † 12. Acts xvii. 7.

† 14. Matt. xxvii. 62.

† 15. Gen. xlix. 10.

† 16. Matt. xxvii. 26, 31; Mark xv. 15; Luke xxiii. 24.

σταυρωθῇ. Παρελαβον δε τον Ιησουν \* [και he might be crucified. They took and the Jesus [and ηγαγον.] 17 Και βασταζων τον σταυρον αυτου, led.] And carrying the cross of himself, εξηλθεν εις τον λεγομενον κρανιου τοπον, ος he went out into the being called of a skull a place, which λεγεται Εβραιστι Γολγοθα. 18 Οπου αυτον is called in Hebrew Golgotha. Where him εσταυρωσαν, και μετ' αυτου αλλους δυο, εντευ- they crucified, and with him others two, hence θεν και εντευθεν, μεσον δε τον Ιησουν. 19 Εγ- and hence, in middle and the Jesus. Wrote ραψε δε και τιτλον ο Πιλατος, και εθηκεν επι του and also a title the Pilate, and placed upon the σταυρου. Ην δε γεγραμμενον "Ιησους ο Να- cross. It was and having been written; "Jesus the Να- ζωραιος, ο βασιλευς των Ιουδαιων." 20 Τουτον zarene, the king o the Jews." This ουν τον τιτλον πολλοι ανεγνωσαν των Ιου- therefore the title many read of the Jews." δαιων, οτι εγγυς ην ο τοπος της πολεως, οπου because near was the place of the city, where εσταυρωθη ο Ιησους· και ην γεγραμμενον Εβ- was crucified the Jesus; and it was having been written in ραιστι Έλληνιστι, Ρωμαιστι. 21 Ελεγον ουν Hebrew in Greek, in Latin. Said therefore τω Πιλατω οι αρχιερεις των Ιουδαιων· Μη to the Pilate the high-priests of the Jews; Not γραφε· Ο βασιλευς των Ιουδαιων· αλλ' οτι write thou; The king of the Jews; but that εκεινος ειπε· Βασιλευς ειμι των Ιουδαιων. he said; A king I am of the Jews. 22 Απεκριθη ο Πιλατος· Ο γεγραφα, γεγραφα. Answered the Pilate; What I have written, I have written. 23 Οι ουν στρατιωται, οτε εσταυρωσαν τον The then soldiers, when they crucified the Ιησουν, ελαβον τα ιματια, αυτου, (και εποιησαν Jesus, took the mantles o him, (and made τεσσαρα μερη, εκαστω στρατιωτη μερος,) και four parts, to each soldier a part,) and τον χιτωνα. Ην δε ο χιτων αρβαφος, εκ των the coat. Was but the coat without seam, from the ανωθεν υφαντος δι' ολου· 24 ειπον ουν προς top woven throughout whole; they said then to αλληλους· Μη σχισωμεν αυτον, αλλα λαχωμεν each other; Not let us tear him, but we may cast lots περι αυτου, τινος εσται. Ίνα η γραφη πλη- about him, of whom it shal be. That the writing might ρωθῇ \* [η λεγουσα·] "Διεμερισαντο τα be fulfilled [that saying.] They divided the ιματια μου εαυτοις, και επι τον ιματισμον μου mantles of me for themselves, and on the raiment of me εβαλον κληρον." they cast a lot."

Οι μεν ουν στρατιωται ταυτα εποιησαν. The indeed therefore soldiers these things did.

17 †\* Then they took JESUS, and putting the CROSS on him, he went out into WHAT IS CALLED a Place of a Skull, which signifies in Hebrew Golgotha;

18 where they crucified Him, and two others with him, one on each side, and JESUS in the Middle.

19 † And PILATE wrote a Title, and placed it on the CROSS. Now that having been written was, "JESUS, the NAZARENE, the KING of the JEWS."

20 This TITLE, therefore, many of the JEWS read because the PLACE was near the CITY, where JESUS was crucified; and it had been written in Hebrew, \* Latin, and Greek.

21 Then the HIGH-PRIESTS of the JEWS said to PILATE, "Do not write, THE KING of the JEWS, but That he said, I am King of the JEWS."

22 PILATE answered, "What I have written, I have written."

23 † Then the SOLDIERS, when they had nailed JESUS to the CROSS, took his GARMENTS, and made Four Parts, to Each Soldier a Part. But his COAT was without seam, woven from the top through the whole.

24 They said, therefore, to each other, "Let us not tear it, but cast lots for it, whose it shall be;" that the SCRIPTURE might be verified, † "They divided my GARMENTS among themselves, and upon my RAIMENT they cast a Lot." The SOLDIERS, therefore, did these things.

\* VATICAN MANUSCRIPT.—16. And led—omit  
20. Latin and Greek.

17. Then they took JESUS, and putting the cross on him.  
24. that saying—omit.

† 17. Matt. xxvii. 31, 33; Mark xv. 21, 22; Luke xxiii. 26, 33.  
Mark xv. 26; Luke xxiii. 33  
† 24. Ps. xxii. 13

† 19. Matt. xxvii. 37;  
† 23. Matt. xxvii. 35; Mark xv. 24; Luke xxiii. 34.

25 Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ  
 stood now by the cross of the Jesus the  
 μητὴρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρός αὐτοῦ,  
 mother of him, and the sister of the mother of him,  
 Μαρία ἡ τοῦ Κλωπα, καὶ Μαρία ἡ Μαγδαληνὴ.  
 Mary that of the Klopas, and Mary the Magdalene.  
 26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθη-  
 Jesus therefore seeing the mother, and the disci-  
 πλὴν παρεστῶτα, ὃν ἠγάπα, λέγει τῇ μητρί  
 ple standing by, whom he loved, he says to the mother  
 αὐτοῦ· Γυναί, ἰδε, ὁ υἱός σου. 27 Εἰτα λέγει τῷ  
 of himself, O woman, Lo, the son of thee. Then he says to the  
 μαθητῇ· Ἴδου ἡ μητὴρ σου. Καὶ ἀπ' ἐκείνης  
 disciple, Lo the mother of thee. And from that  
 τῆς ὥρας ἐλάβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἰδία.  
 the hour took the disciple her into the own.  
 28 Μετὰ τούτου εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα ἤδη  
 After this knowing the Jesus, that all things already  
 τετελεσται ἵνα τελειωθῇ ἡ γραφή, λέγει·  
 had been finished that might be finished the writing, says;  
 Διψῶ. 29 Σκευὸς \* [οὖν] ἐκεῖτο ὀξοῦς μεστόν·  
 I thirst. A vessel [therefore] stood of vinegar full;  
 οἱ δὲ πλησαντες σπογγὸν ὀξοῦς, καὶ ὑσσώ-  
 they and filling a sponge of vinegar, and to a hyssop stalk  
 πῶ περιθεντες, προσηνεγκαν αὐτοῦ τῷ στόματι.  
 putting round, brought of him to the mouth.  
 30 Ὅτε οὖν ἐλάβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε·  
 When therefore took the vinegar the Jesus, he said;  
 Τετελεσται· καὶ κλινὰς τὴν κεφαλὴν, παρε-  
 It has been finished; and having inclined the head, he gave  
 ὤκε τὸ πνεῦμα.  
 up the spirit.  
 31 Οἱ οὖν Ἰουδαῖοι (ἵνα μὴ μείνῃ ἐπὶ τοῦ  
 The then Jews (that not might remain on the  
 σταυροῦ τὰ σώματα ἐν τῷ σαββατῷ· ἐπεὶ  
 cross the bodies in the sabbath; since  
 παρασκευὴ ἦν· ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου  
 a preparation it was; was for great the day that  
 τοῦ σαββατοῦ) ἠρώτησαν τὸν Πιλάτον, ἵνα  
 of the sabbath) asked the Pilate, that  
 κατεαῶσιν αὐτῶν τὰ σκελῆ, καὶ ἁρθώ-  
 might be broken of them the legs, and they might be taken  
 σιν. 32 ἦλθον οὖν οἱ στρατιῶται, καὶ τὸν μὲν  
 away. Came therefore the soldiers, and of the indeed  
 πρῶτου, κατεαῶσαν τὰ σκελῆ, καὶ τοῦ ἄλλου  
 first, they brake the legs, and of the other  
 τοῦ συσταυρωθέντος αὐτῷ. 33 Ἐπὶ δὲ τὸν Ἰη-  
 that having been crucified with him. To but the Je-

25 † And there were  
 standing by the CROSS of  
 JESUS his MOTHER, and  
 his MOTHER'S SISTER,  
 † Mary, the MOTHER of  
 † CLOPAS, and Mary of  
 MAGDALA.

26 Jesus, therefore, see-  
 ing his MOTHER, and † the  
 DISCIPLE whom he loved  
 standing near, says to his  
 MOTHER, "Woman, behold  
 thy SON!"

27 He then says to the  
 DISCIPLE, "Behold thy  
 MOTHER!" And from that  
 HOUR the DISCIPLE took  
 her to his OWN [house.]

28 After this, \* Jesus  
 knowing That all things  
 had already been finished,  
 † that the SCRIPTURE  
 might be fully accom-  
 plished, says, "I thirst."

29 A Vessel was placed  
 full of Vinegar; † \* then a  
 Sponge full of the VINE-  
 GAR, having been attached  
 to a Hyssop-stalk, they  
 brought to his MOUTH.

30 When therefore, \* Je-  
 sus took the VINEGAR, he  
 said, "It has been fin-  
 ished!" And inclining his  
 HEAD, he expired.

31 Then the JEWS,  
 († that the BODIES might  
 not remain upon the CROSS  
 during the SABBATH, since  
 it was the Preparation; for  
 the DAY of That SABBATH  
 was a great one:) asked  
 PILATE that their LEGS  
 might be broken, and they  
 might be taken away.

32 The SOLDIERS there-  
 fore came, and did, in-  
 deed, break the LEGS of the  
 FIRST, and of THAT OTHER  
 who was CRUCIFIED with  
 him;

33 but having come to

\* VATICAN MANUSCRIPT.—28. Jesus. 29. Then—omit. 29. then a Sponge full  
 of the VINEGAR having been attached to a Hyssop-stalk, they brought to His mouth.  
 30 Jesus.

† 25. The Greek does not state the relationship between Mary and Clopas, and we must  
 supply it by conjecture. In other gospels she is called James's Mary, and Mary the mother  
 of James; and Clopas was probably another name for James, being a Greek translation of  
 the Hebrew Jacob or James, a thief. Paul tells us that the Savior after his resurrection  
 was seen by James (1 Cor. xv. 7,) which is not mentioned in the gospels or Acts, unless we  
 suppose that Cleopas, who walked with him to Emmaus, was James. See Luke xxiv. 18.—  
 Sharp.

† 25. Matt. xxvii. 55; Mark xv. 40; Luke xxiii. 49.

† 26. John xiii. 23. xx. 2; xxi. 7, 20, 24.

† 28. Psa. lxxix. 21.

† 26.

Matt. xxvii. 48.

† 31. Deut. xxi. 22.

† 29.

σου ελθοντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκοτα,  
 nus having come, when they saw him already having died,  
 οὐ κατέαξαν αὐτοῦ τὰ σκελῆ· <sup>34</sup> ἀλλ' εἰς τῶν  
 not they broke of him the legs; but one of the  
 στρατιωτῶν λογχῇ αὐτοῦ τὴν πλευρὰν ἐνυξε,  
 soldiers with a spear of him the side pierced,  
 καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. <sup>35</sup> Καὶ  
 and immediately came out blood and water. And  
 ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ  
 he having seen has testified, and true of him  
 ἐστὶν ἡ μαρτυρία· κακεῖνος οἶδεν, ὅτι ἀληθὴ  
 is the testimony; and he knows, that true things  
 λέγει, ἵνα καὶ ὑμεῖς πιστευσῆτε. <sup>36</sup> Ἐγένετο  
 he says, so that also you may believe. Occurred  
 γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ· “Ὅσπου  
 for these things, that the writing might be fulfilled; “A bone  
 οὐ συντριβήσεται αὐτοῦ.” <sup>37</sup> Καὶ πάλιν ἕτερα  
 not shall be broken of him.” And again another  
 γραφὴ λέγει· “Ὅψονται εἰς ὃν ἐξεκέντησαν.”  
 writing says; “They shall look into whom they pierced.”

<sup>38</sup> Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ  
 After and these things asked the Pilate the  
 Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, (ὢν μαθητὴς τοῦ Ἰη-  
 Joseph that from Arimathea, (being a disciple of the Je-  
 σου, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰου-  
 sus, having been hid but through the fear of the Jews,)  
 δαιων,) ἵνα ἀρῇ τὸ σῶμα τοῦ Ἰησοῦ·  
 that he might take away the body of the Jesus;  
 καὶ ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ  
 and permitted the Pilate. He came therefore and  
 ἦρε τὸ σῶμα τοῦ Ἰησοῦ. <sup>39</sup> Ἦλθε δὲ καὶ  
 took away the body of the Jesus. Came and also  
 Νικοδήμους, (ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς  
 Nicodemus, (having come to the Jesus by night  
 τὸ πρῶτον,) φερὼν μίγμα σμύρνης καὶ ἀλός  
 the first,) bringing a mixture of myrrh and aloes  
 ὡς λίτρας ἑκατόν. <sup>40</sup> Ἐλάβον οὖν τὸ σῶμα  
 about pounds a hundred. They took therefore the body  
 τοῦ Ἰησοῦ, καὶ ἐδήσαν αὐτὸ ὀθονίοις μετὰ τῶν  
 of the Jesus, and bound it with linen cloths with the  
 ἀρωμάτων, καθὼς ἐθος ἐστὶ τοῖς Ἰουδαίοις ἐντα-  
 spices, as customary it is with the Jews to  
 φιάζειν. <sup>41</sup> Ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη,  
 embalm. Was and in the place, where he was crucified,  
 κηπὸς, καὶ ἐν τῷ κηπῷ μνημεῖον καινόν, ἐν ᾧ  
 a garden, and in the garden a tomb new, in which  
 οὐδεπῶ οὐδεὶς ἐτέθη. <sup>42</sup> Ἐκεῖ οὖν διὰ τὴν  
 not yet no one was laid. There therefore on account of the  
 παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ  
 preparation of the Jews, because near was the  
 μνημεῖον, ἐθήκαν τὸν Ἰησοῦν.  
 tomb, they laid the Jesus.

JESUS, when they saw that he had already died, they did not break His LEGS,

<sup>34</sup> but one of the SOLDIERS pierced His SIDE with a Spear, and immediately there came out Blood and Water.

<sup>35</sup> And HE HAVING SEEN has testified, and His TESTIMONY is true; and he knows That he is saying true things, so that you also may believe.

<sup>36</sup> For these things occurred, that the SCRIPTURE might be verified, † “A Bone of him shall not be broken.”

<sup>37</sup> And again Another SCRIPTURE says, † “They shall look on him whom they pierced.”

<sup>38</sup> † And after these things, \* Joseph, from Arimathea, (being a Disciple of \* Jesus, but a concealed one through FEAR of the Jews,) asked Pilate, that he might take away the BODY of JESUS; and PILATE permitted him. He came therefore, and took away \* his Body.

<sup>39</sup> And † Nicodemus came also, (he having come to \* him by Night at the FIRST,) bringing a Mixture of Myrrh and Aloes, about a hundred Pounds.

<sup>40</sup> Then they took the BODY of JESUS, and † bound it with Linen cloths, with the AROMATICS, as it is a Custom with the Jews to embalm.

<sup>41</sup> And there was in the PLACE where he was crucified a Garden, and in the GARDEN a new TOMB, in which no one was yet laid.

<sup>42</sup> There, therefore, on account of the PREPARATION of the JEWS, Because the TOMB was near, they laid JESUS.

\* VATICAN MANUSCRIPT.—38. Joseph.  
 by Night.

38. Jesus.

38. his Body.

39. him

† 38. Exod. xii. 46; Num. ix. 12; Psa. xxxiv. 20.  
 Rev. i. 7. † 38. Matt. xxvii. 67; Mark xv. 42; Luke xxiii. 50.  
 † 38. John iii. 7

† 37. Psa. xxii. 16; Zech. xii. 6  
 † 38. John iii. 7

† 40. Acts v. 6.



ΚΕΦ. κ'. 20.

1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδα-  
The and first of the week Mary the Magda-  
ληνῇ ἐρχεται πρῶτι, σκοτίας ἐτι οὐσης, εἰς τὸ  
lene comes early, dark yet being, into the  
μνημεῖον· καὶ βλέπει τὸν λίθον ἡρμένον  
tomb; and sees the stone having been taken away  
ἐκ τοῦ μνημείου, 2 τρέχει οὖν καὶ ἐρχεται  
out of the tomb, she runs therefore and comes  
πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθη-  
to Simon Peter, and to the other disci-  
την, ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς·  
ple, whom loved the Jesus, and says to them;  
Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ  
They took away the lord out of the tomb, and not  
οἶδαμεν, πού ἐθηκαν αὐτόν. 3 Ἐξῆλθεν οὖν ὁ  
we know, where they laid him. Went out then the  
Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς  
Peter and the other disciple, and they came into  
τὸ μνημεῖον. 4 Ἐτρέχον δὲ οἱ δύο ὁμῶν καὶ ὁ  
the tomb. Ran and they two together; and the  
ἄλλος μαθητής προέδραμε ταχίον τοῦ Πέτρου,  
other disciple ran before more quickly of the Peter,  
καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον· 5 καὶ παρακυ-  
and came first into the tomb; and stooping  
ψας βλέπει κείμενα τὰ ὀθονία· οὐ μὲντοι εἰσηλ-  
down he sees lying the linen cloths; not however he went  
θεν. 6 Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθῶν  
in. Comes then Simon Peter following  
αὐτῷ, καὶ εἰσηλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ  
him, and entered into the tomb, and sees  
τὰ ὀθονία καίμενα, 7 καὶ τὸ σουδαρίον ὃ ἦν ἐπὶ  
the linen cloths lying, and the napkin which was on  
τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κει-  
the head of him, not with the linen cloths ly-  
μένον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα  
ing, but apart having been folded up into one  
τόπον. 8 Τότε οὖν εἰσηλθε καὶ ὁ ἄλλος μαθη-  
place. Then therefore went in also the other disci-  
τής, ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ  
ple, he coming first into the tomb, and  
εἶδε, καὶ ἐπίστευσεν. 9 Οὐδέπω γὰρ ᾔδεισαν  
saw, and believed. Not yet for they knew  
τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀνασ-  
the writing, that it behoved him out of dead ones to have  
τῆναι. 10 Ἀπηλθὼν οὖν πάλιν πρὸς ἑαυτοὺς οἱ  
been raised. Went then again to themselves the  
μαθηταί.  
disciples.

CHAPTER XX.

1 † And on the FIRST of the WEEK, Mary of MAGDALA comes early, it being yet dark, † into the TOMB, and sees the STONE, having been removed out of the TOMB.

2 She runs, therefore, and comes to Simon Peter, and to the † OTHER Disciple whom JESUS loved, and says to them, "They have taken away the LORD out of the TOMB and we know not where they have laid him."

3 † PETER then went out, and the OTHER Disciple; and they came into the TOMB.

4 And the TWO ran together; and the OTHER Disciple outran PETER, and came first into the TOMB.

5 And stooping down, he sees † the LINEN CLOTHS lying; however, he went not in.

6 Then Simon Peter \* also comes following him, and entered into the TOMB, and beheld the LINEN CLOTHS lying,

7 and † the NAPKIN, which was on his HEAD, not lying with the LINEN CLOTHS, but having been folded up in a separate Place.

8 Then, therefore, THAT OTHER Disciple, who CAME first into the TOMB, also went in, and he saw, and believed [her.]

9 For they did not yet know † the SCRIPTURE, That he must rise from the Dead.

10 Then the DISCIPLES went away by themselves.

\* VATICAN MANUSCRIPT.—6. also Simon Peter.

† 1. The very definite manner in which John expresses himself in this narrative, with reference to going (eis) into and coming (ek) out of the tomb, makes it very probable that this tomb, had two chambers, an outer and inner one. The body was placed in the inner one, to the door of which the stone was placed. Hence when they entered the first apartment they were said to go into the tomb, though they might not enter or see what was in the inner chamber. Such tombs are not uncommon in the East. That which is now called the "Holy Sepulchre" is one of this class.

† 1. Matt. xxviii. 1; Mark xvi. 1, Luke xxiv. 1. † 2. John xiii. 23; xix. 26 xxi. 7  
20, 24. † 3. Luke xxiv. 12. † 4. John xix. 40. † 5. John xix. 40. † 6. John xiv. 22. † 7. John xiv. 22. † 8. John xiv. 22. † 9. John xiv. 22. † 10. John xiv. 22.

11 **Μαρια δὲ εἰστῆκει πρὸς τῷ μνημείῳ κλαί-  
ουσα ἐξω.** **Ὡς οὖν ἐκλαίει, παρεκύνθη εἰς τὸ  
μνημεῖον,** <sup>12</sup> **καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς  
καθεζομένους, ἓνα πρὸς τὴν κεφαλὴν, καὶ ἓνα  
πρὸς τοὺς πόσιν, ὅπου ἐκεῖτο τὸ σῶμα τοῦ Ἰη-  
σοῦ.** <sup>13</sup> **Καὶ λεγουσὶ αὐτῇ ἐκεῖνοι· Γυναί, τί  
κλαίεις; Λέγει αὐτῇ· Ὅτι ἤραν τὸν  
κύριον μου, καὶ οὐκ οἶδα πού ἐθηκαν αὐτόν.**  
<sup>14</sup> **Ταῦτα εἰπούσα, ἐστράφη· καὶ οὐκ ᾔδει, ὅτι  
Ἰησοῦς ἐστὶ.** <sup>15</sup> **Λέγει αὐτῇ ὁ Ἰησοῦς· Γυναί, τί  
κλαίεις; τίνα ζητεῖς; Ἐκείνη, δοκούσα ὅτι ὁ  
κηπουρὸς ἐστὶ· λέγει αὐτῇ· Κύριε, εἰ σὺ ἐβασ-  
τάσας αὐτόν, εἰπέ μοι πού ἐθηκες αὐτόν, καὶ γὰρ  
αὐτὸν ἀρῶ.** <sup>16</sup> **Λέγει αὐτῇ ὁ Ἰησοῦς· Μαρία.  
Στραφεῖσα ἐκείνη λέγει αὐτῇ· Ῥαββουνί, ὃ  
λεγεται, διδασκαλε.** <sup>17</sup> **Λέγει αὐτῇ ὁ Ἰησοῦς·  
Μὴ μου ἅπτου· οὐ γὰρ ἀναβεβηκα πρὸς τὸν  
πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς  
μου, καὶ εἶπε αὐτοῖς· Ἀναβαίνω πρὸς τὸν πατέρα  
μου, καὶ πατέρα ὑμῶν, καὶ θεὸν μου καὶ θεὸν  
ὑμῶν.** <sup>18</sup> **Ἐρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγ-  
ελλούσα τοῖς μαθηταῖς, ὅτι ἑώρακε τὸν κύριον,  
καὶ ταῦτα εἶπεν αὐτῇ.**

<sup>19</sup> **Οὐσὴς οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ  
τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων,  
ὅπου ἦσαν οἱ μαθηταὶ \* [συνηγμένοι,] διὰ τὸν  
φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς, καὶ ἐστῆ**

11 But Mary was stand-  
ing near the TOMB outside,  
weeping. As she was weep-  
ing, therefore, she stooped  
down into the TOMB,

12 and sees Two Angels  
in white sitting, one at the  
HEAD, and one at the FEET,  
where the BODY of JESUS  
had been laid.

13 And then say to her,  
"Woman, why dost thou  
weep?" \* And she says to  
them, "Because they took  
away my LORD, and I know  
not where they laid him."

14 † Having said these  
things, she turned BACK-  
WARD, and beholds JESUS  
standing, and † knew not  
That it was JESUS.

15 \* Jesus says to her,  
"Woman, why dost thou  
weep? Whom dost thou  
seek?" She, supposing  
that he was the GARDENER,  
says to him, "Sir, if thou  
didst carry him off, tell me  
where thou didst lay him,  
and I will take Him away."

16 \* Jesus says to her,  
"Mary!" She, having  
turned, says to him \* in  
Hebrew, "Rabboni!"  
which signifies, Teacher.

17 \* Jesus says to her,  
"Touch me not; for I have  
not yet ascended to my  
FATHER; but go to † my  
BRETHREN, and tell them,  
I ascend to my FATHER,  
and your Father; even my  
God, and your God."

18 † Mary of MAGDALA  
comes, telling the DISCIPLES  
That she had seen the  
LORD, and he said These  
things to her.

19 † Then being Evening  
of that DAY, the FIRST of  
the \* Week, and the DOORS  
having been closed where  
the DISCIPLES were,  
through FEAR of the JEWS,  
JESUS came into the MIDST,

\* VATICAN MANUSCRIPT.—13. And she says. 15. Jesus. 16. Jesus. 16. in Hebrew, Rabboni. 17. Jesus. 19. Week. 19. having been assembled—omit.

† 14. Matt. xxviii. 9; Mark xvi. 9. † 14. Luke xxiv. 16, 31; John xxi. 4. † 17. Psa. xlii. 23; Matt. xxviii. 10; Rom. viii. 29; Heb. ii. 11. † 18. Matt. xxviii. 10; Luke xxiv. 10. † 19. Mark xvi. 14; Luke xxiv. 36; 1 Cor. xv. 5.

εις το μεσον, και λεγει αυτοις· Ειρηνη υμιν.  
into the midst, and says to them; Peace to you.

20 Και τουτο ειπων, εδειξεν αυτοις τας χειρας  
And this having said, he showed to them the hands  
και την πλευραν αυτου. Εχαρησαν ουν οι  
and the side of himself. Were glad therefore the  
μαθηται, ιδοντες τον κυριον. 21 Ειπεν ουν  
disciples, seeing the lord. Said then

αυτοις ο Ιησους παλιν· Ειρηνη υμιν· καθως  
to them the Jesus again; Peace to you; as  
απεσταλκε με ο πατηρ, καγω πεμπω υμας.  
sent me the father, also I send you.

22 Και τουτο ειπων, ενεφυσησε, και λεγει  
And this having said, he breathed on, and says  
αυτοις· Λαβετε πνευμα αγιον. 23 Αν τωνων  
to them; Receive you a spirit holy. If of whom  
αφητε τας αμαρτίας, αφιενται αυτοις· αν  
you may forgive the sins, they are forgiven them; if  
τινων κρατητε, κεκρατηνται.  
of whom you may retain, they have been retained.

24 Θωμας δε, εις εκ των δεδωκα, ο λεγομενος  
Thomas but, one of the twelve, he being called  
Διδυμος, ουκ ην μετ' αυτων οτε ηλθεν ο Ιη-  
a twin, not was with them when came the Je-  
σους. 25 Ελεγον ουν αυτω οι αλλοι μαθηται·  
sus. Said then to him the other disciples;

Εωρακαμεν τον κυριον. Ο δε ειπεν αυτοις·  
We have seen the lord. He but said to them;  
Εαν μη ιδω εν ταις χερσιν αυτου τον τυπον  
If not I may see in the hands of him the mark  
των ηλων, και βαλω τον δακτυλον μου εις τον  
of the nails, and may put the finger of me into the  
τυπον των ηλων, και βαλω την χειρα μου εις  
mark of the nails, and may put the hand of me into  
την πλευραν αυτου, ου μη πιστευσω.  
the side of him, not not I will believe.

26 Και μεθ' ημερας οκτω παλιν ησαν εσω οι  
And after days eight again were within the  
μαθηται αυτου, και Θωμας μετ' αυτων. Ερχε-  
disciples of him, and Thomas with them. Comes  
ται ο Ιησους, των θυρων κεκλεισμενων, και  
the Jesus, the doors having been shut, and  
εστη εις το μεσον, και ειπεν· Ειρηνη υμιν.  
stood into the midst, and said; Peace to you.

27 Ειτα λεγει τω Θωμα· Φερε τον δακτυλον σου  
Afterwards he says to the Thomas; Bring the finger of thee  
ωδε, και ιδε τας χειρας μου, και φερε την  
here, and see the hands of me, and bring the  
χειρα σου, και βαλε εις την πλευραν μου· και  
hand of thee, and put into the side of me; and  
μη γινου απιστος, αλλα πιστος. 28 Απεκριθη  
not be thou unbelieving, but believing. Answered

Θωμας και ειπεν αυτω· Ο κυριος μου και ο θεος  
Thomas and said to him; The lord of me and the God  
μου. 29 Λεγει αυτω ο Ιησους· Οτι εωρακας με,  
of me. Says to him the Jesus; Because thou hast seen me,

and stood, and says to them, "Peace be with you!"

20 And having said this, he showed them \* his HANDS and his SIDE. The DISCIPLES, therefore, † rejoiced, seeing the LORD.

21 Then Jesus said to them again, "Peace be with you; ‡ as the FATHER has sent me, † also send you."

22 And having said this, he breathed on and says to them, "Receive the Holy Spirit.

23 † If the SINS \* of any one you may forgive, they are forgiven them; if those \* of any you may retain, they have been retained."

24 But Thomas, THAT one of the TWELVE, † BEING CALLED Didymus, was not with them, when \* Jesus came.

25 The OTHER Disciples, therefore, said to him, "We have seen the LORD." But HE said to them, "If I do not see in his HANDS the IMPRESSION of the NAILS, and put my FINGER into the IMPRESSION of the NAILS, and put \* My HAND into his SIDE, I will by no means believe."

26 And after eight Days his DISCIPLES were again within, and Thomas with them. The DOORS having been closed, Jesus comes into the MIST, and stood, and said, "Peace be with you!"

27 Afterwards he says to THOMAS, "Reach here thy FINGER, and behold my HANDS, and † reach here thy HAND, and put it into my SIDE; and be not un-believing, but believing."

28 Thomas answered and said to him, "My LORD and my GOD!"

29 Jesus says to him, "Because thou hast seen

\* VATICAN MANUSCRIPT.—20. both the HANDS and the SIDE.  
21. Jesus. 25. My HAND.

23. of any one.

† 20. John xvi. 22. † 21. Matt xxviii. 18; John xvii. 17—19.  
xviii. 18. † 24. John xi. 16. † 27. 1 John i. 1.

† 23. Matt. x. 19;

πεπιστευκας· μακαριοι οι μη ιδοντες, και πισ-  
thou hast believed; blessed they not having seen, and having  
τευσαντες. 30 Πολλα μεν ουν και αλλα σημεια  
believed. Many indeed then and other signs  
εποιησεν ο Ιησους ενωπιον των μαθητων αυτου,  
did the Jesus in presence of the disciples of him,  
α ουκ εστι γεγραμμενα εν τη βιβλιω τουτω.  
which not it is having been written in the book this.  
31 Ταυτα δε γεγραπται, ινα πιστευσητε, οτι  
These things but have been written, that you may believe, that  
Ιησους εστιν ο Χριστος, ο υιος του θεου, και  
Jesus is the Anointed, the son of the God, and  
ινα πιστευοντες ζωην εχητε εν τη ονοματι  
that believing life you may have in the name  
αυτου.  
of him.

ΚΕΦ. κα'. 21.

1 Μετα ταυτα εφανερωσεν εαυτον παλιw ο  
After these things manifested himself again the  
Ιησους τοις μαθηταις επι της θαλασσης της  
Jesus to the disciples on the sea of the  
Τιβεριαδος. Εφανηρωσε δε ουτως. 2 Ησαν  
Tiberias. He manifested and thus. Were  
δμου Σιμων Πετρος, και Θωμας ο λεγομενος  
together Simon Peter, and Thomas he being called  
Διδυμος, και Ναθαναηλ ο απο Κανα της Γαλι-  
a twin, and Nathanael he from Cana of the Gali-  
λαιας, και οι του Ζεβεдайου, και αλλοι εκ των  
lee, and they of the Zebedee, and others of the  
μαθητων αυτου δυο. 3 Λεγει αυτοις Σιμων Πε-  
disciples of him two. Says to them Simon Pe-  
τρος· Υπαγω αλιευειν. Λεγουσιν αυτω· Ερ-  
ter; I am going to fish. They say o him; Are  
χομεθα και ημεις συν σοι. Εξηλθον, και ενε-  
going also we with thee. They went out, and en-  
βησαν εις το πλοιον \* [ευθυς,] και εν εκεινη  
tered into the ship [immediately,] and in that  
τη νυκτι επιασαν ουδεν. 4 Πρωιας δε ηδη  
the night they caught nothing. Morning but now  
γενομενης, εστη ο Ιησους εις τον αιγιαλον· ου  
being come, stood the Jesus on the shore; not  
μεντοι ηδεισαν οι μαθηται, οτι Ιησους εστι.  
however knew the disciples, that Jesus it is.  
5 Λεγει ουν αυτοις ο Ιησους· Παιδια, μη τι  
Cae therefore to them the Jesus; Children, not any  
προσφαγιον εχετε. Απεκριθησαν αυτω· Ου.  
food have you? They answered him; No.  
6· Ο δε επεν αυτοις· Βαλετε εις τα δεξια μερη  
He and said to them; Cast you into the right parts  
του πλοιου το δικτυον, και εδρησετε. Εβαλον  
of the ship the net, and you will find. They cast  
ουν, και ουκετι αυτο ελκυσαι ισχυσαν απο του  
then, and no longer it to draw were able from the  
πληθους των ιχθυων. 7 Λεγει ουν ο μαθητης  
multitude of the fishes. Says therefore the disciple  
εκεινος ον ηγαπα ο Ιησους, τω Πετρω· Ο  
that whom loved the Jesus, to the Peter; The

me, thou hast believed;  
† happy those who see not  
and believe!

30 † Then, indeed, many  
Other Signs Jesus per-  
formed in the presence of  
\* the DISCIPLES, which  
have not been written in  
this BOOK.

31 † But these have been  
written, that you may be-  
lieve That Jesus is the  
MESSIAH, the SON OF GOD;  
and that, believing, you may  
have Life in his NAME.

CHAPTER XXI

1 After these things  
\* Jesus manifested himself  
again to the DISCIPLES, at  
the LAKE of TIBERIAS;  
and in this manner he ap-  
peared.

2 Simon Peter, and  
THAT Thomas CALLED  
Didymus, and † THAT Na-  
thanael of Cana in GALI-  
LEE, and † the SONS of  
Zebedee, and two others of  
his DISCIPLES, were to-  
gether.

3 Simon Peter says to  
them, "I am going a fish-  
ing." They say to him,  
"We also go with thee."  
They went out, and entered  
into the BOAT, and during  
That NIGHT they caught  
nothing.

4 But now Morning be-  
ing come, \* Jesus stood on  
the SHORE. The DISCI-  
PLES, however, † knew not  
That it was Jesus.

5 Then † \* Jesus says to  
them, "Children, have you  
any food?" They answered  
him, "No."

6 And HE said to them,  
† "Throw the NET on the  
RIGHT side of the BOAT,  
and you will find." Then  
they threw it, and were no  
longer able to draw it, from  
the MULTITUDE of FISHES.

7 † That DISCIPLE there-  
fore, whom Jesus loved,  
says to PETER, "It is the

VATICAN MANUSCRIPT.—30. the DISCIPLES.  
4. Jesus. 5. Jesus.

1. Jesus.

3. immediately—omit

† 30. 2 Cor. v. 7; 1 Pet. i. 8.

† 30. John xxi. 25.

† 31. Luke i. 4.

† 31. John

iii 15, 16; v. 24; 1 Pet. i. 9.

† 2. John i. 45.

† 2. Matt. iv. 21.

† 4. John xx. 14

† 5. Luke xxiv. 41.

† 6. Luke v. 4, 6, 7.

† 7. John xii. 23; xx. 2.

κυριος εστι· Σιμων ουν Πητρος, ακουσας οτι ο  
lord it is, Simon then Peter, having heard that the  
κυριος εστι, τον απενδυτην διεζωσατο· ην γαρ  
lord it is, the upper garment he girded, he was for  
γυμνος· και εβαλεν εαυτον εις την θαλασσαν.  
naked, and threw himself into the sea.

8 Οι δε αλλοι μαθηται τω πλοιαριω ηλθον (ου  
The but other disciples by the little ship came (not  
γαρ ησαν μακραν απο της γης, αλλ' ως απο  
for they were far from the land, but about from  
πηνχων διακαστων,) συροντες το δικτυον των  
cubits two hundred, dragging the net of the  
ιχθυων. 9 Ως ουν απεβησαν εις την γην, βλε-

fishes. When therefore they went up to the land, they  
πουσιν ανθρακιαν κειμενην, και οψαριον επικει-  
see a fire of coals lying, and a fish lying  
μενον, και αρτον. 10 Λεγει αυτοις ο Ιησους·  
on, and bread. Says to them the Jesus;

Ενεγκατε απο των οψαριων, ων επιασατε νυν.  
Bring you from the fishes, which you caught just now.

11 Ανεβη Σιμων Πητρος, και ειλκυσε το δικτυον  
Went up Simon Peter, and drew the net  
επι της γης, μεστον ιχθυων μεγαλων εκατον  
to the land, full of fishes great a hundred  
πεντηκοντατριων· και τοσαυτων οντων, ουκ  
fifty-three; and so many being, not  
εσχισθη το δικτυον. 12 Λεγει αυτοις ο Ιησους·

was torn the net. Says to them the Jesus;  
Δευτε, αριστησατε. Ουδεις \* [δε] ετολμα  
Come, breakfast you. No one [and] presumed  
των μαθητων εξετασαι αυτον· Συ τις ει·  
of the disciples to ask him; Thou who art?

ειδοτες, οτι ο κυριος εστιν. 13 Ερχεται ο Ιη-  
knowing, that the Lord it is. Comes the Je-  
sους, και λαμβανει τον αρτον, και διδωσιν  
sus, and takes the bread, and gives  
αυτοις, και το οψαριον ομοιως. 14 Τουτο ηδη  
to them, and the fish in like manner. This already

τριτον εφανερωθη ο Ιησους τοις μαθηταις αυτου,  
third was manifested the Jesus to the disciples of himself,  
εγερθεις εκ νεκρων.  
having been raised out of dead ones.

15 Οτε ουν ηριστησαν, λεγει τω Σιμωνι  
When therefore they had breakfasted, says to the Simon  
Πητρω ο Ιησους· Σιμων Ιωνα, αγαπας με πλειον  
Peter the Jesus; Simon of Jonas, lovest thou me more  
τουτων; Λεγει αυτω· Ναι, κυριε, συ οιδας, οτι  
of these? He says to him; Yes, O lord, thou knowest, that  
φιλω σε. Λεγει αυτω· Βοσκει τα αρνια μου.  
I dearly love thee. He says to him; Feed the lambs of me.

16 Λεγει αυτω παλιν δευτερον· Σιμων Ιωνα,  
He says to him again a second time; Simon of Jonas,  
αγαπας με; Λεγει αυτω· Ναι, κυριε, συ οιδας,  
lovest thou me? He says to him; Yes, O lord, thou knowest,  
οτι φιλω σε· Λεγει αυτω· Ποιμαινε τα προ-  
that I dearly love thee; He says to him; Tend thou the sheep

LORD." Then Simon Peter  
having heard that it was  
the LORD, girded on his  
UPPER GARMENT, (for he  
was † naked,) and † threw  
himself into the LAKE.

8 But the OTHER Dis-  
ciples came by the BOAT;  
(for they were not far from  
the LAND, but about two  
hundred Cubits off,) drag-  
ging the NET with the  
FISHES.

9 When, therefore, they  
went out to the LAND, they  
see a Fire of coals lying,  
and a Fish lying on it, and  
Bread.

10 \* Jesus says to them,  
"Bring of the FISHES which  
you just now caught."

11 \* Simon Peter went  
on board and drew the NET  
to the LAND, full of great  
Fishes, a hundred and fifty-  
three; and though there  
were so many, the NET was  
not torn.

12 \* Jesus says to them,  
† "Come and breakfast."  
No one of the DISCIPLES  
presumed to ask him, "Who  
art thou?"

13 \* Jesus comes, and  
takes the BREAD, and gives  
to them, and the FISH in  
like man er.

14 This † third time now  
was \* Jesus manifested to  
\* the DISCIPLES, having  
been raised from the Dead.

15 When, therefore, they  
had breakfasted, JESUS  
says to SIMON Peter, "Si-  
mon, son of Jonas, lovest  
thou me more than these?"  
He says to him, "Yes,  
Lord; thou knowest That  
I affectionately love thee."  
He says to him, "Feed  
my LAMBS."

16 He says to him again,  
a second time, "Simon, son  
of Jonas, lovest thou me?"  
He says to him, "Yes,  
Lord; thou knowest That  
I affectionately love thee."

\* VATICAN MANUSCRIPT.—10. Jesus. 11. Then Simon Peter. 12. Jesus.  
12. and—omit. 13. Jesus. 14. Jesus. 14. the DISCIPLES.

† 7. So the Jews called those who were clothed in their under garments only.—Newcome

12. Acts x. 41. † 14. See John xx. 19, 26.

βατα μου. 17 Λεγει αυτω το τριτον· Σιμων  
of me. He says to him the third; Simon  
Ιωνα, φιλεις με; Ελυπηθη δ Πητρος, οτι  
of Jona, dearly lovest thou me? Was grieved the Peter, because  
ειπεν αυτω το τριτον, Φιλεις με; και ειπεν  
he said to him the third, Dearly lovest thou me? and he said  
\*[αυτω·] Κυριε, συ παντα οιδας· συ γινωσκεις,  
[to him:] O lord, thou all things knowest; thou knowest,  
οτι φιλω σε· Λεγει αυτω δ Ιησους· Βοσκει  
that I dearly love thee; Says to him the Jesus; Feed  
τα προβατα μου. 18 Αμην αμην λεγω σοι, οτε  
the sheep of me. Indeed indeed I say to thee, when  
ης νεωτερος, εζωνυες σεαυτον, και περιεπατεις  
thou wast younger, thou didst gird thyself, and didst walk  
οπου ηθελες· οταν δε γηρασης, εκτενεις  
where thou didst wish; when but thou art old, thou wilt stretch out  
τας χειρας σου, και αλλος σε ζωσει, και  
the hands of thee, and another thee will gird, and  
οισει οπου ο ηθελεις. 19 Τουτω δε ειπε, ση-  
will carry where not thou wishest. This now he said, sig-  
μαινων, ποιω θανατω δοξασει τον θεον. Και  
saying, by what death he will glorify the God. And  
τουτο ειπων, λεγει αυτω· Ακολουθει μοι.  
this having said, he says to him; Follow me.  
20 Επιστραφεις \*[δε] δ Πητρος βλεπει τον  
Having turned about [and] the Peter sees the  
μαθητην, ον ηγαπα δ Ιησους, ακολουθουντα·  
disciple, whom loved the Jesus, following;  
(ος και ανεπεσεν εν τω δειπνω επι το στήθος  
(who also reclined at the supper on the breast  
αυτου, και ειπε· Κυριε, τις εστιν ο παραδιδους  
of him, and said; O lord, who is he betraying  
σε;) 21 Τουτον ιδων δ Πητρος λεγει τω Ιησου·  
thee?) Him seeing the Peter says to the Jesus;  
Κυριε, ουτος δε τι; 22 Λεγει αυτω δ Ιησους·  
O lord, this and what? Says to him the Jesus;  
Εαν αυτον θελω μενειν εως ερχομαι, τι προς  
If him I wish to abide till I come, what to  
σε; συ ακολουθει μοι. 23 Εξηλθεν ουν ο λογος  
thee? thou follow me. Went out therefore the word  
ουτος εις τους αδελφους, οτι ο μαθητης εκεινος  
this among the brethren, that the disciple that  
ουκ αποθνησκει. Και ουκ ειπεν αυτω ο Ιησους,  
not dies. And not said to him the Jesus,  
οτι ουκ αποθνησκει· αλλ· Εαν αυτον θελω  
that not he dies; but; If him I wish  
μενειν εως ερχομαι, τι προς σε; 24 Ουτος εστιν  
to abide till I come, what to thee? This is

He says to him, † "Tend my SHEEP.

17 He says to him the THIRD time, "Simon, son of Jonas, dost thou affectionately love me?" Peter was grieved, Because he said to him the THIRD time, "Dost thou affectionately love me?" And he said, "Lord, thou knowest All things; † thou knowest That I affectionately love thee." \* Jesus says to him, "Feed my SHEEP.

18 † Indeed, I truly say to thee, When thou wast younger, thou didst gird thyself, and walk where thou didst wish; but when, thou art old, † thou wilt extend thy HANDS, and another will gird thee, and carry thee where thou dost not wish."

19 Now this he said, intimating † What Death he would glorify God. And having said this, he says to him, "Follow me."

20 PETER, having turned about, sees the DISCIPLE, following; † whom Jesus loved; (who also reclined at the SUPPER on his BREAST, and said, "Lord, who is HE BETRAYING thee?"

21 \* PETER, therefore, seeing him, says to Jesus, "Lord, and what of this man?"

22 JESUS says to him, "If I wish him to abide † till I come, what is it to thee? follow thou me."

23 \* This REPORT, therefore, went out among the BRETHREN, That that DISCIPLE would not die; \* but JESUS did not say to him, "That he shall not die;" but, "If I wish him to abide till I come, what is it to thee?"

\* VATICAN MANUSCRIPT.—17. to him—omit. 17. Jesus. 20. and—omit. 21. PETER therefore. 23. This. 23. but.

† 18. Wetstein observes, that it was a custom in Rome, to put the necks of those who were to be crucified, into a yoke, and to stretch out their hands, and fasten them to the end of it, and having thus led them through the city, they were carried out to be crucified.—Clarke. † 19. Many ancient writers say that Peter was crucified with his head downwards, a short time before the destruction of Jerusalem.

† 16. Acts xx. 23; Heb. xiii. 20; 1 Pet. ii. 25; v. 2, 4. † 17. John ii. 24, 25; xvi. 30.  
18. John xiii. 30; Acts xii. 8, 4. † 19. 2 Pet. i. 14. † 20. John xiii. 23, 25; xx. 3.  
22. Matt. xvi. 27, 28; xxv. 31; 1 Cor. iv. 5; xi. 26; Rev. ii. 25; ii. 11; xiii. 7, 20.

ὁ μαθητής, ὁ μαρτυρῶν περὶ τούτων, καὶ  
 the disciple, he testifying concerning these things, and  
 γράψας ταῦτα· καὶ οἶδαμεν, ὅτι ἀληθὴς  
 having written these things; and we know, that true  
 ἐστὶν ἡ μαρτυρία αὐτοῦ. <sup>25</sup> Ἐστὶ δὲ καὶ ἀλλὰ  
 is the testimony of him. Is and also other  
 πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα εἰαν γρά-  
 many things did the Jesus, which if they should  
 φηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον  
 be written every one, not even him I suppose the world  
 χωρῆσαι τὰ γραφόμενα βιβλία.  
 to contain the being written books.

24 This is THAT DISC-  
 PLE, who \*both TESTIFIES  
 of these things and WROTE  
 these things; and † we  
 know That HIS TESTI-  
 MONY is true.

25 † And there are many  
 other things which JESUS  
 performed, which, if they  
 should be written, every  
 one, † I suppose that not  
 even the WORLD itself  
 would contain the WRIT-  
 TEN BOOKS.

\* ACCORDING TO JOHN.

VATICAN MANUSCRIPT.—24. both.  
 JOHN.

24. His.

Subscription—ACCORDING TO

† 25. This is a very strong eastern expression, to represent the great number of miracles which Jesus wrought. But however strong and strange this expression may seem to us of the western world, we find sacred and other authors using hyperboles of the like kind and signification; some instances of which it may be proper to lay before the reader. In Num. xiii. 33, the spies, who returned from the search of the land of Canaan, say they saw giants there of such a prodigious size, that they were "in their own sight as grasshoppers." In Deut. i. 28, cities with high walls round about them are said to be "walled up to heaven." In Dan. iv. 11, mention is made of a tree, whereof "the height reached unto the heaven," and the sight thereof unto the end of all the earth;" and the author of Ecclesiasticus, in chap. xlvii. 15, speaking of Solomon's wisdom, says, "Thy soul covered the whole earth: and thou filledst it with parables;" as the world is there said to be filled with Solomon's parables, so here, by one degree more of hyperbole, it is said that the world would not contain all the books which should be written concerning Jesus' miracles, if the particular account of every one of them were given.—Pearce.

† 24. John xix. 35; 3 John 12.

† 25. John xxi. 20.

\* ACTS OF APOSTLES.

ΚΕΦ. α'. 1.

<sup>1</sup> Τον μεν πρωτον λογον εποησαμεν περι  
The indeed first account I made concerning  
παντων, ω Θεοφιλε, ων ηρξατο δ Ιησους  
all things, O Theophilus, which began the Jesus  
ποιειν τε και διδασκειν, <sup>2</sup> αρχι ης ημερας, ου-  
to do and also to teach, even to which day, hav-  
τειλαμενος τοις αποστολοις, δια πνευματος  
ing given charge to the apostles, through spirit  
αγιου ους εξελεξατο, ανεληφθη. <sup>3</sup> Οίς και  
holy whom he chose, he was taken up. To whom also  
παρεστησεν εαυτον ζωντα μετα το παθειν  
he presented himself living after the to suffer  
αυτον, εν πολλοις τεκμηριοις, δι' ημερων τεσ-  
him, in many clear proofs, through days forty  
σαρακοντα οπτανομενος αυτοις, και λεγων τα  
being seen by them, and saying the things  
περι της βασιλειας του θεου. <sup>4</sup> Και συναλι-  
concerning the kingdom of the God. And assem-  
ζομενος παρηγγειλεν αυτοις, απο Ιεροσολυμων  
bling them he commanded them, from Jerusalem  
μη χωριζεσθαι, αλλα περιμενειν την επαγγελιαν  
not to depart, but to wait for the promise  
του πατρος, ην ηκουσατε μου. <sup>5</sup> οτι Ιωαννης  
of the father, which you heard from me; that John  
μεν εβαπτισεν υδατι, υμεις δε βαπτισθησεσθε  
indeed dipped in water, you but shall be dipped  
εν πνευματι αγιω, ου μετα πολλας ταυτας ημε-  
in spirit holy, not after many these days.  
ρας. <sup>6</sup> Οί μεν ουν συνελθοντες επηρωτων  
They indeed therefore having come together, asked  
αυτον λεγοντες· Κυριε, ει εν τω χρονω τουτω  
him; saying; O lord, if in the time this  
αποκαθιστανεις την βασιλειαν τω Ισραηλ;  
thou restorest the kingdom to the Israel?  
<sup>7</sup> Ειπε δε προς αυτους· Ουχ υμων εστι γινωαι  
He said and to them; Not for you it is to know  
χρονους η καιρους, ους δ πατηρ εθετο εν τη  
times or seasons, which the father placed in the  
ιδια εξουσια. <sup>8</sup> Αλλα ληψεσθε δυναμιν επελ-  
own authority. But you shall receive power hav-  
θοντες του αγιου πνευματος εφ' υμας· και  
ing come the holy spirit upon you; and  
εσεσθε μοι μαρτυρες εν τε Ιερουσαλημ, και  
you shall be to me witnesses in both Jerusalem, and  
εν πατη τη Ιουδαια και Σαμαρεια, και εως εσχα-  
in all the Judea and in Samaria, and even to the farthest

CHAPTER I.

<sup>1</sup> The FORMER History compiled, † O Theophilus, concerning all things which \* Jesus began both to do and to teach.

<sup>2</sup> † even to the Day in which, † having given commandment, through the holy Spirit, to the APOSTLES whom he had chosen, he was taken up;

<sup>3</sup> † to whom also he presented himself living, after his SUFFERING, by Many Infallible proofs; being seen of them forty Days, and speaking the THINGS concerning the KINGDOM of GOD.

<sup>4</sup> † And assembling them, he charged them "not to depart from Jerusalem, but to wait for the PROMISE of the FATHER, † which you heard from me;

<sup>5</sup> † that John, indeed, immersed in Water, but you will be immersed in holy Spirit, after a few Days."

<sup>6</sup> THEY, therefore, having come together, asked him, saying, "Lord, wilt thou, at this TIME, † restore the KINGDOM to ISRAEL?"

<sup>7</sup> \* Then he said to them, "It is not for you to know the Times or Seasons, which the FATHER appointed by his OWN Authority.

<sup>8</sup> But you shall receive Power by the HOLY Spirit coming upon you; and † you shall be My Witnesses both in Jerusalem, and in All JUDEA, and in Samaria, and even to the

\* VATICAN MANUSCRIPT.—Title—ACTS OF APOSTLES.

1. Jesus. 7. Then he

said.  
† 1. Luke i. 31. † 2. Mark xvi. 19; Luke xxiv. 51; ver. 9; 1 Tim. iii. 16. † 2. Matt. xxviii. 19; Mark xvi. 15; John xx. 21; Acts x. 41, 42. † 3. Mark xvi. 14; Luke xxiv. 30; John xx. 19, 26; xxi. 1, 14; 1 Cor. xv. 5. † 4. Luke xxiv. 43, 40. † 4. Luke xxiv. 49; John xiv. 16, 26, 27; xv. 26; xvi. 7; Acts ii. 33. † 5. Matt. iii. 11; Acts xi. 16; xix. 4. † 6. Isa. i. 26; Amos ix. 11; Micah iv. 8; Acts iii. 21. † 8. Luke xxiv. 48; John xv. 27; Acts ii. 32



του της γης. <sup>9</sup> Και ταυτα ειπων, βλεποντων  
part of the land. And these things having said, beholding  
αυτων επηρθη· και νεφελη υπελαβεν αυτον απο  
of them he was lifted up; and a cloud w<sup>h</sup> drew him from  
των οφθαλμων αυτων. <sup>10</sup> Και ως ατενιζοντες  
the eyes of them. And as fixedly gazing  
ησαν εις τον ουρανον, πορευομενου αυτου, και  
they were into the heaven, going away of him, and  
ιδου, ανδρες δυο παρειστηκεισαν αυτοις εν εσθη·  
lo, men two were standing by them in rai-  
τι λευκη, <sup>11</sup> οι και ειπον· Ανδρες Γαλιλαιοι, τι  
ment white, they and said; Men of Galilee, why  
εστηκατε εμβλεποντες εις τον ουρανον; οντος  
stand you looking into the heaven? this  
δ Ιησους, δ αναληφθεις αφ' υμων εις τον ουρα-  
the Jesus, he being taken up from you into the heaven,  
νον, οδτως ελευσεται, ον τροπον εθεασασθε  
thus will come, which manner you saw  
αυτον πορευομενον εις τον ουρανον. <sup>12</sup> Τότε  
him going into the heaven. Then  
υπεστρεψαν εις Ιερουσαλημ απο ορους του  
they returned into Jerusalem from a mountain that  
καλουμενου Ελαιωνος, δ εστιν εγγυς Ιερουσα-  
being called of olive trees, which is near Jerusalem,  
λημ, σαββατου εχον οδον. <sup>13</sup> Και οτε εισηλ-  
a sabbath being distant journey. And when they came  
θον, ανεβησαν εις το υπερωον, ου ησαν κατα-  
into, they went up into the upper room, where were re-  
μενοντες, δ, τε Πετρος και Ιακωβος, και Ιωαν-  
maining, the, both Peter and James, and John  
νης και Ανδρεας, Φιλιππος και Θωμας,  
and Andrew, Philip and Thomas,  
Βαρθολομαιος και Ματθαιος, Ιακωβου Αλφαι-  
Bartholomew and Matthew, James of Alphe-  
ου και Σιμων δ ζηλωτης και Ιουδας Ιακωβου.  
us also Simon the zealot and Judas of James.  
<sup>14</sup> Ουτοι παντες ησαν προσκαρτερουντες δμοθυ-  
These all were being constantly engaged with one  
μαδον τη προσευχη, συν γυναιξι, και Μαρια τη  
mind in the prayer, with women, and Mary the  
μητρι του Ιησου, και συν τοις αδελφοις αυτου.  
mother of the Jesus, and with the brother of him.  
<sup>15</sup> Και εν ταις ημεραις ταυταις αναστας Πε-  
And in the days these having stood up Pe-  
τρος εν μεσω των μαθητων, ειπεν· (ην τε  
ter in middle of the disciples, he said; (was and  
οχλος ονοματων, επι το αυτο ως εκατον εικοσιν·)  
a crowd of names, in the same about a hundred twenty;)  
<sup>16</sup> Ανδρες αδελφοι, εδει πληρωθηναι την  
Men brethren, it was necessary to be fulfilled the  
γραφην ταυτην, ην προειπε το πνευμα το αγιον  
writing this, which spoke before the spirit the holy  
δια στοματος Δαυιδ, περι Ιουδα του γενομενου  
through mouth of David, about Judas that having become

remotest parts of the EARTH."

<sup>9</sup> And having said These things, as they were looking on he was lifted up; and a Cloud carried him away from their sight.

<sup>10</sup> And while they were fixedly gazing towards the HEAVENS, as he was going up, behold, two Men were standing by them in white Raiment;

<sup>11</sup> who also said, "Men of Galilee, why do you stand looking towards the HEAVENS? This JESUS, who is taken up from you into the HEAVENS, † shall so come in the manner in which you saw him go into the HEAVENS."

<sup>12</sup> † Then they returned to Jerusalem, from THAT Mountain CALLED the Mount of Olives, which is near Jerusalem, being distant a Sabbath-day's Journey.

<sup>13</sup> And when they came into the city, they went up into the UPPER ROOM, where were remaining both PETER and \* John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alpheus, and Simon the ZEALOT, and Judas the brother of James.

<sup>14</sup> All these were constantly engaged with one mind in PRAYER, with the Women, and with Mary the MOTHER of \* Jesus, and with his BROTHERS.

<sup>15</sup> And in these DAYS, Peter standing up in the Midst of the \* BRETHREN, (the Number of Persons assembled were about a hundred and twenty,) said,

<sup>16</sup> "Brethren, it was necessary for \* the SCRIPTURE to be fulfilled, † which the HOLY SPIRIT, through the mouth of David, foretold concerning THAT Judas † who BECAME a Guide

\* VATICAN MANUSCRIPT.—13. John, and James and Andrew. BRETHREN, said.

14. Jesus.

15.

† 11. Dan. vii. 13; Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27; John xiv. 3; 1 Thess. i. 10; iv. 16; 2 Thess. i. 10; Rev. i. 7. † 12. Luke xxiv. 52. † 16. Psa. xli. 9; John xiii. 18. † 16. Luke xxii. 47; John xviii. 3.

ἔδην τοῖς συλλαβόνσι τὸν Ἰησοῦν· 17 ὅτι  
a guide to those having seized the Jesus; because  
κατηριθμημένος ἦν ἐν ἡμῖν, καὶ ἐλαχε τὸν  
having been numbered he was among us, and obtained the  
κλῆρον τῆς διακονίας ταύτης. 18 Οὗτος μὲν  
lot of the service this. This indeed  
οὖν ἐκτήσατο χωρίον ἐκ μισθοῦ τῆς ἀδικίας·  
therefore bought a field out of a reward of the wickedness;  
καὶ πρηνὲς γενομένος, ἐλάκησε μέσος, καὶ ἐξε-  
and head-foremost having fallen, he burst in middle, and were  
χυθῆ πάντα τὰ σπλάγχνα αὐτοῦ· 19 καὶ γινώσ-  
poured out all the bowels of him; and known  
τον ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ,  
became to all those dwelling in Jerusalem,  
ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ δια-  
so as to be called the field that in the own lan-  
λεκτῷ αὐτῶν, Ἀκελδαμα, τοῦτ' ἐστὶ, χωρίον  
guage of them, Aceldama, this is, a field  
αἱμάτων. 20 Γεγραπται γὰρ ἐν βιβλῷ ψαλμῶν·  
of blood. It is written for in book of Psalms;  
Γεννηθήτω ἡ ἐπαυλὶς αὐτοῦ ἐρημὸς, καὶ μὴ εἴτω  
Let be the dwelling of him desolate, and not let be  
ὁ κατοικῶν ἐν αὐτῇ· καὶ τὴν ἐπισκοπὴν αὐτοῦ  
the dwelling in her; and, The charge of him  
λαβοὶ ἕτερος. 21 Δεῖ οὖν τῶν συνελθόν-  
let take another. It is necessary therefore of those having associ-  
τῶν ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ, ἐν ᾧ εἰσ-  
ated with us men in all time, in which went  
ἦλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς,  
in and went out among us the lord Jesus,  
22 ἀρχάμενος ἀπὸ τοῦ βαπτισματος Ἰωάννου ἕως  
beginning from the dipping of John to  
τῆς ἡμέρας ἧς ἀνεληφθῆ ἀφ' ἡμῶν, μαρτυρᾶ τῆς  
the day which he was taken up from us, a witness of the  
ἀναστάσεως αὐτοῦ γενεσθαι σὺν ἡμῖν ἓνα τῶν  
resurrection of him to become with us one of  
τῶν. 23 Καὶ ἐστήσαν δυο, Ἰωσήφ τὸν καλου-  
these. And they set forth two, Joseph that being  
μενον Βαρσαβαν, ὃς ἐπεκλήθη Ἰουστὸς, καὶ  
called Barsabbas, who was surnamed Justus, and  
Ματθίαν. 24 Καὶ προσευξάμενοι εἶπον· Σὺ,  
Matthias. And praying they said; Thou,  
κύριε, καρδιογνώστα πάντων, ἀναδείξον ὃν ἐξε-  
O lord, heart-knower of all, show which thou  
λεξῷ ἐκ τούτων τῶν δυο ἓνα, 25 λαβεῖν τὸν  
didst select out of these the two one, to take the  
κλῆρον τῆς διακονίας ταύτης καὶ ἀποστόλης,  
lot of the service this and apostleship,  
ἐξ ἧς παρεβῆ Ἰουδᾶς, πορευθῆναι εἰς τὸν τόπον  
from which stepped aside Judas, to go into the place  
τὸν ἰδίον. 26 Καὶ ἔδωκαν κληροῦς αὐτῶν καὶ  
the own. And they gave lots of them; and

t. THOSE who APPRE-  
HENDED \*JESUS.

17 For he was num-  
bered among us, and ob-  
tained the LOT of this  
SERVICE."

18 († This man, there-  
fore, purchased a Field  
with the WAGES of the  
WICKEDNESS, and falling  
head foremost, he burst in  
the middle, and All his  
BOWELS were poured out;

19 and it was known to  
all those DWELLING at  
Jerusalem; so that that  
FIELD is called in their  
OWN Language, \*Acelda-  
mach, which is, a Field of  
Blood.)

20 "For it is written in  
the Book of Psalms, † Let  
his DWELLING be deso-  
late, and let no one  
'DWELL in it;' and † Let  
'another take his OF-  
'FICE.'

21 It is necessary, there-  
fore, that from those MEN  
HAVING ASSOCIATED with  
us all the Time in which  
the LORD Jesus went in  
and out among us,

22 † beginning from the  
IMMERSION of John, to  
the DAY on which he was  
taken up from us, one of  
these BECOME with us a  
Witness of his RESURREC-  
TION."

23 And they set forth  
two, THAT Joseph, CALLED  
† \*Barsabbas, who was sur-  
named Justus, and Mat-  
thias.

24 And praying, they  
said, "Thou, Lord, † who  
knowest the hearts of all,  
show which one of These  
two thou didst select

25 to take \*the PLACE  
of this SERVICE and Apos-  
tleship, from which Judas  
stepped aside, to go into  
his OWN PLACE."

26 And they gave \*the  
Lots to them; and the LOT

VATICAN MANUSCRIPT.—16. Jesus. 19. Aceldamach. 23. Barsabbas. 25.  
the PLACE of this. 26. the Lots to them; and.

† 17. Matt. x. 4; Luke vi. 16. † 18. Matt. xxvii. 5, 7, 8. † 20. Psa. lxi. 25.  
† 20. Psa. cix. 8. † 21. John xv. 27; ver. 8; Acts iv. 33. † 23. Acts xv. 23. † 24.  
1 Sam. xvi. 7; 1 Chron. xxviii. 9; xxix. 17; Jer. xi. 20; xvii. 10; Acts xv. 8; Rev. ii. 23.

επεσεν δ κληρος ἐπὶ Ματθίαν, καὶ συγκατεψή-  
fell the lot on Matthias, and he was counted  
φισθὲ μετὰ τῶν ἑνδεκά ἀποστόλων.  
with the eleven apostles.

ΚΕΦ. β'. 2.

<sup>1</sup> Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς  
And in the to be fully come the day of the  
πεντηκοστῆς, ἦσαν ἅπαντες δμοθυμαδὸν ἐπὶ τὸ  
Pentecost, were all with one mind in the  
αὐτό. <sup>2</sup> Καὶ ἐγενετὸ ἀφ' ὧν ἐκ τοῦ οὐρανοῦ  
same. And were suddenly from the heaven  
ἡχος ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλη-  
a sound as of a rushing wind violent, and it  
ρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθημενοί·  
filled whole the house, where they were sitting;  
<sup>3</sup> καὶ ὠφθῆσαν αὐτοῖς διαμεριζόμεναι γλῶσσαι  
and they saw with them being divided tongues  
ὡς πυρός· ἐκάθισεν τε ἐφ' ἓνα ἕκαστον αὐτῶν,  
like fire; sat and on one each one of them,  
<sup>4</sup> καὶ ἐπλησθησαν ἅπαντες πνεύματος ἁγίου,  
and they were filled all spirit holy,  
καὶ ᾤρξαντο λαλεῖν ἑτέροις γλῶσσαις, καθὼς  
and they began to speak with other tongues, as  
τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθεγγέσθαι. <sup>5</sup> Ἦσαν  
the spirit gave to them to speak. Were  
δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες  
now in Jerusalem dwelling Jews, men  
εὐλαβεῖς, ἀπο πάντος ἐθνους τῶν ὑπὸ τὸν οὐρανόν.  
pious, from every nation of those under the heaven.  
<sup>6</sup> Γενομένης δὲ τῆς φωνῆς ταύτης, συνήλθε τὸ  
Having happened and the sound this, came together the  
πλῆθος, καὶ συνεχύθη· ὅτι ἤκουον εἰς ἕκαστος  
multitude, and were perplexed, because heard one each  
τῇ ἰδίᾳ διαλεκτῇ λαλοῦντων αὐτῶν. <sup>7</sup> Ἦσαν  
in the own language speaking of them. Were as-  
ταῦτο δὲ \* [πάντες] καὶ ἐθαύμαζον, λέγοντες  
tonished and [all] and wondered, saying  
\* [πρὸς ἀλλήλους·] Οὐκ ἰδοὺ πάντες οὗτοι  
[to each other·] Not lo all these  
εἰσὶν οἱ λαλοῦντες Γαλιλαῖοι; <sup>8</sup> Καὶ πῶς ἡμεῖς  
are who are speaking Galileans? And how we  
ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλεκτῇ ἡμῶν, ἐν ᾗ  
hear each one in the own language of us, in which  
ἐγεννηθημεν, <sup>9</sup> Παρθοὶ καὶ Μηδοὶ καὶ Ἐλαμίται,  
we were born, Parthians and Medes and Elamites,  
καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν,  
and those dwelling the Mesopotamia, Judea,  
τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,  
both and Cappadocia, Pontus and the Asia,  
<sup>10</sup> Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ  
Phrygia both and Pamphylia, Egypt and the  
μερῆ τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ  
parts of the Libya that upon Cyrene, and those

fell on Matthias, and he  
was counted with the ELE-  
VEN Apostles.

CHAPTER II.

1 And when the † DAY  
of PENTECOST was FULLY  
COME, † they were all with  
one mind in the same  
place.

2 And suddenly there  
came a Sound from HEA-  
VEN, like a violent Wind  
rushing; and it filled the  
Whole HOUSE where they  
were sitting.

3 And Divided Tongues  
appeared to them, like  
Fire, and one rested on  
each one of them.

4 And they were † all  
filled with holy Spirit, and  
began to speak † in Other  
Languages, as the SPIRIT  
gave them utterance.

5 Now there were so-  
journing in Jerusalem,  
Jews, pious Men, from  
Every Nation under HEA-  
VEN.

6 And † this REPORT  
having been circulated, the  
MULTITUDE came togeth-  
er, and were perplexed,  
Because every one heard  
them speaking in his own  
Language.

7 And they were aston-  
ished and wondered, say-  
ing, "Behold, are not all  
THESE, who are SPEAK-  
ING, † Galileans?"

8 And how do we hear  
each one in our own Lan-  
guage, in which we were  
born;—

9 Parthians and Medes  
and Elamites, and those  
DWELLING in MESOPOTA-  
MIA, both in † Judea and  
Cappadocia, in Pontus and  
ASIA,

10 both in Phrygia and  
Pamphylia, in Egypt and  
the PARTS of THAT Libya  
about Cyrene, and the

\* VATICAN MANUSCRIPT.—7. all—omit.

7. to each other—omit.

† 6. It is difficult to determine whether it was the voice of those speaking in foreign languages; the report or rumor of the transaction; or the supernatural "rushing sound," which is indicated here.

† 9. Pearce renders Judea as an adjective, thus; "DWELLERS in Jewish Mesopotamia." Bloomfield thinks there may have been a corruption of the text, changing Ἰδουμαίαν, Idumea, to Ἰουδαίαν, Judea.

† 1. Lev. xxiii. 15; Deut. xvi. 9; Acts xx. 16.  
† 4. Mark xvi. 17; Acts x. 46; xix. 6; 1 Cor. xii. 10, 28, 30; xiii. 1; xiv. 2.

† 1. Acts i. 14.

† 4. Acts i. 4.

† 7. Acts i. 11.

ἐπιδημούντες Ῥωμαῖοι, Ἰουδαῖοι τε καὶ προση-  
sojourning Romans, Jews both and pros-  
λυτοὶ, <sup>11</sup> Κρήτες καὶ Ἀραβες, ἀκούομεν λαλουν-  
lytes, Cretans and Arabians, we hear speaking  
των αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγα-  
them in the our tongues the great  
λεῖα τοῦ θεοῦ; <sup>12</sup> Ἐξίσταντο δὲ πάντες καὶ διη-  
things of the God? Were astonished and all and per-  
ποροῦν, ἄλλος πρὸς ἄλλον λεγόντες· Τί αὖ  
plexed, one to another saying: What  
θελοὶ τοῦτο εἶναι; <sup>13</sup> Ἄλλοι δὲ διαχλευάζοντες  
will this to be? Others but deriding  
ἐλέγον· Ὅτι γλυκεροὺς μεμεστωμένοι εἰσὶ.  
said; That sweet wine having been filled they are.  
<sup>14</sup> Σταθεὶς δὲ Πέτρος συν τοῖς ἑνδεκά, ἐπῆρε  
Standing up but Peter with the eleven, lifted up  
τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθεγγάτο αὐτοῖς.  
the voice of himself, and said to them.  
Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσα-  
Men Jews, and those dwelling in Jerusa-  
λημ ἅπαντες, τοῦτο ὑμῖν γνωστὸν ἐστίν, καὶ  
lem all, this to you known let be, and  
ἐνωτίσασθε τὰ ῥήματα μου. <sup>15</sup> Οὐ γὰρ, ὥς  
listen you the words of me. Not for, as  
ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἐστὶ γὰρ  
you suppose, these are drunk; it is for  
ὥρα τρίτη τῆς ἡμέρας· <sup>16</sup> ἀλλὰ τοῦτο ἐστὶ τὸ  
hour third of the day; but this is that  
εἰρημένον διὰ τοῦ προφήτου Ἰωηλ· <sup>17</sup> καὶ  
having been spoken through the prophet Joel; and  
ἐστὶ ἐν ταῖς ἐσχάταις ταῖς ἡμέραις, λέγει ὁ  
it shall be in the last the days, says the  
θεὸς, ἐκχέω ἀπὸ τοῦ πνεύματος μου ἐπὶ πᾶσαν  
God, I will pour out from of the spirit of me upon all  
σάρκα· καὶ προφητευσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ  
flesh; and shall prophesy the sons of you and the  
θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὄρασεις  
daughters of you, and the young men of you visions  
οψόνται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις  
shall see, and the old men of you dreams  
ἐνυπνιασθήσονται· <sup>18</sup> καὶ γὰρ ἐπὶ τοὺς δούλους μου  
shall dream; and even on the male-slaves of me  
καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκεῖναις  
and on the female-slaves of me in the days those  
ἐκχέω ἀπὸ τοῦ πνεύματος μου, καὶ προφη-  
I will pour out from of the spirit of me, and they  
τευσουσι. <sup>19</sup> Καὶ δαψάω τεράτα ἐν τῷ οὐρανῷ  
shall prophesy. And I will give prodigies in the heaven  
ἀνω, καὶ σημεῖα ἐπὶ τῆς γῆς κατω, αἷμα καὶ  
above, and signs on the earth below, blood and  
πῦρ καὶ ἀτμίδα καπνοῦ· <sup>20</sup> ὁ ἥλιος μεταστραφη-  
fire and a cloud of smoke; the sun shall be turned  
σεται εἰς σκοτὸς, καὶ ἡ σελήνη εἰς αἷμα, πρὶν  
into darkness, and the moon into blood, sooner  
ἢ ελθεῖν τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ  
than to come the day of lord the great and  
ἐπιφανῆ. <sup>21</sup> Καὶ ἐστὶ, πᾶς ὃς ἀν ἐπικαλεσθῇ  
illustrious. And it shall be, every one who may call upon  
ταὶ τὸ ὄνομα κυρίου, σωθήσεται.  
the name of lord, shall be saved.

Roman STRANGERS, both Jews and Proselytes,

<sup>11</sup> Cretans and Arabi-ans; we hear them speak-  
ing in OUR Tongues the GREAT THINGS of GOD."

<sup>12</sup> And they were all astonished and perplexed, saying one to another, "What can this be?"

<sup>13</sup> But others scoffing, said, "They are full of Sweet wine."

<sup>14</sup> But Peter standing with the ELEVEN, lifted up his VOICE, and said to them, "Jews! and all who are SOJOURNING in Jeru-salem! let this be known to you, and listen to my WORDS.

<sup>15</sup> For these are not drunk as you suppose, for it is the third Hour of the DAY;

<sup>16</sup> but this is WHAT WAS SPOKEN through the PRO-PHET Joel;

<sup>17</sup> † And it shall be \*in the LAST Days, says GOD, 'I will pour out of my Spirit upon ALL FLESH; and your sons and your DAUGHTERS shall pro-phesy; and your YOUNG MEN shall see Visions, and your OLD MEN shall dream Dreams.

<sup>18</sup> And indeed on my MEN-SERVANTS and † on my WOMEN-SERVANTS in those DAYS I will pour out of my SPIRIT, and they shall prophesy.

<sup>19</sup> And I will give Pro-digies in the HEAVENS above, and Signs on the EARTH below; Blood, and Fire, and a Cloud of Smoke.

<sup>20</sup> † The SUN shall be turned into Darkness, and the MOON into Blood, be-fore THAT great and illus-trious Day of the Lord come.

<sup>21</sup> And it shall be, † ev-ery one who may invoke the NAME of the Lord, shall be saved.'

\* VATICAN MANUSCRIPT.—17. after these things, says GOD.

† 15. 1 Thess. v. 7. † 17. Joel ii. 28, 29. † 18. Acts xxi. 4, 9, 10; 1 Cor. xii. 10, 28; xvi. 1. † 20. Matt. xxiv. 29; Mark xiii. 24; Luke xxi. 25. † 21. Rom. x. 13.

22 Ἄνδρες Ἰσραηλίται, ἀκουσατέ τους λόγους  
Men Israelites, hear you the words  
τούτους· Ἰησοῦν τον Ναζωραῖον, ἀνδρα απο του  
these; Jesus the Nazarene, a man from the  
θεου αποδεδειγμενον εις ὑμας δυναμεσι και  
God having been pointed out to you by mighty works and  
τερασι και σημείοις, (οἷς ἐποίησε δι' αὐτου ὁ  
prodigies and signs, (which did through him the  
θεος εν μεσῳ ὑμῶν, καθὼς \* [και] αὐτοὶ οἰδατε,)  
God in midst of you, as [also] yourselves you know,)  
23 τούτον τη ὤρισμενῃ βουλῇ και προγνώσει  
this by the having been fixed purpose and foreknowledge  
του θεου εκδοτον λαβοντες, δια χειρῶν ἀνο-  
of the God given up having been taken, by hands of law-  
μων προσπηξαντες ἀνείλατε. 24 Ὁν ὁ θεος  
less ones having affixed to you killed. Whom the God  
ἀνέστησε· λύσας τὰς ὠδύνας του θανάτου,  
raised up; having loosed the pains of the death,  
καθὼς οὐκ ἦν δυνατόν κρατεῖσθαι αὐτου ὑπ'  
inasmuch as not was possible to be held him under  
αὐτου.  
it.

25 Δαυὶδ γὰρ λέγει εις αὐτον· Προωρωμην  
David for says concerning him; I saw  
τον κυριον ἐνώπιον μου διαπαντα, ὅτι ἐκ δεξιῶν  
the Lord in presence of me always, because at right hand  
μου ἐστιν, ἵνα μὴ σαλευθῶ. 26 Διὰ τούτο  
of me he is, so that not I may be shaken. Through this  
εὐφράνθη ἡ καρδία μου, και ἠγαλλίασατο ἡ  
rejoiced the heart of me, and exulted the  
γλῶσσα μου· ἐτι δε και ἡ σαρξ μου κατασκη-  
tongue of me; moreover and also the flesh of me will repose  
νωσει ἐκ' ἐλπίδος. 27 ὅτι οὐκ εγκαταλείψεις  
in hope; because not thou wilt abandon  
την ψυχὴν μου εις ᾄδου, οὐδε δώσεις  
the life of me to invisibility, nor thou wilt abandon  
ἐν ὁσίων σου ἰδεῖν διαφθοράν. 28 Ἐγνώρισας  
Thou holy one of thee to see corruption. Thou didst make known  
μοι ὁδούς ζωῆς· πληρώσεις με εὐφροσύνης μετα  
to me ways of life; thou wilt fill me of joy with  
του προσώπου σου.  
the face of thee.

29 Ἄνδρες ἀδελφοί, ἐξον εἰπεῖν μετα παρρη-  
Men brethren, it is lawful to speak with freedom  
σίας πρὸς ὑμας περὶ του πατριάρχου Δαυὶδ,  
to you concerning the patriarch David,  
ὅτι και ἐτελευτήσῃ και ἐταφῇ, και το μνημα  
that both he died and was buried, and the tomb  
αὐτου ἐστιν ἐν ἡμῖν ἀχρι της ἡμέρας ταύτης.  
of him is among us till of the day this.

30 Προφῆτης οὖν ὑπαρχων, και εἰδὼς ὅτι ὀρκω  
A prophet therefore being, and knowing that with an oath  
ὠμοσεν αὐτῷ ὁ θεος, ἐκ καρπου της οσφύος  
swore to him the God, out of fruit of the loins  
αὐτου καθισαί ἐπὶ του θρόνου αὐτου. 31 Προ-  
of him to cause to sit on the throne of him. foresee-

22 Israelites! hear these  
WORDS. Jesus, the NAZA-  
RENE, a Man from GOD,  
celebrated among you † by  
Miracles, and Prodigies,  
and Signs, which GOD  
wrought through him in  
the Midst of you, as you  
yourselves know;

23 him, † given up by  
the FIXED Counsel and  
Foreknowledge of GOD, \* by  
the Hand of Lawless ones,  
† you nailed to the cross,  
and killed;

24 † whom GOD raised  
up, having loosed the  
PAINS of DEATH; as it  
was impossible to hold him  
under it.

25 For David says con-  
cerning him, † 'I saw the  
' LORD always before me,  
' Because he is at my Right  
' hand, so that I may not  
' be moved.

26 'On account of this  
' \* My heart rejoiced, and  
' my TONGUE exulted; and  
' moreover, my FLESH also  
' shall repose in Hope;

27 'because thou wilt  
' not abandon my SOUL in  
' Hades, nor give up thine  
' HOLY ONE to see Corrup-  
' tion.

28 'Thou didst make  
' known to me the Ways of  
' Life; thou wilt make me  
' full of Joy with thy  
' COUNTENANCE.'

29 Brethren! I may  
speak to you, with free-  
dom, concerning the PA-  
TRIARCH David, that he  
both died and was buried,  
and his TOMB is among us  
to this DAY.

30 Being, therefore, a  
Prophet, † and knowing  
That GOD swore to him  
with an Oath, that of the  
Fruit of his LOINS he would  
cause one to sit upon his  
THRONE;

\* VATICAN MANUSCRIPT.—22. also—omit.

22. also—omit.

23. by the Hand of Lawless ones, you

nailed to the cross and killed.

26. MY HEART.

† 22. John iii. 2; xiv. 10, 11; Acts x. 38.

† 23. Matt. xxvi. 24; Luke xxii. 22; xlv.

44; Acts iii. 18; iv. 28.

† 23. Acts v. 30.

† 24. ver. 32.

† 25. Psa. xvi. 7

† 30. 2 Sam. vii. 12, 13; Psa. cxxxii. 11; Luke i. 32, 39; Rom. i. 3; 2 Tim. ii. 8.

δων ελαλησε περι της αναστασεως του Χριστου, <sup>ing</sup> he spoke concerning the resurrection of the Anointed, <sup>that</sup> ου κατελειφθη εις <sup>adou,</sup> ουδε η <sup>σαρξ</sup> <sup>that</sup> not he was abandoned into invisibility, nor the flesh <sup>of him</sup> αυτου ειδε διαφθοραν. <sup>32</sup> Τουτον τον Ιησουν <sup>of him</sup> saw corruption. <sup>This</sup> the <sup>Jesus</sup> ανεστησεν ο θεος, ου παντες ημεις εσμεν <sup>raised up</sup> the God, of which <sup>all</sup> we <sup>are</sup> μαρτυρες. <sup>33</sup> Τη δεξια ουν του θεου <sup>witnesses.</sup> To the right hand therefore of the God having been <sup>exalted,</sup> την τε επαγγελιαν του αγιου πνευματος <sup>the and</sup> promise of the holy <sup>spirit</sup> λαβων <sup>having received</sup> παρα του πατρος, <sup>the</sup> εξεχεε <sup>father,</sup> τουτο, ο <sup>he poured out</sup> <sup>this,</sup> <sup>which</sup> υμεις <sup>you</sup> <sup>see</sup> <sup>and</sup> <sup>hear.</sup> <sup>34</sup> Ον <sup>Not</sup> <sup>for</sup> <sup>David</sup> <sup>ascended</sup> <sup>into</sup> <sup>the</sup> <sup>heavens;</sup> <sup>he</sup> <sup>says</sup> <sup>but</sup> <sup>himself;</sup> <sup>Said</sup> <sup>the</sup> <sup>lord</sup> <sup>to</sup> <sup>the</sup> <sup>lord</sup> <sup>of</sup> <sup>me;</sup> <sup>Sit</sup> <sup>thou</sup> <sup>at</sup> <sup>right</sup> <sup>hand</sup> <sup>of</sup> <sup>me,</sup> <sup>35</sup> <sup>till</sup> <sup>I</sup> <sup>may</sup> <sup>place</sup> <sup>the</sup> <sup>enemies</sup> <sup>of</sup> <sup>thee</sup> <sup>a</sup> <sup>footstool.</sup> <sup>for</sup> <sup>the</sup> <sup>feet</sup> <sup>of</sup> <sup>thee.</sup> <sup>36</sup> Ασφαλως ουν γινωσκετω <sup>Certainly</sup> <sup>therefore</sup> <sup>let</sup> <sup>know</sup> <sup>all</sup> <sup>house</sup> <sup>of</sup> <sup>Israel,</sup> <sup>that</sup> <sup>both</sup> <sup>lord</sup> <sup>him</sup> <sup>and</sup> <sup>Anointed</sup> <sup>the</sup> <sup>God</sup> <sup>made,</sup> <sup>this</sup> <sup>the</sup> <sup>Jesus,</sup> <sup>whom</sup> <sup>you</sup> <sup>crucified.</sup> <sup>37</sup> Ακουσαντες δε κατενυγησαν <sup>Having heard</sup> <sup>and</sup> <sup>they</sup> <sup>were</sup> <sup>pierced</sup> <sup>to</sup> <sup>the</sup> <sup>heart,</sup> <sup>said</sup> <sup>and</sup> <sup>to</sup> <sup>the</sup> <sup>Peter</sup> <sup>and</sup> <sup>the</sup> <sup>λοιπους</sup> <sup>apostles;</sup> <sup>What</sup> <sup>shall</sup> <sup>we</sup> <sup>do,</sup> <sup>men</sup> <sup>αδελφοι;</sup> <sup>38</sup> <sup>Peter</sup> <sup>and</sup> <sup>\*[εφη]</sup> <sup>said]</sup> <sup>to</sup> <sup>them;</sup> <sup>Reform</sup> <sup>you,</sup> <sup>and</sup> <sup>be</sup> <sup>dipped</sup> <sup>each</sup> <sup>one</sup> <sup>of</sup> <sup>you</sup> <sup>in</sup> <sup>the</sup> <sup>name</sup> <sup>of</sup> <sup>Jesus</sup> <sup>Anointed,</sup> <sup>for</sup> <sup>forgiveness</sup> <sup>of</sup> <sup>sins,</sup> <sup>and</sup> <sup>you</sup> <sup>shall</sup> <sup>receive</sup> <sup>the</sup> <sup>gift</sup> <sup>of</sup> <sup>the</sup> <sup>holy</sup> <sup>spirit.</sup> <sup>39</sup> <sup>To</sup> <sup>you</sup> <sup>for</sup> <sup>is</sup> <sup>the</sup> <sup>promise</sup> <sup>and</sup> <sup>to</sup> <sup>the</sup> <sup>children</sup> <sup>of</sup> <sup>you,</sup> <sup>and</sup> <sup>to</sup> <sup>all</sup> <sup>those</sup> <sup>at</sup> <sup>a</sup> <sup>distance,</sup> <sup>as</sup> <sup>many</sup> <sup>as</sup> <sup>may</sup> <sup>call</sup> <sup>lord</sup> <sup>the</sup> <sup>God</sup> <sup>of</sup> <sup>us.</sup> <sup>40</sup> <sup>Other</sup> <sup>and</sup> <sup>words</sup> <sup>with</sup> <sup>many</sup> <sup>he</sup> <sup>testified,</sup> <sup>and</sup> <sup>exhorted,</sup> <sup>saying;</sup> <sup>Be</sup> <sup>saved</sup> <sup>from</sup> <sup>the</sup> <sup>generation</sup> <sup>of</sup> <sup>the</sup> <sup>perverse</sup> <sup>this.</sup> <sup>41</sup> <sup>They</sup> <sup>indeed</sup> <sup>therefore</sup> <sup>[gladly]</sup>

31 foreseeing he spoke concerning the RESURRECTION of the MESSIAH, 'that he was not left in 'Hades, nor did his FLESH 'see Corruption.'

32 GOD raised up this JESUS, ‡ of which we all are Witnesses.

33 Having been, therefore, exalted to the RIGHT HAND of God, ‡ and having received from the FATHER the PROMISE of the \* HOLY SPIRIT, ‡ he poured out this which you \* both see and hear.

34 For David ascended not to HEAVEN, but he says himself, ‡ 'JEHOVAH 'said to my LORD, Sit thou 'at my Right hand,

35 'till I put thine ENEMIES underneath thy 'FEET.'

36 Therefore, let all the House of Israel certainly know, that This JESUS, whom you crucified, ‡ GOD made him both Lord and Messiah."

37 And having heard this, they were pierced to the HEART, and said to the PETER and the OTHER Apostles, "Brethren! what shall we do?"

38 And Peter said to them; ‡ "Reform, and let each of you be immersed in the NAME of Jesus Christ, for the Forgiveness \* of your sins; and you will receive the GIFT of the HOLY Spirit.

39 For the PROMISE is to you and ‡ to your CHILDREN, and ‡ to ALL who are far off, as many as the Lord our GOD may call."

40 And with many Other Words he testified and \* exhorted them, saying, "Be you saved from this PERVERSE GENERATION."

41 Then THOSE who RE-

VATICAN MANUSCRIPT.—33. HOLY SPIRIT. 38. of the sins. 40. exhorted them, saying.

33. both see.

33. said—omit.

‡ 32. Acts i. 8. . . ‡ 33. Acts v. 31; Phil. ii. 9; Heb. x. 12. ‡ 33. John xiv. 26; xv. 26; xvi. 7, 13; Acts i. 4. ‡ 34. Psa. cx. 1; Matt. xxii. 24; 1 Cor. xv. 25; Eph. i. 20—22; Heb. i. 13; x. 12, 13. ‡ 35. Acts v. 31. ‡ 36. Luke xxiv. 47; Acts iii. 10. ‡ 39. Acts x. 45; xi. 15, 18; xiv. 27; xv. 8, 14; Eph. ii. 13, 17. ‡ 39.

αποδεξαμενοι τον λογον αυτου, βαπτισθησαν  
having received the word of him, were dipped;  
και προσετεθησαν τη ημερα κεινη ψυχαι ωσει  
and were added the day that souls about  
τρισχιλιναι. 42 Ησαν δε προσκαρτερουντες τη  
three thousand. Were and constantly attending to the  
διδαχη των αποστολων, και τη κοινωνια, \* [και]  
teaching of the apostles, and to the distribution, [and]  
τη κλασει του αρτου, και ταις προσευχαις.  
to the breaking of the loaf, and to the prayers.  
42 Εγενετο δε παση ψυχη φοβος, πολλα τε  
Came and to every soul fear, many and  
τερατα και σημεια δια των αποστολων εγι-  
prodigies and signs through the apostles were  
νετο. 43 Παντες δε οι πιστευοντες ησαν επι  
done. All and those believing were in  
το αυτο, και ειχον απαντα κοινα, 45 και τα  
the same, and had all things common, and the  
κτηματα και τας υπαρξεις επιπρασκον, και διε-  
possessions, and the goods they were selling, and they  
μεριζον αυτα πασι, καθοτι αν τις χρειαν ειχε.  
were dividing them to all, as any one need had.  
46 Καθ' ημεραν τε προσκαρτερουντες ομοθυμαδον  
Every day and constantly attending with one mind  
εν τω ιερω, κλωντες τε κατ' οικον αρτον, μετε-  
in the temple, breaking and at home bread, they  
λαμβάνον τροφης εν αγαλλιασει και απελοτητι  
were partaking of food in gladness and singleness  
καρδιας, 47 αινοντες τον θεον, και εχοντες  
of heart, praising the God, and having  
χαριν προς ολον τον λαον. Ο δε κυριος προσε-  
favor with whole the people. The and lord was  
τιθει τους σωζομενους καθ' ημεραν \* [τη εκκλη-  
adding those being saved every day [to the congrega-  
σιν.]  
[gation.]

ΚΕΦ. γ'. 3.

1 Επι το αυτο δε Πητρος και Ιωαννης ανεβαι-  
In the same now Peter and John were going  
ων εις το ιερον επι την ωραν της προσευχης  
up into the temple at the hour of the prayer  
την εννατην. 2 Και τις ανηρ χωλος εκ κοι-  
the ninth. And a certain man lame from womb  
λιας μητρος αυτου υπαρχων, εβασταζετο· ον  
of mother of himself being, was being carried; whom  
ετιθουν κατ' ημεραν προς την θυραν του ιερου  
they placed every day at the door of the temple  
την λεγομενην ωραιαν, του αιτειν ελεημοσυνην  
that being called beautiful, the to ask alms  
παρα των εισπορευομενων εις το ιερον. 3 Ος  
from those entering into the temple. Who

ON THE DAY HIS WORDS WERE  
IMMERSED; and on that  
DAY about three thousand  
Souls were added.

42 † And they were con-  
stantly attending to the  
TEACHING of the APOS-  
TLES, and to the † CON-  
TRIBUTION, and to the  
BREAKING of the LOAF,  
and to the PRAYERS.

43 And Fear came upon  
Every Soul; and † Many  
Prodigies and Signs were  
done through the APOS-  
TLES.

44 And ALL the BE-  
LIEVERS †\* had all things  
common together;

45 and sold their pos-  
SESSIONS and GOODS, and  
divided them to all, as any  
one had Need.

46 And constantly at-  
tending with one mind † in  
the TEMPLE every day,  
and breaking Bread at  
Home, they partook of  
Food in Joyfulness and  
Simplicity of Heart;

47 praising God, and  
having Favor with all the  
PEOPLE. And † the LORD  
daily added THOSE BEING  
SAVED to the CONGREGA-  
TION.

CHAPTER III.

1 Now Peter and John  
were going up TOGETHER  
into the TEMPLE, at the  
HOUR of PRAYER, being  
the NINTH hour.

2 And a Certain Man,  
lame from his Birth, was  
being carried, whom they  
placed daily at † THAT  
GATE of the TEMPLE which  
is CALLED Beautiful, to  
ASK ALMS of THOSE EN-  
TERING into the TEMPLE;

\* VATICAN MANUSCRIPT.—42. and—omit.  
and sold. 47. to the congregation—omit.

44. had all things common together;

† 42. See the following passages where the same original word is used:—Rom. xv. 26;  
2 Cor. viii. 4; ix. 13; Phil. i. 5; Heb. xiii. 16. Also Appendix. † 2. This gate is said  
to have led from the court of the Gentiles into the court of the Israelites on the eastern  
side of the temple. It was built by Herod the Great, almost or quite wholly of Corinthian  
brass. The folds of this gate were fifty cubits high and forty broad, and covered with  
plates of gold and silver.

† 42. Heb. x. 25. † 43. Mark xvi. 17; Acts iv. 33; v. 12.  
† 40. Luke xxiv. 53; Acts v. 42. † 47. Acts v. 14; xi. 24.

† 44. Acts iv. 32

ιδων Πέτρον και Ιωαννην μελλοντας εισιεναι  
seeing Peter and John being about to go  
εις το ιερον, ηρωτα ελεημοσυνην λαβειν. <sup>4</sup> Ατε-  
into the temple, asked alms to receive. Looking  
νισας δε Πέτρος εις αυτον συν τω Ιωαννη, ειπε·  
steadily and Peter on him with the John, said;  
βλεψον εις ημας. <sup>5</sup> Ο δε επειχεν αυτοις, προσ-  
Look on us. He and gave heed to them. ex-  
δοκων τι παρ' αυτων λαβειν. <sup>6</sup> Ειπε δε Πε-  
expectingsomething from them to receive. Said and Pe-  
τρος· Αργυριον και χρυσιον ουχ υπαρχει μοι;  
ter, Silver and gold not are possessed by me;  
δ δε εχω, τουτο σοι διδωμι· Εν τω ονοματι  
whatbut I have, this to thee I give; In the name  
Ιησου Χριστου του Ναζωραιου \* [εγειραι και]  
of Jesus Anointed the Nazarene [do thou arise and]  
περιπατει. <sup>7</sup> Και πιασας αυτον της δεξιας  
walk. And having taken him the right  
χειρος ηγειρε· παραχρημα δε εστερεωθησαν  
hand he rose up, immediately and were strengthened  
αυτου αι βασεις και τα σφυρα. <sup>8</sup> Και εξαλλο-  
of him the feet and the ankle-bones. And leaping  
μενος, εστη, και περιεπατει· και εισηλθε συν  
up, he stood, and walked; and entered with  
αυτοις εις το ιερον, περιπατων και αλλομενος,  
them into the temple, walking and leaping,  
και αιωνων τον θεον. <sup>9</sup> Και ειδεν αυτον πας ο  
and praising the God. And saw him all the  
λαος περιπατουντα και αινουντα τον θεον·  
people walking and praising the God;  
<sup>10</sup> επεγνωσκον τε αυτον, οτι ουτος ην ο προς  
they knew and him, that he was who for  
την ελεημοσυνην καθημενος επι τη ωραια πυλη  
the alms sitting at the beautiful gate  
του ιερου· και επλησθησαν θαμβους και εκτα-  
of the temple; and they were filled with wonder and amaze-  
σεως επι τω συμβεβηκοτι αυτω. <sup>11</sup> Κρατουντος  
ment at that having happened to him. Holding fast  
δε αυτου τον Πέτρον και Ιωαννην, συνεδραμε  
and of him the Peter and John, ran together  
προς αυτους πας ο λαος επι τη στοα τη καλου-  
to them all the people to the porch that being  
μενη Σολομωνος, εκθαμβοι. <sup>12</sup> Ιδων δε Πέτρος  
called of Solomon, awe-struck. Seeing and Peter  
απεκρινατο προς τον λαον· Ανδρες Ισραηλιται,  
answered to the people; Men Israelites,  
τι θαυμαζετε επι τουτω; η ημιν τι ατενιζετε,  
why do you wonder at this? or to us why look you earnestly,  
ως ιδια δυναμει η ευσεβεια πεποιηκοσι του  
as by own power or piety having been made of the  
περιπατειν αυτον; <sup>13</sup> Ο θεος Αβρααμ και Ισαακ  
to walk him? The God of Abraham and Isaac  
και Ιακωβ, ο θεος των πατερων ημων, εδοξασε  
and Jacob, the God of the fathers of us, glorified  
τον παιδα αυτου Ιησουν, ον υμεις μεν παρεδω-  
the servant of himself Jesus, whom you indeed delivered

3 who seeing Peter and John being about to go into the TEMPLE, asked Alms.

4 And Peter, with John, having earnestly fixed his eyes on him, said, "Look on us."

5 And HE gave heed to them, expecting to receive Something from them.

6 But Peter said, "Silver and Gold I have not; but what I have, This I give thee; † in the NAME of Jesus Christ, the NAZARENE, walk."

7 And having taken him by the RIGHT Hand he raised \*him up; and immediately \*his FEET and ANKLES were strength-ened;

8 and leaping up, he stood, and walked about, and entered with them into the TEMPLE, walking, and leaping, and praising God.

9 † And All the PEOPLE saw him walking and praising God;

10 and they knew him, That HE was the ONE who SAT for ALMS at the BEAUTIFUL Gate of the TEMPLE; and they were filled with Wonder and Amazement at WHAT had HAPPENED to him.

11 And while he held fast to PETER and John, All the PEOPLE ran together to them, into THAT PORTICO † which is CALLED Solomon's, greatly astonished.

12 And \*PETER seeing it, answered the PEOPLE, "Israelites! why do you wonder at this? or why do you look intently at Us, as though by Our Power or Piety we had caused him to walk.

13 † The God of Abraham, and of Isaac, and of Jacob, the GOD of our FATHERS, glorified his SERVANT Jesus, whom you

VATICAN MANUSCRIPT.—θ. rise up and—omit.

7. him.

7. his FEET.

12.

PETER.

† 6. Acts iv. 10.

† 9. Acts iv. 16, 21.

† 11. John x. 23; Acts v. 12.

† 13.

Acts v. 20.



κατε, και ηρησασθε \* [αυτον] κατα προσωπον  
ap, and denied [him] in face  
Πιλατου, κριναντος εκεινου απολευειν. 14 'Τμεις  
of Pilate, having judged he to release. You  
δε τον ἅγιον και δικαιον ηρησασθε, και ητη-  
but the holy and righteous denied, and asked  
σασθε ανδρα φονεα κατισθηναι υμιν, 15 τον δε  
a man a murderer to be granted to you, the and  
αρχηγον της ζωης απεκτεινατε· ον δ. θεος ηγει-  
prince of the life you killed; whom the God raised  
ρεν εκ νεκρων, ου ημεις. μαρτυρες εσμεν·  
out of dead ones, of whom we witnesses are;  
16 και επι τη πιστει του ονοματος αυτου, τουτου  
and by the faith of the name of him, this  
ον θεωρειτε και γινετε, εστερεωσε το ονομα  
whom you behold and know, strengthened the name  
αυτου· και η πιστις η δι' αυτου εδωκεν αυτω  
of him; and the faith that through him gave to him  
την ολοκληριαν ταυτην απεναντι παντ υμων.  
the perfect soundness this in presence of all of you.  
17 Και νυν, αδελφοι, οίδα δι κατα ανωσιαν  
And now, brethren, I know that in ignorance  
επραξετε, ωσπερ και οι αρχοντες υμων. 18 'Ο  
you did, as also the rulers of you, The  
δε θεος ο προκατηγγειλε δια στοματος παντων  
but God what he foretold through mouth of all  
των προφητων αυτου, παθειν τον Χριστον,  
of the prophets of himself, to suffer the Anointed,  
επληρωσεν ουτω. 19 Μετανοησατε ουν και  
he fulfilled thus. Reform you therefore and  
επιστρεψατε, εις το εξαλειφθηναι υμων τας  
turn you, in order that the to be wiped out of you the  
ἁμαρτίας, όπως αν ελθωσι καιροι αναψνξεως απο  
sins, that may come seasons of refreshing from  
προσωπου του κυριου, 20 και αποστειλη τον  
face of the lord, and he may send him  
προκεχειρισμενον υμιν Ιησουν Χριστον· 21 ον  
having been before destined for you Jesus Anointed; whom  
δει ουρανον μεν δεξασθαι αχρι χρονων αποκα-  
must heaven indeed to receive till times of restora-  
τασταςεως παντων, ων ελαλησεν ο θεος δια  
tion of all things, which spoke the God through  
στοματος των ἁγιων αυτου προφητων απ' αιω-  
mouth of the holy of himself prophets from an  
νος. 22 Μωυσης μεν \* [προς τους πατερας]  
age. Moses indeed [to the fathers]  
ειπεν· 'Οτι προφητην υμιν αναστησαι κυριος ο  
said; That a prophet to you shall raise up lord the  
θεος υμων, εκ των αδελφων υμων· ως εμε·  
God of you, from of the brethren of you; like me;  
αυτου ακουσεσθε κατα παντα, οσα αν λαληση  
of him you shall hear in all things, which he may speak  
προς υμας. 23 Εσται δε, τασα ψυχη ητις αν μη  
to you. It shall be and, every soul whatever not  
ακουση του προφητου εκεινου, εξολοθρευθησε·  
may hear the prophet that, shall be destroyed

indeed delivered up, and  
rejected in the Presence  
of Pilate, when he resolved  
to release him:

14 But you rejected the  
HOLY and Righteous one,  
and asked a Murderer to  
be given you,

15 and killed the PRINCE  
of LIFE; whom GOD raised  
from the Dead, of which  
we are Witnesses.

16 And by the FAITH  
of his NAME, this NAME  
strengthened This Man,  
whom you behold and  
know; and THAT FAITH,  
through him, gave him  
this PERFECT SOUNDNESS  
in the presence of you all.

17 And now, Brethren,  
I know That in Ignorance  
you did it, as also  
your RULERS.

18 But GOD thus fulfil-  
led what he foretold by  
the Mouth of All \* the  
PROPHETS, that his AN-  
OINTED should suffer.

19 Reform, therefore,  
and turn, that Your SINS  
may be BLOTTERED OUT; so  
that Seasons of Refresh-  
ment may come from the  
Presence of the LORD,

20 and he may send him  
HAVING BEEN BEFORE  
DESTINED for you, Jesus  
Christ;

21 whom, indeed, Hea-  
ven must retain till the  
Times of Restoration of all  
things which GOD spoke  
by the Mouth of HIS HOLY  
Prophets, from of Old.

22 Moses indeed said,  
The Lord your God shall  
raise up to you, from your  
BRETHREN, a Prophet,  
like me; Him you shall  
hear in all things which  
he may speak to you;

23 and it shall be, Ev-  
ery Soul which may not  
hear that PROPHET, shall  
be destroyed from among  
the PEOPLE.

\* VATICAN MANUSCRIPT.—13. him—omit.  
of HIS HOLY.

18. the PROPHETS his ANOINTED. 21.

22. to the FATHERS—omit.

† 13. Matt. xxvii. 20; Mark xv. 11; Luke xxiii. 18, 20, 21; John xviii. 40; xix. 15; Acts xiii. 28. † 16. Acts iv. 10. † 17. Luke xxiii. 34; John xvi. 3; Acts xiii. 27; 1 Cor. ii. 8; 1 Tim. i. 13. † 18. Luke xxiv. 44; Acts xxvi. 23. † 19. Acts ii. 38. † 22. Deut. xviii. 15, 18, 19; Acts vii. 37.

ται εκ του λαου. <sup>24</sup> Και παντες δε οι προφη-  
out of the people. Also all and the prophets  
ται απο Σαμουηλ και των καθεξης όσοι ελαλη-  
from Samuel and those succeeding as many as spoke,  
σαν. και κατηγγειλαν τας ημερας ταυτας.  
also told of the days these.  
<sup>25</sup> Ὑμεις εστε οι υιοι των προφητων, και της  
You are the sons of the prophets, and of the  
διαθηκης, ης διεθετο ο θεος προς τους πατερας  
covenant, which ratified the God to the fathers  
ημων, λεγων προς Αβρααμ· Και εν τω σπερματι  
of us, saying to Abraam; And in the seed  
σου ευελογηθησονται πασαι αι πατριαι της  
of thee shall be blessed all the families of the  
γης. <sup>26</sup> Ὑμιν πρωτον ο θεος, αναστησας τον  
earth. To you first the God, having raised up the  
παιδα αυτου, απεστειλεν αυτον ευλογουντα  
servant of himself, sent him blessing  
υμας, εν τω αποστρεφειν εκαστον απο των  
you, in the to turn each one from the  
πονηριων \* [υμων.]  
evil deeds [of you.]

ΚΕΦ. 8'. 4.

<sup>1</sup> Λαλουντων δε αυτων προς τον λαον, και  
Speaking and of them to the people, and  
επεστησαν αυτοις οι ιερεις και ο στρατηγος του  
came upon them the priests and the captain of the  
ιερου και οι Σαδδουκαιοι, <sup>2</sup> διαπονουμενοι δια  
temple and the Sadducees, being grieved through  
το διδασκειν αυτους τον λαον, και καταγγελλειν  
the to teach them the people, and to announce  
εν τω Ιησου την αναστασιν την εκ νεκρων.  
in the Jesus the resurrection that out of dead ones.  
<sup>3</sup> Και επεβαλον αυτοις τας χειρας, και εθεντο  
And they laid on them the hands, and put  
εις τηρησιν εις την αυριον· ην γαρ εσπερα ηδη.  
into keeping to the morrow; it was for evening now.  
<sup>4</sup> Πολλοι δε των ακουσαντων τον λογον επισ-  
Many but of those having heard the word be-  
τευσαν· και εγενηθη ο αριθμος των ανδρων ωσει  
lieved; and became the number of the men about  
χιλιαδες πεντε. <sup>5</sup> Εγενετο δε επι την αυριον συν-  
thousand five. It happened and on the morrow to be  
αχθηναι αυτων τους αρχοντας και πρεσβυτερους  
assembled of them the rulers and elders  
και γραμματεις εις Ιερουσαλημ· <sup>6</sup> και Ανναν τον  
and scribes at Jerusalem; also Annas the  
αρχιερεα, και Καιαφαν και Ιωαννην και Αλεξαν-  
high-priest, and Caiaphas and John and Alexan-  
δρον, και όσοι ησαν εκ γενους αρχιερατικου.  
der, and as many as were of a family of highpriesthood.  
<sup>7</sup> Και στησαντες αυτους εν μεσῳ, επυνθανοντο·  
And having placed them in middle, they asked;  
Εν ποια δυναμει, η εν ποιῳ ονοματι εποιησατε  
By what power, or in what name did

<sup>24</sup> And also All the PROPHETS from Samuel, and THOSE succeeding in order, as many as spoke, also announced these DAYS.

<sup>25</sup> † You are \* Sons of the PROPHETS, and of the COVENANT which GOD ratified with our FATHERS, saying to Abraham, † 'And 'in thy SEED shall all the 'FAMILIES of the EARTH 'be blessed.'

<sup>26</sup> GOD having raised up his SERVANT, sent him † first to you, to bless each one who shall TURN from his EVIL WAYS."

CHAPTER IV.

<sup>1</sup> And while they were speaking to the PEOPLE, the \* HIGH-PRIESTS, and the COMMANDER of the TEMPLE, and the SADDUCEES, came upon them, <sup>2</sup> † being grieved because they TAUGHT the PEOPLE, and announced THAT RESURRECTION from the Dead in JESUS.

<sup>3</sup> And they laid HANDS on them, and placed them in Custody till the NEXT DAY; for it was now Evening.

<sup>4</sup> But many of THOSE HAVING HEARD the WORD believed; and the NUMBER of the MEN became about five Thousand.

<sup>5</sup> And it occurred on the NEXT DAY, that Their RULERS, and \* the ELDERS, and the SCRIBES assembled at Jerusalem;

<sup>6</sup> and † Annas, the HIGH-PRIEST, and Caiaphas, and John, and Alexander, and as many as were of the family of the High-Priesthood;

<sup>7</sup> and having placed them in the Midst, they asked, † "By What Power, or in What Name, have you done this?"

\* VATICAN MANUSCRIPT.—25. the Sons of. 26. of you—omit. 1. HIGH-PRIESTS and. 5. and the ELDERS and the SCRIBES.

† 25. Acts ii. 39; Rom. ix. 4, 8; xv. 8. † 25. Gen. xii. 3; xxii. 18; Gal. iii. 8. † 26. Matt. x. 5; xv. 24; Luke xxiv. 47; Acts xiii. 82, 83, 40. † 2. Matt. xxii. 23; Act. xxiii. 8. † 6. Luke iii. 2; John xi. 49; xviii. 18. † 7. Matt. xxi. 23.

τουτο υμεις; <sup>8</sup> Τότε Πέτρος πλησθεὶς πνεύμα-  
 this you? Then Peter being filled with spirit  
 τος ἁγίου, εἶπε πρὸς αὐτοὺς· Ἀρχόντες τοῦ  
 holy, said to them; Rulers of the  
 λαοῦ, καὶ πρεσβύτεροι \* [τοῦ Ἰσραὴλ,] <sup>9</sup> εἰ ἡμεῖς  
 people, and elders [of the Israel,] if we  
 σημερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου  
 to-day be examined to for kindness a man  
 ἀσθενούς, ἐν τινὶ οὗτος σέσωσται· <sup>10</sup> Γνωστόν  
 sick, by what he has been saved. Known  
 ἐστὼ πασὶν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι  
 be it all to you and to all the people of Israel, that  
 ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου,  
 in the name of Jesus Anointed the Nazarene,  
 ὃν ὑμεῖς ἐσταυρώσατε ὃν ὁ θεὸς ἡγείρεν ἐκ  
 whom you crucified whom the God raised out of  
 νεκρῶν, ἐν τούτῳ οὗτος παρεστήκεν ἐνώπιον  
 dead ones, by him this has stood in presence  
 ὑμῶν ὁλῆς. <sup>11</sup> Οὗτος ἐστὶν ὁ λίθος ὃς ἐξουθενή-  
 of you sound. This is the stone that having been  
 θείς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὃ γενομέ-  
 despised by you the builders, the having been  
 νος εἰς κεφαλὴν γωνίας. <sup>12</sup> Καὶ οὐκ ἔστιν ἐν  
 made into a head of a corner. And not is in  
 ἀλλῷ οὐδενὶ ἢ σωτηρία· οὐδὲ γὰρ ὄνομα ἐστὶν  
 another to any one the salvation; not even for a name is  
 ἕτερον ὑπὸ τοῦ οὐρανοῦ, τὸν δεδομένον ἐν  
 another under the heaven, that having been given among  
 ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

<sup>13</sup> θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν  
 Seeing and the of the Peter boldness  
 καὶ Ἰωάννου, καὶ καταλαβόμενοι, ὅτι ἀνθρώποι  
 and of John, and having perceived, that men  
 ἀγράμματοι εἰσι καὶ ἰδιῶται, ἐθαυμάζον, ἐπεγι-  
 unlearned they are and ungifted, they wondered, they  
 γινώσκον τε αὐτοὺς, ὅτι σὺν τῷ Ἰησοῦ ἦσαν·  
 knew and them, that with the Jesus they were;  
<sup>14</sup> τοῦ δὲ ἀνθρώπου βλέποντες σὺν αὐτοῖς ἐστῶ-  
 the and man beholding with them stand-  
 τα τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντεῖπειν.  
 ing that having been healed, nothing they had to say against.  
<sup>15</sup> Κελεύσαντες δὲ αὐτοὺς ἐξω τοῦ συνεδρίου  
 Having ordered and them outside of the high-council  
 ἀπελθεῖν, συνεβάλον πρὸς ἀλλήλους, <sup>16</sup> λέγον-  
 to go, they consulted with each other. saying;  
 τες· Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι  
 What shall we do to the men these? that  
 μὲν γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν,  
 indeed for known a sign has been done by them,  
 πασὶ τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ  
 to all those dwelling in Jerusalem manifest, and  
 οὐ δυναμέθα ἀρνησασθαι. <sup>17</sup> Ἀλλ' ἵνα μὴ ἐπι-  
 not we were able to deny. But that not to  
 κλειον διανεμηθῇ εἰς τὸν λαόν, \* [ἀπειλῇ] ἀπει-  
 more it may spread among the people, [with a threat] let us

<sup>8</sup> † Then Peter being filled with holy Spirit, said to them, "Rulers of the PEOPLE, and Elders of ISRAEL!

<sup>9</sup> if we are to-day examined about a Good Deed conferred on the sick Man, by what means he has been cured;

<sup>10</sup> be it known to you all, and to All the PEOPLE of Israel, † That by the NAME of Jesus Christ, the NAZARENE, whom you crucified, † whom GOD raised from the Dead, by him has this man stood before you whole.

<sup>11</sup> † This is 'THAT STONE' which HAS BEEN REJECTED by You, the BUILDERS, THAT which HAS BECOME the Head of 'the Corner.'

<sup>12</sup> And there is no SALVATION in any other; for there is no other Name under HEAVEN, which HAS BEEN GIVEN among Men, by which we can be saved."

<sup>13</sup> And seeing the BOLDNESS of PETER and John, † and perceiving that they were illiterate and ungifted Men, they wondered, and recognized them That they had been with JESUS.

<sup>14</sup> And beholding THAT MAN who had been CURED standing with them, they had nothing to say against it.

<sup>15</sup> But having ordered them to withdraw from the SANHEDRIM, they conferred with each other,

<sup>16</sup> saying, † "What shall we do to these MEN? for that, indeed, a Signal Sign has been wrought by them, is manifest to All THOSE DWELLING in Jerusalem; and we cannot deny it.

<sup>17</sup> But that it may spread no further among the PEOPLE, let us threat-

VATICAN MANUSCRIPT.—8. of ISRAEL—omit.

17. with a threat—omit.

† 8. Luke xii. 11, 12.

† 10. Acts iii. 6. 10.

† 10. Acts i. 24.

† 11. Psa.

cxviii. 22; Isa. xxviii. 16; Matt. xxi. 42.

† 13. Matt. xi. 26; 1 Cor. i. 27

† 16.

John xi. 47.

ἀλυσωμεθα αυτοις, μηκετι λαλειν επι τῷ ὀνόματι  
threaten them, no longer to speak in the name  
τουτῷ μηδενι ανθρωπον. 18 Και καλεσαντες  
this to any man. And having called  
αυτους, παρηγγειλαν αυτοις το καθολου μη  
them, they charged them not at all not  
φθεγγειν ται μηδε διδασκειν επι τῷ ὀνόματι του  
to speak nor to teach in the name of the  
Ιησοι. 19 Ὁ δε Πητρος και Ιωαννης ἀποκριθεν-  
Jesus. The but Peter and John answering  
τες προς αυτους ειπον· Εἰ δικαιον εστιν ενωπιον  
to them said; If just it is in presence  
του θεου, ὑμων ακουειν μαλλον η του θεου, κρι-  
of the God, you to hearken rather than the God, judge  
νατε. 20 Ου δυναμεθα γαρ ἡμεις, ἃ εἶδομεν και  
you. Not are able for we, what we saw and  
ηκουσαμεν, μη λαλειν. 20 Οἱ δε προσαπειλη-  
heard, not to speak. They and having again threat-  
σαμενοι ἀπελυσαν αυτους, μηδεν εὑρισκοντες  
ened them dismissed them, nothing finding  
το πως κολασωνται αυτους, δια τον λαον· ὅτι  
the how they might punish them, on account of the people; because  
παντες εδοξαζον τον θεον επι τῷ γεγονοτι.  
all glorified the God on account of that having been done.  
22 Ἐτων γαρ ην πλειονων τεσσαρακοντα ὁ ανθρω-  
Years for was more forty the man,  
πος, ἐφ' ὃν ἐγεγονει το σημειον τουτο της  
on whom was wrought the sign this of the  
ιασεως.  
cure.

23 Απολυθεντες δε ηλθον προς τους ιδιους,  
Having been dismissed and they came to the own friends,  
και ἀπηγγειλεν ὅσα προς αυτους οἱ ἀρχιερεῖς  
and related what things to them the high-priests  
και οἱ πρεσβυτεροι ειπον. 24 Οἱ δε ακουσαντες,  
and the elders said. They and having heard,  
ὁμοθυμαδον ἤραν φωνην προς τον θεον, και  
with one mind lifted up a voice to the God, and  
ειπον· Δεσποτα, συ \* [ὁ θεος,] ὁ ποιησας τον  
said; O sovereign, thou [the God,] that having made the  
ουρανον και την γην και την θαλασσαν, και  
heaven and the earth and the sea, and  
παντα τα εν αυτοις. 25 ὁ δια στοματος  
all the things in them; who through mouth  
Δαυιδ παιδος σου ειπων· Ἰνατι ἐφρναξεν εθνη,  
of David a servant of thee having said; Why raged nations,  
και λαοι ἐμελετησαν κενα; 26 Παρεστησαν οἱ  
and peoples devised vain things? Stood up the  
βασιλεις της γης, και οἱ ἀρχοντες συνηχθησαν  
kings of the earth, and the rulers were assembled  
ἐπι το αυτο, κατα του κυριου, και κατα του  
in the same, against the lord, and against the  
Χριστου αυτου. 27 Συνηχθησαν γαρ ἐπ' ἀλη-  
Anointed of him. Were gathered for in truth,  
θειας εν τη πολει ταυτη επι τον ἅγιον παιδα  
in the city this against the holy servant

en them, to speak no more to any Man in this NAME."

18 And having called them, they commanded \* that they should not speak at all nor teach in the NAME of JESUS.

19 But PETER and John answering, said to them, † "Whether it is righteous in the sight of GOD to obey you rather than GOD, judge you;

20 † for we cannot forbear to speak of the things we have seen and heard."

21 And THEY, having again threatened them, dismissed them, finding Nothing HOW they might punish them, ‡ on account of the PEOPLE; because all glorified GOD for WHAT was DONE;

22 for the MAN on whom this SIGN of HEALING had been performed, was more than forty Years old.

23 And being dismissed, they went to their own friends, and related all that the HIGH-PRIESTS and ELDERS had said to them.

24 And THEY, having heard it, lifted up their Voice to GOD with one mind, and said, "O Sovereign Lord, thou who didst make the HEAVENS, and the EARTH, and the SEA, and ALL things in them;

25 who didst say \* by the Mouth of thy SERVANT David, † "Why did the Nations rage, and the Peoples devise vain things?"

26 "The KINGS of the EARTH stood up, and the RULERS assembled together, against the LORD, and against his ANOINTED."

27 For truly, in this CITY, both Herod, and Pontius Pilate, with the Gentiles and People of Is-

\* VATICAN MANUSCRIPT.—18. that they should not speak at all nor. 24. the God—omit. 25. through the holy Spirit, by the mouth of our FATHER David thy Servant hast said.

† 10. Acts v. 29. † 20. Acts i. 8. † 20. Acts ii. 32. † 21. Matt. xxi. 26; Luke x. 6, 19; xii. 2; Acts v. 39. † 25. Psa. ii. 1.

σου Ἰησοῦν, ὃν ἐχρίσας, Ἡρώδης τε καὶ Πον-  
of thee Jesus, whom thou didst anoint, Herod both and Pon-

τιος Πιλάτος, συν ἐθνέσι καὶ λαοῖς Ἰσραὴλ,  
tius Pilate, with Gentiles and peoples of Israel,

28 ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βούλη \* [σου]  
to do what things the hand of thee and the will [of thee]

προώρισε γενέσθαι. 29 Καὶ τὰνυν, κυριε, ἐπίδε  
before marked out to be done. And now, O Lord, look thou

ἐπὶ τὰς ἀπειλάς αὐτῶν, καὶ δός τοῖς δούλοις  
upon the threats of them, and grant to the slaves

σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον  
of thee with freedom all to speak the word

σου, 30 ἐν τῇ τῇ χεὶρ σου ἐκτείνειν σε εἰς  
of thee, in the the hand of thee to stretch out thee for

ἰασίν, καὶ σημεῖα καὶ τεράτα γίνεσθαι διὰ τοῦ  
healing, and signs and prodigies to do through the

νοματός τοῦ ἁγίου παιδὸς σου Ἰησοῦ. 31 Καὶ  
name of the holy child of thee Jesus. And

δεηθέντων αὐτῶν ἐσαλευθὴ ὁ τόπος, ἐν ᾧ ἦσαν  
having prayed o them was shaken the place, in which they were

συνηγμένοι· καὶ ἐπλησθησαν ἅπαντες πνευμα-  
assembled; and they were filled all of a spirit

τὸς ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ  
holy, and spoke the word of the God with

παρρησίας.  
freedom.

32 Τοῦ δὲ πληθοῦς τῶν πιστευσάντων ἦν ἡ  
Of the and multitude of those having believed was the

καρδία καὶ ἡ ψυχὴ μία· καὶ οὐδε εἰς τι τῶν  
heart and the soul on; and not even one any of the

ὑπαρχόντων αὐτῷ ἐλέγεν ἰδίῳ εἶναι, ἀλλ' ἦν  
possessions to him said his own to be, but was

αὐτοῖς ἅπαντα κοινὰ. 33 Καὶ μεγάλη δύναμις  
to them all things common. And with great power

ἀπεδίδουν τὸ μαρτυρίον ὅς ἀποστόλοι τῆς ἀνασ-  
gave the testimony the apostles of the resur-

τασεως τοῦ κυρίου Ἰησοῦ· χάρις τε μεγάλη ἦν  
rection of the lord Jesus; favor and great was

ἐπὶ πάντας αὐτοὺς. 34 Οὐδε γὰρ ἐνδεής τις  
on all them. Not even for poor any one

ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων  
was among them; such as for owners of lands

ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἐφέρον τὰς τιμὰς  
or houses were; were selling bringing the prices

τῶν πιπρασκομένων, 35 καὶ ἐτίθουν παρὰ τοὺς  
of those being sold, and were placing at the

ποδας τῶν ἀποστόλων· διεδίδετο δὲ ἑκάστῳ,  
feet of the apostles; it was divided and to each one;

καθότι ἀμὴν τις χρεῖαν εἶχεν. 36 Ἰωσὴς δὲ, ὁ  
according as might one need have. Josēs and, he

ἐπικληθεὶς Βαρναβᾶς ὑπὸ τῶν ἀποστόλων, (ὁ  
being surnamed Barnabas by the apostles, which

ἐστὶ μεθερμηνευόμενον, υἱὸς παρακλήσεως,)  
is being translated, a son of exhortation,)

Λευίτης, Κυπρίος τῷ γενεῖ, 37 ὑπαρχόντος αὐτῷ  
a Levite, a Cyprian by the birth, having to him

rael were gathered toge-  
ther against thy HOLY Ser-  
vant Jesus, whom thou  
hast anointed,

28 † to do what thy  
HAND and COUNSEL before  
appointed to be done.

29 And NOW, O Lord,  
look upon the: THREATS;  
and grant to thy SERVANTS  
to speak thy WORD with all  
Freedom,

30 while thou art EX-  
TENDING thy HAND for  
healing: † and while per-  
forming Signs and Prodi-  
gies through the NAME of  
thy HOLY Servant Jesus."

31 And while they were  
praying, † the PLACE was  
shaken where they were  
assembled; and they were  
all filled with \* the HOLY  
Spirit, and they spoke the  
WORD of GOD with Free-  
dom.

32 And of the MULTI-  
TUDINE of those HAVING BE-  
LIEVED † the HEART and  
the SOUL was one; and no  
one said that any thing of  
his POSSESSIONS was his  
own; † but all things were  
common among them.

33 And with \* great  
Power the APOSTLES de-  
livered the TESTIMONY of  
the RESURRECTION of the  
LORD Jesus; and great  
Favor was upon them all.

34 For no one among  
them was in want; † for  
such as were Owners of  
Lands or Houses were con-  
stantly selling and bringing  
the VALUE of WHAT was  
SOLD,

35 and placing it at the  
FEET of the APOSTLES;  
and it was distributed to  
each as any one might have  
Necessity.

36 And THAT Josēs, who  
by the APOSTLES was SUR-  
NAMED Barnabas, (which  
signifies, being translated,  
a Son of Exhortation,) a  
Levite, a Cyprian by birth,  
37 having a Field, sold

\* VATICAN MANUSCRIPT.—28. of thee—omit.  
Power.

31. the holy Spirit.

33. great

† 28. Acts ii. 23; iii. 18.

† 30. Acts ii. 43; v. 12.

† 31. Acts ii. 2, 4; xvi. 26

† 31. ver. 29.

† 32. Acts v. 12; Rom. xv. 5, 6

2 Cor. xiii. 11; Phil. i. 27; ii. 2

1 Pet

iii. 8.

† 33. Acts ii. 43.

† 34. Acts ii. 45

αργου, πωλησας ηνεγκε το χρημα, και εθηκε  
a field, having sold brought the price, and placed  
παρα τους ποδας των αποστολων.  
at the feet of the apostles.

ΚΕΦ. ε'. 5.

<sup>1</sup> Ανηρ δε τις Ανανias ονοματι, συν Σαπφει-  
A man but certain Ananias by name, with Sapphira  
ρη τη γυναικι αυτου, επωλησε κτημα· <sup>2</sup> και  
the wife of himself, sold a possession; and  
ενοσφισατο απο της τιμης, συνειδυιας και της  
kept back from the price, being privy also the  
γυναικος αυτου και ενεγκας μερος τι, παρα  
wife of him; and having brought a part certain, at  
τους ποδας των αποστολων εθηκεν. <sup>3</sup> Ειπε δε  
the feet of the apostles placed, Said and

Πετρος· Ανανια, διατι επληρωσεν δ σατανας  
Peter; Ananias, why has filled the adversary  
την καρδιαν σου, ψευσασθαι σε το πνευμα το  
the heart of thee, to deceive thee the spirit the  
αγιον, και νοσφισασθαι απο της τιμης του χω-  
holy, and to keep back from the price of the land?

ριου; <sup>4</sup> Ουχι μενον, σοι εμενε, και πω-  
Not remaining, to thee it remained, and having been  
θεν, εν τη ση εξουσια υπερχε; τι οτι  
sold, in the thine authority it was? why that  
εθου. εν τη καρδια σου το πραγμα τουτο;  
hast thou placed in the heart of thee the thing this?

ουκ εψευσω ανθρωποις, αλλα τω θεω.  
not thou hast lied to men, but to the God.

<sup>5</sup> Ακουων δε ο Ανανias τους λογους τουτους,  
Having heard and the Ananias the words these,

πεσων εξεψυξε. Και εγενετο φοβος μεγας επι  
falling down breathed out. And came a fear great on

παντας τους ακουοντας ταυτα. <sup>6</sup> Ανασταντες δε  
all those having heard these. Having arisen and

οι νεωτεροι συνεστειλαν αυτον; και εξενεγκαν-  
the younger ones wrapped up him, and having carried

τες εθαψαν. <sup>7</sup> Εγενετο δε ως ωρων τριων δια-  
out they buried. It happened and about hours three apart,

στημα, και η γυνη αυτου μη ειδυια το γεγο-  
and the wife of him not having known that having

νος εισηλθεν. <sup>8</sup> Απεκριθη δε αυτη ο Πετρος·  
been done came in. Answered and to her the Peter;

Ειπε μοι, ει τοσountou το χωριον απεδosθε; Η  
Tell me, if for so much the land you sold? She

δε ειπε· Ναι τοσountou. <sup>9</sup> Ο δε Πετρος ειπε  
and said; Yes for so much. The and Peter said

προς αυτην· Τι οτι συνεφωνηθη υμιν πειρασας  
to her; Why that it has been agreed upon by you to tempt

το πνευμα κυριου; Ιδου οι ποδες των θαψαντων  
the spirit of lord? Lo the feet of those having buried

τον ανδρα σου, επι τη θυρα, και εξοισουσι σε.  
the husband of thee, at the door, and they will carry out thee.

it, and brought the MONEY, and laid it at the FEET of the APOSTLES.

CHAPTER V.

<sup>1</sup> And a certain Man, Ananias by name with Sapphira his WIFE, sold an Estate,

<sup>2</sup> and appropriated a part of the PRICE, \* his WIFE also knowing of it; and having brought a certain part, † laid it at the FEET of the APOSTLES.

<sup>3</sup> † But Peter said, "Ananias, why has the † ADVERSARY filled thine HEART to deceive the HOLY SPIRIT, and to appropriate a part of the PRICE of the LAND?"

<sup>4</sup> While remaining unsold was it not thine? and when sold, was it not at thine own disposal? Why is it that thou hast admitted this thing into thine HEART? Thou hast not lied to Men, but to GOD."

<sup>5</sup> And ANANIAS, having heard these WORDS, † fell down, and expired. And great FEAR came on all THOSE who HEARD these things.

<sup>6</sup> Then the YOUNGER disciples arising, † wrapped him up, and carrying him out, buried him.

<sup>7</sup> And it occurred after an interval of about three Hours, his WIFE also came in, not knowing WHAT had been DONE.

<sup>8</sup> And \* Peter answered her, "Tell me whether you sold the LAND for so much?" and SHE said, "Yes, for so much."

<sup>9</sup> And Peter said to her, "Why have you agreed together † to try the SPIRIT of the Lord? Behold, the FEET of THOSE who have been BURYING thy HUSBAND are at the DOOR, and they will carry thee out."

\* VATICAN MANUSCRIPT.—2. the wife.

8. Peter.

† 2. Acts iv. 37.

† 3. Num. xxx. 2; Deut. xxiii. 21; Eccl. v. 4

† 4. Luke xxii.

2. 5. ver. 10, 11.

† 6. Judges xix. 49.

† 9. Matt. iv. 7.

10 **Επεσε δε παραχρημα παρα τους ποδας αυτου,**  
She fell and immediately at the feet of him,  
**και εξεψυξεν· εισελθοντες δε οι νεανισκοι ευρον**  
and breathed out; having come in and the younger ones found  
**αυτην νεκραν, και εξενεγκαντας εθαψαν προς**  
her dead, and having carried out they buried with  
**τον ανδρα αυτης.** 11 **Και εγενετο φοβος μεγας**  
the husband of her. And came a fear great  
**εφ' ολην την εκκλησιαν, και επι παντας τους**  
on whole the assembly, and on all those  
**ακουοντας ταυτα.**  
having heard these things.

12 **Δια δε των χειρων των αποστολων εγινετο.**  
Through and the hands of the apostles were done  
**σημεια και τερατα εν τω λαω πολλα· και ησαν**  
signs and prodigies among the people many; and they were  
**δμοθυμαδον απαντες εν τη στοα Σολομωνος·**  
with one mind all in the porch of Solomon;

13 **των δε λοιπων ουδεις ετολμα κολλασθαι**  
of the and others no one presumed to join himself  
**αυτοις. Αλλ' εμεγαλυνεν αυτους ο λαος·**  
to them. But magnified them the people;

14 **(μαλλον δε προσετιθεντο πιστευοντες τω**  
(more and were added believing to the  
**κυριω πληθη ανδρων τε και γυναικων·)** 15 **Οστε**  
Lord multitudes of men both and women; so that

**κατα τας πλατειας εκφερειν τους ασθενεις, και**  
in the open squares to bring out the sick ones, and  
**τιθενει επι κλινων και κραββατων, ινα ερχομενου**  
to place on bed, and couches, that coming  
**Πετρου κεν η σκια επισκιαση τινι αυτων.**  
of Peter if even the shadow might overshadow some of them.

16 **Συνηρχετο δε και το πληθος των περιξ πολ-**  
Came together and also the multitude from the surrounding cities  
**εων εις Ιερουσαλημ, φερουντες ασθενεις και**  
into Jerusalem, bringing sick ones and

**οχλουμενους υπο πνευματων ακαθαρτων· οιτινες**  
those being troubled by spirits impure; whom  
**εθεραπευοντο απαντες.** 17 **Αναστας δε ο αρχιε-**  
were healed all. Having arisen and the high-

**ρευσ και παντες οι συν αυτω, η ουσα αιρεσις**  
priest and all those with him, the being sect

**των Σαδδουκαιων, επλησθησαν ζηλου.** 18 **Και**  
of the Sadducees, were filled of anger. And

**επεβαλον τας χειρας \* [αυτων] επι τους αποστο-**  
laid the hands [of them] on the apostles,

**λους, και εθεντο αυτους εν τηρησει δημοσια.**  
and placed them in prison public.

19 **Αγγελος δε κυριου δια της νυκτος ηνοιξε τας**  
A messenger but of a lord by the night opened the  
**θυρας της φυλακης, εξαγαγων τε αυτους ειπε·**  
doors of the prison, having brought out and them said,

20 **πορευεσθε, και σταθεντες λαλειτε εν τω ιερω**  
go, and standing speak you in the temple

**τω λαω παντα τα ρηματα της ζωης ταυτης.**  
to the people all the words of the life this.

10 And she fell down immediately at his FEET, and expired; and the YOUNG MEN coming in, found her dead, and having carried her out, buried her by her HUSBAND.

11 † And great Fear came on the Whole ASSEMBLY, and on all THOSE who HEARD these things.

12 † And many Signs and Prodigies were performed among the PEOPLE by the HANDS of the APOSTLES — (and they were all with one mind in Solomon's PORTICO;

13 and of the REST, no one presumed to unite himself to them; † but the PEOPLE magnified them;

14 and Believers were added the more to the LORD, Multitudes both of Men and Women;—

15 so that they brought out the SICK \* even into the OPEN SQUARES, and laid them on Beds and Couchs, that at least the SHADOW of Peter, coming along, might overshadow some of them.

16 And the MULTITUDE came together even from the CITIES surrounding Jerusalem, bringing Sick persons, and those troubled by impure Spirits; all of whom were cured.

17 And the HIGH-PRIEST arising, and All THOSE who were with him, —being the SECT of the SADDUCEES,—were filled with Anger.

18 and laid HANDS on the APOSTLES, and put them into the public Prison.

19 † But an Angel of of the LORD, in the NIGHT, opened the DOORS of the PRISON, and bringing them out said,

20 “Go, stand and speak in the TEMPLE to the PEOPLE All the words of this LIFE.”

\* VATICAN MANUSCRIPT.—15.—even into.

18. of them—omit.

† 11. Acts ii. 43; xix. 17.  
Heb. ii. 4

† 13. Acts ii. 47; iv. 21.

† 12. Acts xiv. 3; xix. 11; Rom. xv. 19; 2 Cor. xii. 12

† 19. Acts xii. 7; xvi. 26.

<sup>21</sup> Ακουσαντες δε εισηλθον ὑπο τον ορθρον εις το  
Having heard and they entered at the dawn into the  
ιερον, και επιδασκον.  
temple, and taught.

Παραγενομενος δε ο αρχιερευσ και οι συν  
Having come and the high-priest and those with  
αυτω, συνεκαλεσαν το συνεδριον και πασαν την  
him, they called together the high council even all the  
γερουσιαν των υιων Ισραηλ, και επεστειλαν εις  
senate of the sons of Israel, and sent into  
το δεσμωντηριον, αχθηναι αυτοις. <sup>22</sup> Οι δε ὑπη-  
the prison, to have brought them. The but offi-

ρεται παραγενομενοι ουχ ευρον αυτους εν τη  
ters having gone not found them in the  
φυλακη· αναστρεψαντες δε απηγγειλαν, <sup>23</sup> λεγ-  
prison; having returned and reported, say-

οντες· 'Οτι το \* [μεν] δεσμωντηριον ευρομεν κε-  
ing; That the [indeed] prison we found hav-  
λεισμενον εν παση ασφαλεια, και τους φυλα-  
'ing been closed with all safety, and the guards

κας εστωτας προ των θυρων· ανοιξαντες δε, εσω  
standing before the doors; having opened but, within  
ουδενα ευρομεν. <sup>24</sup> Ως δε ηκουσαν τους λογους  
no one we found. When and they heard the words

τουτους \* [ο, τε ιερευσ και] ο στρατηγος του  
these [the, both priest and] the commander of the  
ιερου και οι αρχιερεις, διηπορουν περι αυτων, τι  
temple and the high-priests, they doubted concerning them, what  
ανγενοιτο τουτο. <sup>25</sup> Παραγενομενος δε τις απηγ-  
might be this. Having come but one told

γειλεν αυτοις· 'Οτι ιδου, οι ανδρες ους εθεσθε  
them; That lo, the men whom you put

εν τη φυλακη, εισιν εν τω ιερω εστωτες και  
in the prison, are in the temple standing and  
διδασκοντες τον λαον. <sup>26</sup> Τότε απελθων ο  
teaching the people. Then having gone the

στρατηγος συν τοις ὑπηρεταις, ηγαγεν αυτους,  
commander with the officers, they brought them,  
ου μετα βιας· εφοβουντο γαρ τον λαον, ινα μη  
not with violence; they feared for the people, that not  
λιθασθωσιν. <sup>27</sup> Αγαγοντες δε αυτους εστησαν εν  
they might be stoned. Having brought and them they stood in

τω συνεδριω. Και επηρωτησεν αυτους ο αρχιε-  
the sanhedrim. And asked them the high-  
ρευσ, <sup>28</sup> λεγων· Ου παραγγελια παρηγγειλαμεν  
priest, saying; Not with a charge we charged

υμιν, μη διδασκειν επι τω ονοματι τουτω; και  
you, not to teach in the name this? and  
ιδου, πεπληρωκατε την 'Ιερουσαλημ της διδα-  
lo, you have filled the Jerusalem of the teach-  
χης υμων, και βουλεσθε επαγαγειν εφ' ημας το  
ing of you, and you wish to bring on us the  
αιμα του ανθρωπου τουτο. <sup>29</sup> Αποκριθεις δε ο  
blood of the man this. Answering and the

Πετρος και οι αποστολοι, ειπον· Πειθαρχειν  
Peter and the apostles, said; To obey  
δει θεω μαλλον η ανθρωποις. <sup>30</sup> Ο θεος  
it is necessary God rather than men. The God

<sup>21</sup> And having heard this, they entered into the TEMPLE, early in the MORNING, and taught. † And the HIGH-PRIEST coming, and THOSE with him, called the SANHEDRIM together, even ALL the SENATE of the SONS of Israel, and sent to the PRISON to have them brought.

<sup>22</sup> But the OFFICERS going did not find them in the PRISON; and having returned, they reported,

<sup>23</sup> saying, "We found the PRISON closed with ALL Safety, and the GUARDS standing \* at the DOORS; but having opened them, we found no one within."

<sup>24</sup> And when they heard these WORDS, † both the COMMANDER of the TEMPLE, and the HIGH-PRIESTS were perplexed concerning them, how this thing could be.

<sup>25</sup> But some one having come, told them, "Behold, the MEN whom you put in the PRISON are standing in the TEMPLE, and teaching the PEOPLE."

<sup>26</sup> Then the COMMANDER going away with the OFFICERS, brought them without VIOLENCE; † for they feared the PEOPLE, lest they should be stoned.

<sup>27</sup> And having brought them, they stood before the SANHEDRIM; and the HIGH-PRIEST asked them, saying,

<sup>28</sup> \* † "We charged you strictly not to teach in this NAME, and behold, you have filled JERUSALEM with your TEACHING, and † wish to bring this MAN'S BLOOD ON US."

<sup>29</sup> And PETER answering, and the APOSTLES, said, † "It is necessary to obey God, rather than Men.

\* VATICAN MANUSCRIPT.—23. indeed—omit. 23. at the doors. 24. both the PRIEST, and—omit. 28. We charged you strictly not.

† 21. Acts iv. 5, 6. † 23. Acts iv. 18.

† 24. Luke xxii. 4; Acts iv. 1. † 28. Acts ii. 23, 30; iii. 15; vii. 52.

† 26. Matt. xxi. 24. † 29. Acts iv. 10.



των πατερων ἡμων ἡγειρεν Ἰησουν, ὃν ὑμεῖς  
of the fathers of us raised up Jesus, whom you  
διεχειρισασθε, κρεμασάντες ἐπὶ ξυλου· <sup>31</sup> τούτου  
laid violent hands upon, having hanged on a cross; him  
ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα ὑψώσε τῇ δεξιᾷ  
the God a prince and a savior has lifted up to the right hand  
αὐτοῦ, δυνάμει μετανοίας τῷ Ἰσραὴλ, καὶ ἀφεσὶν  
of himself, to give reformation to the Israel, and forgiveness  
ἁμαρτιῶν. <sup>32</sup> Καὶ ἡμεῖς ἐσμὲν αὐτοῦ μαρτυρεῖς  
of sins. And we are of him witnesses  
των ῥημάτων τούτων, καὶ το πνεῦμα δὲ τὸ  
of the matters these, and the spirit also the  
ἅγιον, ὃ ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.  
holy, which gave the God to those submitting to him.  
<sup>33</sup> Οἱ δὲ ἀκουσάντες διεκρίοντο, καὶ ἐβουλεύοντο  
They and having heard were seen through, and took counsel  
κτελεῖν αὐτούς.  
to kill them.

<sup>34</sup> Ἀναστὰς δὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος,  
Having arisen and one in the high counsel a Pharisee,  
ἰνομῆτι Γαμαλιὴλ νομοδιδασκαλός, τιμίος παν-  
by name Gamaliel a teacher of law, honored by  
τι τῷ λαῷ, ἐκέλευσεν ἐξω βραχὺ τι τοὺς  
all the people, ordered without a little while the  
ἀποστόλους ποιῆσαι. <sup>35</sup> Εἶπε τε πρὸς αὐτούς·  
apostles to be put. He said and to them;  
Ἄνδρες Ἰσραηλίται, προσεχετέ ἑαυτοῖς, ἐπὶ τοῖς  
Men Israelites, take heed to yourselves, to the  
ἀνθρώποις τούτοις τι μελλετε πράσσειν.  
men these what you are about to do.  
<sup>36</sup> Πρὶν γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεῦδας,  
Before for these the days stood up Theudas,  
λεγων εἶναι τίνα ἑαυτόν, ᾧ προσεκολληθῇ  
saying to be some one himself, to whom adhered  
ἀριθμὸς ἀνδρῶν ὥσει τετρακοσίων· ὃς ἀνῆρεθῇ,  
a number of men about four hundred; who was put to death,  
καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ, διεσπάρησαν  
and all as many as listened to him, were dispersed  
καὶ ἐγένοντο εἰς οὐδέν. <sup>37</sup> Μετὰ τούτον ἀνέστη  
and came to nothing. After this stood up  
Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπο-  
Judas the Galilean, in the days of the regis-  
γραφῆς, καὶ ἀπέστησε λαόν \* [ἱκανόν] ὀπίσω  
tering, and drew away people [much] behind  
αὐτοῦ· κακείνος ἀπώλετο, καὶ πάντες ὅσοι ἐπεί-  
himself; and he was destroyed, and all as many as lis-  
θοντο αὐτῷ, διεσκορπίσθησαν. <sup>38</sup> Καὶ τὰ νῦν  
tened to him, were dispersed. And now  
λέγω ὑμῖν, ἀποστήτε ἀπὸ τῶν ἀνθρώπων τού-  
I say to you, withdraw from the men these  
των, καὶ ἐάσατε αὐτούς, ὅτι εἴαν ἢ ἐξ ἀνθρώ-  
and let alone them, because if may be from men  
πων ἢ βουλή αὕτη ἢ τὸ ἔργον τούτου, καταλυ-  
the counsel this or the work this, it will be  
θήσεται· <sup>39</sup> εἰ δὲ ἐκ θεοῦ ἐστίν, οὐ δύνασθε  
overthrown; if but from God it is, not you are able  
καταλῦσαι αὐτούς, μήποτε καὶ θεομαχοὶ εὗρε-  
to overthrow them, not and fighters against God you

30 † The God of our  
FATHERS raised up \* JE-  
sus, whom, having hanged  
on a Cross, you killed.

31 † Him, a Prince and a  
Savior, God has lifted up  
to his own RIGHT-HAND,  
† \* to GIVE Reformation to  
ISRAEL, and Forgiveness  
of Sins.

32 And we are Wit-  
nesses \* in him of these  
THINGS; † and GOD gave  
the HOLY SPIRIT to THOSE  
who SUBMIT to him."

33 And THEY, having  
heard this, were enraged,  
and took counsel to kill  
them.

34 But a certain Phari-  
see in the SANHEDRIM,  
named Gamaliel, a teacher  
of the law, honored by All  
the PEOPLE, standing up  
ordered \* the MEN to be  
put out for a little time.

35 And he said to them,  
"Israelites! take heed to  
yourselves what you are  
about to do to these MEN."

36 For before These  
DAYS Theudas stood up,  
saying that he was some-  
body; to whom a Number  
of Men, about four hun-  
dred, adhered; who was  
put to death, and all, as  
many as obeyed him, were  
dispersed, and came to  
nothing.

37 After him stood up  
Judas the Galilean, in the  
DAYS of the REGISTERING,  
and drew away PEOPLE  
after him; and he was  
destroyed, and all, as many  
as obeyed him, were dis-  
persed.

38 And now I say to  
you, Keep away from these  
MEN, and let them alone;  
† Because if this COUNSEL  
or this WORK be from  
Men, it will be overthrown;

39 but if it be from God,  
you are not able to over-  
throw them; be not you  
found fighters against  
God."

\* VATICAN MANUSCRIPT.—31. to GIVE. 32. in him of these THINGS; and God gave  
the HOLY SPIRIT to THOSE who SUBMIT to him. 34. the MEN. 37. much—omit.

† 30. Acts iii. 13, 15; xxii. 14. † 31. Luke xxiv. 47; Acts iii. 26; xiii. 38. † 32. Acts  
4; x. 44. † 33. Prov. xxi. 30; Isa. viii. 10; Matt. xv. 13.

θητε. <sup>40</sup> Επεισθησαν δε αυτω και προσκα-  
 should be found. They were persuaded and by him; and having  
 λεσαμενοι τους αποστολους, δειραντες παραγ-  
 called the apostles, having beaten they com-  
 γειλαν μη λαλειν επι τω ονοματι του Ιησου, και  
 manded not to speak in the name of the Jesus, and  
 απελυσαν αυτους. <sup>41</sup> Οι μεν ουν επορευοντο  
 released them. They indeed therefore went  
 χαιροντες απο προσωπου του συνεδριου, οτι  
 rejoicing from presence of the high council, because  
 υπερ του ονοματος κατηξιωθησαν ατιμασθηναι.  
 in behalf of the name they were accounted worthy to be dishonored.  
<sup>42</sup> Πασαν τε ημεραν εν τω ιερου και κατ' οικον  
 Every and day in the temple and at home  
 ουκ επαυοντο διδασκοντες και ευαγγελιζομενοι  
 not they ceased teaching and announcing glad tidings of  
 Ιησουν τον Χριστον.  
 Jesus the Anointed.

ΚΕΦ. σ'. 6.

<sup>1</sup> Εν δε ταις ημεραις ταυταις πληθυνοντων  
 In and the days those increasing  
 των μαθητων, εγενετο γογγυσμος των Ελλη-  
 the disciples, came a murmuring of the Helle-  
 νιστων προς τους Εβραιους, οτι παρεθεωρουντο  
 nists to the Hebrews, because were overlooked  
 εν τη διακονια τη καθημερινη αι χηραι αυτων.  
 in the service the daily the widows of them.  
<sup>2</sup> Προσκαλεσαμενοι δε οι δωδεκα το πληθος  
 Having called and the twelve the multitude  
 των μαθητων, ειπον· Ουκ αρεστον εστιν ημας  
 of the disciples, said; Not proper it is us  
 καταλειψαντας τον λογον του θεου, διακονειν  
 having left the word of the God, to serve  
 τραπεζαις. <sup>3</sup> Επισκεψασθε ουν, αδελφοι,  
 tables. Look you out therefore, brethren,  
 ανδρας εξ υμων μαρτυρουμενους επτα, πληρεις  
 men from of you being attested seven, full  
 πνευματος και σοφιας, ους καταστησομεν επι  
 of spirit and wisdom, whom we will appoint to  
 της χρειας ταυτης· <sup>4</sup> ημεις δε τη προσευχη και  
 the need this; we but to the prayer and  
 τη διακονια του λογου προσκαρτερησομεν.  
 to the service of the word will constantly attend.  
<sup>5</sup> Και ηρεσεν ο λογος ενωπιον παντος του πλη-  
 And pleased the word in presence of all of the multi-  
 θους· και εξελεξαντο Στεφανον, ανδρα πληρη  
 tude; and they choose Stephen, a man full  
 πιστεως και πνευματος αγιου, και Φιλιππον,  
 of faith and spirit holy, and Philip,  
 και Προχορον, και Νικανορα, και Τιμωνα, και  
 and Prochorus, and Nicanor, and Timon, and  
 Παρμεναν, και Νικολαον προσηλυτον Αντιοχεια·  
 Parmenas, and Nicolaus a proselyte of Antioch;

40 And they were per-  
 suaded by him; and hav-  
 ing summoned the APOS-  
 TLES and †scourged them,  
 they charged them not to  
 speak in the NAME of JE-  
 SUS, and dismissed them.

41 Then indeed THEY  
 went †rejoicing from the  
 Presence of the SANHE-  
 DRIM, Because they were  
 deemed worthy to be dis-  
 honored on account of the  
 NAME.

42 † And every Day, in  
 the TEMPLE and at Home,  
 they ceased not teaching  
 and preaching the glad  
 tidings \*of the ANOINTED  
 Jesus.

CHAPTER VI.

1 And in those DAYS,  
 the DISCIPLES increasing,  
 there arose a Complaint of  
 the ††HELLENISTS against  
 the HEBREWS, Because  
 their WIDOWS were neg-  
 lected in the † DAILY SER-  
 VICE.

2 And the TWELVE,  
 having summoned the  
 MULTITUDE of the DISCI-  
 PLES, said, "It is not pro-  
 per for us to leave the  
 WORD of GOD and serve  
 Tables.

3 \* Therefore, Brethren,  
 look out from among your-  
 selves, seven Men of good  
 reputation, full of Spirit  
 and Wisdom, whom we  
 may set over this BUSI-  
 NESS;

4 but we will constantly  
 attend to PRAYER, and to  
 the MINISTRY of the  
 WORD."

5 And the PROPOSITION  
 was pleasing to All the  
 MULTITUDE; and they  
 selected Stephen, a man  
 full of Faith and holy Spirit,  
 and †Philip, and Procho-  
 rus, Nicanor, and Timon,  
 and Parmenas, and Nico-  
 laus, a Proselyte of Anti-  
 och;

\* VATICAN MANUSCRIPT.—42. of the ANOINTED Jesus.  
 look out among you.

3. But, Brethren, we will

† 1. Proselytes to the Jewish religion, or foreign Jews who spoke the Greek language.

† 40. Matt. x. 17; xxiii. 34; Mark xiii. 9.

† 41. Matt. v. 12; Rom. v. 3; James i. 2;

† 1. Pet. iv. 13, 16.

† 42. Acts ii. 46.

† 1. Acts ix. 20.

† 1. Acts iv. 28.

† 5. Acts viii. 5, 28; xxi. 8.

6 οὓς ἐστήσαν ἐνώπιον τῶν ἀποστόλων· καὶ  
whom they placed in presence of the apostles; and  
προσευξαμένοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.  
having prayed they put to them the hands.  
7 Καὶ ὁ λόγος τοῦ θεοῦ ἤξανε, καὶ ἐπληθύνετο  
And the word of the God grew, and was multiplied  
ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σποδρᾷ·  
the number of the disciples in Jerusalem greatly;  
πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.  
great and a crowd of the priests were obedient to the faith.  
8 Στέφανος δὲ πλήθους χάριτος καὶ δυνάμεως  
Stephen and full of favor and of power  
ἐποίει τεράτια καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.  
performed prodigies and signs great among the people.  
9 Ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγω-  
Stood up and some of those from the syna-  
γῆς τῆς λεγομένης Λιβερτινῶν, καὶ Κυρηναίων,  
gogue of that being called of Libertines, and of Cyrenians,  
καὶ Ἀλεξανδρεῶν, καὶ τῶν ἀπὸ Καλικίας καὶ  
and of Alexandrians, and of those from Cilicia and  
Ἀσίας, συζητοῦντες τῷ Στεφάνῳ·<sup>10</sup> καὶ οὐκ  
Asia, disputing with the Stephen; and not  
ἰσχύον ἀντιστήναι τῇ σοφίᾳ καὶ τῷ πνεύματι  
were able to resist the wisdom and the spirit  
ἐφ' ᾧ ἐλάλει.<sup>11</sup> Τότε ὑπέβαλον ἀνδρας,  
with which he spoke. Then they thrust under men,  
λεγοντας· Ὅτι ἀκῆκοαμεν αὐτὸν λαλῶντος  
saying; That we have heard him speaking  
ῥήματα βλασφημία εἰς Μωυσῆν καὶ τὸν θεόν.  
words blasphemous against Moses and the God.  
12 Συνέκρινον αὐτὸν τὸν λαὸν καὶ τοὺς πρεσβυτε-  
They stirred up and the people and the elders  
ρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες  
and the scribes, and having come upon  
συνήρπασαν αὐτὸν, καὶ ἡγάγον εἰς τὸ συνέδριον,  
they seized him, and led into the high council,  
13 ἐστήσαν αὐτὸν μαρτυράς ψευδεῖς, λεγοντας· Ὁ  
stood up and witnessed false, saying; The  
ἀνθρώπος οὗτος οὐ παύεται ῥήματα λαλῶν κατὰ  
man this not ceases words speaking against  
τοῦ τοποῦ τοῦ ἁγίου καὶ τοῦ νόμου.<sup>14</sup> Ἀκῆκοα-  
the place of the holy and the law. We have heard  
μεν γὰρ αὐτοῦ λεγοντος· Ὅτι Ἰησοῦς ὁ Ναζω-  
for him saying; That Jesus the Naza-  
ραῖος οὗτος καταλύσει τὸν τόπον τούτον, καὶ  
rene this will destroy the place this, and  
ἀλλάξει τὰ ἔθνη, ἃ παρέδωκεν ἡμῖν Μωυσῆς.  
will change the customs, which delivered to us Moses.  
15 Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθέ-  
And having gazed on him all those being  
ζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον  
seated in the high-council, saw the face  
αὐτοῦ ὥσει πρόσωπον ἀγγέλου.

6 w. om they set before  
the APOSTLES; † and they,  
having prayed, † laid  
HANDS ON them.  
7 † And the WORD of  
GOD grew; and the NUM-  
BER of the DISCIPLES was  
greatly multiplied in Jeru-  
salem; and a great CROWD  
of the † PRIESTS obeyed  
the FAITH.  
8 And Stephen, full of  
Favor and Power, per-  
formed Prodigies and great  
Signs among the PEOPLE.  
9 And there arose some  
of THAT SYNAGOGUE which  
is CALLED of the † Liber-  
tines, and of the Cyrenians  
and Alexandrians, and of  
THOSE from Cilicia and  
Asia, disputing with STE-  
PHEN;  
10 and † they were not  
able to resist the WISDOM  
and the SPIRIT with which  
he spoke.  
11 Then they bribed Men  
to say, "We have heard  
him speak blasphemous  
Words against Moses and  
GOD."  
12 And they excited the  
PEOPLE, and the ELDERS,  
and the SCRIBES; and com-  
ing suddenly, they seized  
him, and led him into the  
SANHEDRIM;  
13 and introduced false  
Witnesses, saying, "This  
MAN is incessantly speak-  
ing against the HOLY  
PLACE, and the LAW;  
14 † for we have heard  
him say, That this Jesus,  
the NAZARENE, † will des-  
troy this PLACE, and will  
change the CUSTOMS which  
Moses delivered to us."  
15 And ALL those BEING  
SEATED in the SANHE-  
DRIM, looking steadily at  
him, saw his FACE like the  
Face of an Angel.

† 7. The number of the priests must have been quite large about this time, as it appears from Ezra ii. 36—39, that 4250 priests returned from the captivity. † 9. These persons seem to have been Jews, who having been carried captive to Rome, were freed by their masters, and thus became freed-men. Some think they received their name from the place where they lived.—Owen.

† 8. Acts i. 24.  
xii. 24; xix. 20.  
ix. 26; Matt. xxii. 7.

† 9. Acts xiii. 3; i Tim. v. 14.  
† 10. Luke xxi. 15; v. 39.

† 12. Acts xv. 8

† 7. Acts  
23. Dan

ΚΕΦ. Ζ'. 7.

Ἔειπε δὲ ὁ ἀρχιερεὺς, Εἰ \* [ἀρα] ταῦτα αὐτῶς  
Said and the high-priest, If [then] these things thus  
εἶχει; 2 Ὁ δὲ εἶπεν· Ἄνδρες ἀδελφοὶ καὶ πατέρες,  
are? He and said; Men brethren and fathers,  
ἀκουσατέ. Ὁ θεὸς τῆς δόξης ὡφθῇ τῷ πατρὶ  
hear you. The God of the glory appeared to the father  
ἡμῶν Ἀβραὰμ ὅτι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ  
of us Abraham being in the Mesopotamia, before  
κατοικῆσαι αὐτὸν ἐν Χαρρὰν. 3 Καὶ εἶπε πρὸς  
to dwell him in Charran; and said to  
αὐτὸν· Εἰσελθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς  
him; Go out from the land of thee, and from the  
συγγενείας σου, καὶ δεῦρο εἰς γῆν, ἣν ἂν σοὶ  
kindred of thee, and come into a land, which to thee  
δείξω. 4 Τοῦτο ἐξελθὼν ἐκ γῆς Χαλδαίων, κατοικῆ-  
I may show. Then going out from land of Chaldeans, he dwelt  
σεν ἐν Χαρρὰν· κακεῖθεν, μετὰ τοῦ ἀποθανεῖν  
in Charran; and thence, after the to have died  
τοῦ πατέρα αὐτοῦ, μετέκτισεν αὐτὸν εἰς τὴν  
the father of him, he caused to remove him into the  
γῆν ταύτην, εἰς ἣν ὑμεῖς νῦν κατοικεῖτε. 5 καὶ  
land this, in which you now dwell; and  
οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ  
not he gave to him inheritance in her, not even  
βῆμα ποδός· καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς  
a foot-breadth; and he promised to him to give for  
κατασχεῖσιν αὐτήν, καὶ τῷ σπέρματι αὐτοῦ μετ'  
a possession her, and to the seed of him after  
αὐτὸν, οὐκ οὗτος αὐτῷ τέκνον. 6 Ἐλάλησε δὲ  
him, not being to him a child. Spoke and  
οὕτως ὁ θεός· Ὅτι ἐστίαι τὸ σπέρμα αὐτοῦ  
thus the God; That shall be the seed of him  
παροικὸν ἐν γῇ ἀλλοτρίᾳ, καὶ δουλωσούσιν  
a stranger in a land foreign, and they will enslave  
αὐτοὶ καὶ κακώσουσιν ἐπὶ τετρακοσίᾳ. 7 καὶ τὸ  
it and they will oppress years four hundred; and the  
ἐθνὸς, ᾧ εἰάν δουλευσώσι, κρίνω ἐγώ, εἶπεν  
nation, to which they may be enslaved, will judge I, said  
ὁ θεός· καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ  
the God; and after these things they shall come out, and  
λατρεύσουσι μοι ἐν τῷ τόπῳ τούτῳ. 8 (Καὶ  
shall render service to me in the place this. (And  
ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως  
he gave to him a covenant of circumcision; and this  
ἐγέννησε τοῦ Ἰσαὰκ, καὶ περιέτεμεν αὐτοῦ τὴν  
he begot of the Isaac, and circumcised him the

CHAPTER VII.

1 Then the HIGH-PRIEST said, "Are these things so?"  
2 And HE said, † "Brethren and Fathers, hearken! The GLORIOUS GOD appeared † to our FATHER Abraham, when in MESOPOTAMIA, before he resided in Haran,  
3 and said to him, † "Depart from thy COUNTRY, and from thy KINDED, and come into \* the LAND which I will show thee."  
4 Then † going out from the Land of the Chaldeans, he dwelt in Haran; from thence also, † after the DEATH of his FATHER, he removed him into this LAND in which you now dwell;  
5 and gave him † no INHERITANCE in it, not even the breadth of his Foot; † but he promised to give it to him for a Possession, and to his SEED after him, though he had no Child.  
6 And GOD spoke this, † "That his SEED should be a Stranger in a foreign Land; and that they will enslave and oppress it † four hundred years;  
7 and the NATION to which they shall be enslaved † I will judge," said GOD, "and after that, they shall come out and serve me in this PLACE."  
8 † And he gave him a Covenant of Circumcision; † and thus he begot ISAAC, and circumcised him the

\* VATICAN MANUSCRIPT.—1. then—omit.

3. the LAND.

† 2. It seems probable that Stephen here followed the Jewish tradition, (adopted by Philo,) that God appeared twice to Abraham,—1st, when living in Chaldea, and 2dly, when resident in Haran. He left Ur at the first call, and came to Haran with his father Terah, (Gen. xi. 31;) he left Haran at the second call, and came into the promised land. In this way the account harmonizes with the call as narrated in Gen. xii. 1: "Now the Lord had said unto Abraham," &c. † 4. By recurring to Gen. xi. 26, 32, and xii. 4, it will appear that Terah lived 60 years after the removal of Abraham, and yet here he is said to have died before Abraham left Haran. Unless with some we suppose Abraham to have been the youngest of Terah's sons, and born when his father was 130 years old we must presume that Stephen followed some traditionary account of the transaction.—Owen. The Samaritan copy makes the age of Terah at his death to be 145, or 60 years less than the Hebrew text.

† 2. Acts xxii. 1. † 3. Gen. xii. 1. † 4. Gen. xi. 31; xii. 4, 5. † 5. Heb. xi. 13. † 6. Gen. xii. 7; xiii. 15; xv. 3, 18; xvii. 3; xxvi. 3; Heb. xi. 8, 9. † 7. See Exod. vii—xi. † 8. Gen. xv. 13, 16. † 9. Exod. xii. 40; Gal. iii. 17. † 10. Gen. xxi. 2—4.

ἡμερᾷ τῇ ογδοῇ· καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ  
 day the eighth; and the Isaac the Jacob, and the  
 Ἰακώβ τοὺς δώδεκα πατριαρχάς. <sup>9</sup> Καὶ οἱ  
 Jacob the twelve patriarchs. And the  
 πατριαρχαὶ ζήλωσαντες τὸν Ἰωσήφ ἀπέδοντο  
 patriarchs envying the Joseph sold  
 εἰς Αἰγύπτου· καὶ ἦν ὁ θεὸς μετ' αὐτοῦ, <sup>10</sup> καὶ  
 into Egypt; and was the God with him, and  
 ἐξείλετο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ,  
 delivered him out of all of the afflictions of him,  
 καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίων  
 and gave to him favor and wisdom in presence  
 Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέστησεν  
 of Pharaoh king of Egypt, and placed  
 αὐτὸν ἡγούμενον ἐπ' Αἰγύπτου καὶ ὅλον τὸν  
 him ruling over Egypt and whole the  
 οἶκον αὐτοῦ.  
 house of himself.

<sup>11</sup> Ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου  
 Came and a famine on whole the land of Egypt  
 καὶ Χαναάν, καὶ θλίψις μεγάλη· καὶ οὐκ εὗρισκον  
 and Canaan, and affliction great; and not found  
 χορτασμάτα οἱ πατέρες ἡμῶν. <sup>12</sup> Ἀκούσας δὲ  
 provisions the fathers of us. Having heard and  
 Ἰακώβ ὄντα σίτα ἐν Αἰγύπτῳ, ἐξαπέστειλε τοὺς  
 Jacob being grain in Egypt, he sent the  
 πατέρας ἡμῶν πρῶτον. <sup>13</sup> Καὶ ἐν τῷ δευτέρῳ  
 fathers of us first. And in the second  
 ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ  
 was made known Joseph to the brothers of himself, and  
 φανερόν ἐγενετο τῷ Φαραὼ τὸ γένος τοῦ Ἰωσήφ.  
 shown became to the Pharaoh the family of the Joseph.  
<sup>14</sup> Ἀποστείλας δὲ Ἰωσήφ μετεκαλεσάτο τὸν  
 Having sent and Joseph called for the  
 πατέρα αὐτοῦ Ἰακώβ, καὶ πᾶσαν τὴν συγγενεῖαν,  
 father of himself Jacob, and all the kindred,  
 ἐν ψυχαῖς εβδομηκοντα πέντε. <sup>15</sup> Κατέβη δὲ  
 in souls seventy five. Went down and  
 Ἰακώβ \* [εἰς Αἰγύπτου,] καὶ ἐτελεύτησεν αὐτός  
 Jacob [into Egypt,] and die: he  
 καὶ οἱ πατέρες ἡμῶν. <sup>16</sup> Καὶ μετετέθησαν εἰς  
 and the fathers of us. And they were carried into  
 Συχέμ, καὶ ἐτέθησαν ἐν τῷ μνηματί, ᾧ ὠνή-  
 Sychem, and were placed in the tomb, which bought  
 σάτο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν  
 Abrahā for a price of silver from the sons  
 Ἐμμορ τοῦ Συχέμ.) <sup>17</sup> Καθὼς δὲ ἡγγίζεν ὁ  
 of Hamor of the Sychem.) When but drew near the  
 χρόνος τῆς ἐπαγγελίας, ἧς ὤμοσεν ὁ θεὸς τῷ  
 time of the promise, which swore the God to the

EIGHTH DAY; and ISAAC, JACOB, and JACOB the TWELVE Patriarchs.

<sup>9</sup> † And the PATRIARCHS envying JOSEPH, sold him into Egypt; † but God was with him,

<sup>10</sup> and delivered him from All his AFFLICTIONS, and gave him Favor and Wisdom in the sight of Pharaoh, King of Egypt, who constituted him Ruler over Egypt, and All his HOUSE.

<sup>11</sup> † And a Famine came upon All the LAND of Egypt and Canaan, and great Distress; and our FATHERS found no Provisions.

<sup>12</sup> † But Jacob, having heard that there was Grain \* in Egypt, sent our FATHERS the first time;

<sup>13</sup> † and at the SECOND time, Joseph was made known to his BROTHERS; and \* JOSEPH'S FAMILY was shown to PHARAOH.

<sup>14</sup> † And Joseph sent and invited his FATHER Jacob to him, and † All his KINDRED, † seventy-five Souls.

<sup>15</sup> And Jacob went down into Egypt, and died, he, and our FATHERS;

<sup>16</sup> and † they were carried to Shechem, and laid in the TOMB which † Jacob bought for Money of the SONS of Hamor \* in SHECHEM.

<sup>17</sup> But when † the TIME of the PROMISE drew near, which God † \* solemnly

\* VATICAN MANUSCRIPT.—12. for Egypt. Egypt—omit.

13. JOSEPH'S FAMILY.

15. into

† 14. It states in Gen. xli. 26, "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were three score and six." Stephen adds to this number nine of Jacob's sons' wives, which makes the number of seventy-five. These though not of his blood, were of his kindred, as Stephen expresses it, being related to him by marriage. † 16. In Gen. l. 13, it is stated, "that Jacob was buried in the cave of the field of Machpelah, before Mamre;" and in Josh. xxiv. 32, that Joseph was buried in Shechem; and here we have the authority of Stephen that the rest of the twelve patriarchs were interred in the same place. † 17. The best critics are of the opinion that Abraham, as found in the text, is spurious, and has been inserted by some officious transcriber. The word Jacob ought to be supplied.

† 9. Gen. xxxvi. 4, 11, 28; Psa. cv. 17. † 9. Gen. xxxix. 2, 21, 23. † 10. Gen. xli. 37; xlii. 6. † 11. Gen. xli. 54. † 12. Gen. xlii. 1. † 13. Gen. xiv. 4, 16. † 14. Gen. xlv. 9, 27. † 14. Gen. xli. 27; Deut. x. 22. † 17. Gen. xv. 13. † 17. Exod. i. 7—9.

Αβρααμ, ηύξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν  
 Abraam, grew the people and were multiplied in  
 Αἴγυπτον.<sup>18</sup> ἀχρις οὗ ἀνέστη βασιλεὺς ἕτερος,  
 Egypt; till for whom stood up a king another,  
 ὃς οὐκ ᾔδει τὸν Ἰωσήφ.<sup>19</sup> Οὗτος κατασοφί-  
 who not knew the Joseph. This having dealt  
 σαμενος τὸ γένος ἡμῶν, ἐκακώσε τοὺς πατέρας  
 deceitfully the family of us, ill-treated the fathers  
 ἡμῶν, τοῦ ποιεῖν ἐκθετὰ τὰ βρέφη αὐτῶν, εἰς  
 of us, of the to cause to be exposed the babes of them, in order  
 τὸ μὴ ζωογονεῖσθαι.<sup>20</sup> Ἐν ᾧ καιρῷ ἐγεννή-  
 that not they might be preserved. In which season was born  
 ῖη Μωϋσῆς, καὶ ἦν ἀστεῖος τῷ θεῷ· ὃς ἀνετρα-  
 Moses, and was beautiful to the God; who was nursed  
 ῖη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς.  
 months three in the house of the father.  
<sup>21</sup> Ἐκτεθέντα δὲ αὐτὸν, ἀνείλετο αὐτὸν ἡ θυγα-  
 Having exposed and him, took up him the daugh-  
 τηρ Φαραῶ, καὶ ἀνεθρεψατο αὐτὸν ἑαυτῇ εἰς υἱόν.  
 ter of Pharaoh, and nursed him herself for a son.  
<sup>22</sup> Καὶ ἐπαιδεύθη Μωϋσῆς πασὴ σοφίᾳ Αἰγυπ-  
 And was taught Moses in all wisdom of Egyp-  
 τίων· ἦν δὲ δυνατός ἐν λόγοις καὶ ἐν ἐργοῖς  
 tians; was and powerful in words and in works  
 αὐτοῦ.<sup>23</sup> Ὡς δὲ ἐπληρύντο αὐτῷ τεσσαράκον-  
 of himself. When but was completed to him forty  
 ταετὴς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ  
 years of time, it came up in the heart of him  
 ἐπισκεψάσθαι τοὺς ἀδελφούς αὐτοῦ, τοὺς υἱούς  
 to visit the brethren of himself, the sons  
 Ἰσραὴλ.<sup>24</sup> Καὶ ἰδὼν τινα ἀδικουμένον, ἠμύνατο,  
 of Israel. And seeing one being wronged, he defended,  
 καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ,  
 and did justice to him being oppressed,  
 παταξάς τὸν Αἰγύπτιον.<sup>25</sup> Ἐνομίζε δὲ συνιέναι  
 having smitten the Egyptian. He thought and to understand  
 τοὺς ἀδελφούς αὐτοῦ, ὅτι ὁ θεὸς διὰ χειρὸς  
 the brethren of himself, that the God by hands  
 αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνῆ-  
 of him gives to them salvation; they but not under-  
 καν.<sup>26</sup> Τῇ δὲ ἐπιουσῇ ἡμέρᾳ ὡφθῆ αὐτοῖς  
 stood, In the but next day he appeared to those  
 μαχομένοις, καὶ συνήλασεν αὐτοὺς εἰς εἰρήνην,  
 contending, and urged them to peace,  
 εἰπὼν· Ἄνδρες, ἀδελφοί, ἐστε ὑμεῖς· ἵνα τι  
 saying; Men, brethren, are you; why  
 ἀδικεῖτε ἀλλήλους; <sup>27</sup> Ὁ δὲ ἀδικῶν τὸν πλησίον,  
 wrong you each other? He but wronging the neighbor,  
 ἀπωσάτω αὐτὸν, εἰπὼν· Τίς σε κατέστησεν  
 thrust away him, saying; Who thee has appointed  
 ἄρχοντα καὶ δικάστην ἐφ' ἡμᾶς; <sup>28</sup> Μὴ ἀνελεῖν  
 a ruler and a judge over us; Not to kill

made to ABRAHAM, the  
 PEOPLE grew and were  
 multiplied in Egypt,

18 till another King  
 \*arose, who did not ac-  
 knowledge Joseph.

19 He, having outwitted  
 our RACE, ill-treated \*our  
 FATHERS, causing their  
 INFANTS to be EXPOSED  
 in order that they might  
 not LIVE.

20 †At which period  
 Moses was born, and †was  
 DIVINELY beautiful; and  
 he was nursed in his FA-  
 THER'S HOUSE three  
 Months;

21 †but having exposed  
 him, the DAUGHTER of  
 Pharaoh took him up, and  
 cherished him for her own  
 Son.

22 And Moses was edu-  
 cated in All the Wisdom of  
 the Egyptians, and was  
 †Powerful in his Words  
 and Works.

23 †And when he was  
 full †forty years of age, it  
 came into his HEART to  
 visit his BRETHERN, the  
 Sons of Israel.

24 And observing one  
 wronged, he defended and  
 executed judgment for HIM  
 who was OPPRESSED, smit-  
 ing the EGYPTIAN.

25 Now he thought that  
 his BRETHERN understood  
 That GOD by his Hand  
 would give them Deliver-  
 ance; but they did not un-  
 derstand.

26 †And on the FOL-  
 LOWING Day, he presented  
 himself to them as they  
 were contending, and urged  
 them to peace, saying,  
 'Men, \*you are brethren;  
 why do you injure each  
 other?'

27 But HE INJURING  
 his NEIGHBOR, thrust him  
 away, saying, †'Who made  
 Thee a Ruler and a Judge  
 over us?'

\* VATICAN MANUSCRIPT.—18. rose up in Egypt, who knew.  
 26. you are.

19. the FATHERS

† 23. This was a general tradition among the Jews: "Moses was 40 years in Pharaoh's  
 court, 40 years in Midian, and 40 years he served Israel."—Clarke.

† 20. Exod. ii. 2. † 21. Heb. xi. 23. † 21. Exod. ii. 3—10. † 22. Luke  
 ii. 19. † 23. Exod. ii. 1, 12. † 26. Exod. ii. 13. † 27. See Luke xii. 14  
 Acts iv. 7.

με συ θελεις, ὃν τροπον ανειλες χθες τον  
me thou wishest, in which manner thou didst kill yesterday the  
Αιγυπτιον: 29 Εφυγε δε Μωυσης εν τῷ λογῷ  
Egyptian? Fled and Moses at the word  
τουτω, και εγενετο παροικος εν γῇ Μαδιαμ, οὗ  
this, and became a sojourner in land of Midian, where  
εγεννησεν υἱους δυο. 30 Καὶ πληρωθεντων ετων  
he begot sons two. And being completed years  
τεσσαρακοντα, ωφθη αυτω εν τη ερημῳ του  
forty, appeared to him in the desert of the  
ερους Σινα αγγελος \* [κυριου] εν φλογι πυρος  
mountain Sinai a messenger [of Lord] in a flame of fire  
βατου. 31 Ὁ δε Μωυσης ιδων εθαυμαζε το  
of a bush. The but Moses having seen admired the  
δραμα· προσερχομενου δε αυτου κατανοησαι,  
sight; coming near and of him to observe,  
εγενετο φωνη κυριου \* [προς αυτον·] 32 εγω δ  
came a voice of lord [to him;] I the  
θεος των πατερων σου, ὁ θεος Αβρααμ, και \* [ὁ  
God of the fathers of thee, the God of Abraham, and [the  
θεος] Ισαακ, και \* [ὁ θεος] Ιακωβ. Εντρομος  
God] of Isaac, and [the God] of Jacob. Terrified  
δε γενομενος Μωυσης ουκ ετολμα κατανοησαι.  
and being Moses not dared to look.  
33 Ειπε δε αυτω ὁ κυριος· Λυσον το ὑποδημα  
said and to him the Lord; Loose the sandals  
των ποδων σου· ὁ γαρ τοπος εν ᾧ ἐστηκας,  
of the feet of thee; the for place in which thou standest,  
γῇ ἁγία εστιν. 34 Ιδων ειδον την κακωσιν  
ground holy is. Having seen I saw the evil treatment  
του λαου μου του εν Αιγυπτῳ, και του στεναγ-  
of the people of me of that in Egypt, and the groaning  
μου αυτων ηκουσα, και κατεβην εξελεσθαι  
of them I have heard, and am come down to deliver  
αυτους· και νυν δευρο, αποστελω σε εις Αιγυπ-  
them; and now come, I will send thee into Egypt.  
τον.

35 Τουτον τον Μωυσην ὃν ηρνησατο, ειπον-  
This the Moses whom they denied, say-  
τες· Τις σε κατεστησεν αρχοντα και δικαστην;  
ing· Who thee appointed a ruler and a judge?  
τουτον ὁ θεος αρχοντα και λυτρωτην απεσ-  
this the God a ruler and a redeemer sent  
τειλεν εν χειρι αγγελου του οφθεντος αυτω  
by hand of a messenger of that having appeared to him  
εν τη βατῳ. 36 Οὗτος εξηγαγεν αυτους, ποιη-  
in the bush. This led out them, having  
σας τερατα και σημεια εν γῇ Αιγυπτῳ, και εν  
done prodigies and signs in the Egypt, and in  
ερυθρῇ θαλασσῃ, και εν τη ερημῳ, ετη τεσσα-  
red sea, and in the desert, years forty.  
ρακοντα. 37 Οὗτος εστιν ἡ Μωυσης, ὃ ειπων  
This is the Moses, he saying  
τοις υἱοις Ισραηλ· Προφητην ὑμιν αναττησει  
to the sons of Israel; A prophet for you will raise up

28 Wilt thou kill me as thou didst the Egyptian yesterday?

29 † And Moses fled at that SAYING, and became a Sojourner in the Land of Midian, where he begot two Sons.

30 † And forty Years being completed, there appeared to him in the DESERT of MOUNT Sinai, an Angel in a Flame of Fire, in a Bush.

31 And Moses having seen, admired the SIGHT; and coming near to look at it, a Voice came from the Lord, saying,

32 † 'I am the God of thy FATHERS,—the God of Abraham, and Isaac, and Jacob.' And Moses being afraid dared not look at it.

33 † And the LORD said to him, 'Loose thy SANDALS from \* Thy FEET; for the PLACE on which thou standest, is holy Ground.'

34 † I have surely seen the EVIL TREATMENT of THAT PEOPLE of mine in Egypt, and I have heard their GROANING, and am come down to deliver them; and now, come, I will send thee into Egypt.'

35 This is the MOSES whom they renounced, saying, 'Who made Thee a Ruler and a Judge?' \* even Him GOD sent to be a Ruler and a Redeemer, \* with the Hand of † THAT Angel which appeared to him in the BUSH.

36 † He led them out, having † performed Prodigies and Signs in EGYPT, † and in the Red Sea, † and in the DESERT forty years.

37 This is THAT MOSES, who SAID to the sons of Israel, † 'A Prophet will GOD raise up for you from

\* VATICAN MANUSCRIPT.—30. of the Lord—omit. 31. to him—omit. 32. the God—omit. 33. the God—omit. 33. Thy FEET. 35. even. 35. with the Hand.

† 29. Exod. ii. 15, 22; iv. 20; xviii. 3, 4. † 30. Exod. iii. 2. † 32. Matt. xxii. 32; Heb. xi. 16. † 33. Exod. iii. 5; Josh. v. 15. † 34. Exod. iii. 7. † 35. Exod. xiv. 19; Num. xx. 16. † 36. Exod. xii. 41; xxxiii. 1. † 36. Exod. vii—xi, xiv. Pra. cv. 27. † 36. Exod. xiv. 21, 27—29. † 36. Exod. xvi. 1, 35. † 37. Deut. xviii. 15.

\*[κυριος] ὁ θεος ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμε·  
[lord] the God from of the brethren of you, like me;  
\*[αὐτοῦ ἀκουσεσθε.] 38 Οὗτος ἐστὶν ὁ γενομε-  
[him you shall hear.] This is he being,  
vos, ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρημῷ, μετὰ τοῦ  
in the congregation in the desert, with the  
αγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ,  
messenger that speaking to him in the mountain Sinai,  
καὶ τῶν πατέρων ἡμῶν, ὃς ἐδεξάτο λόγια ζῶντα  
and of the fathers of us, who received oracles living  
δοῦναι ἡμῖν· 39 οὐκ ἠθελήσαν ὑπηκούοι γενέσ-  
to give to us; to whom not were willing obedient to become  
θαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπώσαντο, καὶ ἐστρά-  
the fathers of us, but thrust away, and turned  
φησαν ταῖς καρδίαις αὐτῶν εἰς Αἰγύπτου,  
back in the hearts of them into Egypt,  
40 εἰπόντες τῷ Ααρὼν· Ποιήσον ἡμῖν θεοὺς, οἱ  
saying to the Aaron; Make for us gods, who  
προπορεύουσιν ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος ὃς  
shall go before us; the for Moses this who  
ἐξηγάγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν  
led out us from land Egypt, not we know  
τι γέγονεν αὐτῷ. 41 Καὶ ἐμοσχοποίησαν ἐν  
what has happened to him. And they made a calf in  
ταῖς ἡμέραις ἐκείναις, καὶ ἀνέγαγον θυσίαν τῷ  
the days those, and offered a sacrifice to the  
εἰδῶλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν  
idol, and rejoiced in the works of the  
χειρῶν αὐτῶν. 42 Ἐστρέψε δὲ ὁ θεός, καὶ  
hands of them. Turned and the God, and  
παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατίᾳ τοῦ  
gave up them to serve the host of the  
οὐρανοῦ· καθὼς γεγραπται ἐν βιβλῷ τῶν προ-  
heaven; as it is written in book of the pro-  
φητῶν· Μὴ σφαγία καὶ θυσίας προσηνεγκάτε  
phets; Not victims and sacrifices did you offer  
μοι ἐτὶ τεσσαράκοντα ἐν τῇ ἐρημῷ, οἶκος  
to me years forty in the desert, house  
Ἰσραὴλ; 43 Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ  
of Israel? And you took up the tabernacle of the  
Μολοχ καὶ ἀστρὸν τοῦ θεοῦ ὑμῶν Ῥεμφαν, τοὺς  
Moloch and star of the god of you Remphan, the  
τύπους, οὓς ἐποίησατε προσκυνεῖν αὐτοῖς· καὶ  
images, which you made to worship them; and  
μετοικίω ὑμᾶς ἐπεκεῖνα Βαβυλῶνος. 44 Ἡ  
I will cause to remove you beyond Babylon. The  
σκηνὴ τοῦ μαρτυρίου ἣν ἐν τοῖς πατράσιν ἡμῶν  
tabernacle of the testimony was with the fathers of us  
ἐν τῇ ἐρημῷ, καθὼς διέταξάτο ὁ λαλῶν τῷ Μωϋ-  
in the desert, as directed he speaking to the Mo-  
ση, ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑώρακει·  
ses, to make her according to the form which he had seen;

among your BRETHREN,  
like me.

38 † This is HE who WAS  
in the CONGREGATION in  
the DESERT, with † THAT  
ANGEL who SPOKE to him  
on MOUNT Sinai, and with  
OUR FATHERS; † who re-  
ceived the living † Oracles  
to give to us;

39 to whom OUR FATHERS  
would not become obedient,  
but thrust away, and in  
their HEARTS turned back  
into Egypt,

40 † saying to AARON,  
'Make us Gods to go be-  
fore us; for this MOSES,  
who led us out of the Land  
of Egypt, we know not  
what has happened to him.'

41 † And they made a  
Calf in those DAYS, and of-  
fered a Sacrifice to the  
IDOL, and rejoiced in the  
WORKS of their own  
HANDS.

42 † But GOD turned,  
and gave them up to serve  
† the HOST of HEAVEN; as  
it is written in the Book of  
the PROPHETS, † 'Did you  
not offer Victims and Sac-  
rifices to me forty Years in  
the DESERT, O House of  
Israel?'

43 And yet you took up  
the TABERNACLE of MO-  
LOCH, and the STAR of the  
GOD † Remphan, the FIG-  
URES which you made to  
worship them; I will even  
cause you to remove beyond  
† Babylon.'

44 Our FATHERS had  
the TABERNACLE of the  
TESTIMONY in the DESERT,  
as HE who SPOKE to MO-  
SES directed him † to make  
it according to the PAT-  
TERN which he had seen;

\* VATICAN MANUSCRIPT.—37. Lord—omit. 37. him you shall hear—omit. 43. the  
GOD.

† 43. Remphan or Raiphan was the name of the same idol in Egypt, which was called  
Chim in Syria, and represented the planet Saturn. † 43. Both the Septuagint, from  
which this appears to be a quotation, and the Hebrew, read *Damascus*, instead of *Babylon*.  
Bloomfield thinks it is a marginal reading which has crept into the text.

† 38. Exod. xix. 3, 17. † 38. Isa. lxiii. 9; Gal. iii. 19; Heb. ii. 2. † 38. Exod.  
xxii. 1; Deut. v. 27, 31; xxxiii. 4; John i. 17. † 38. Rom. ii. 3. † 40. Exod. xxxii.  
1. † 41. Deut. ix. 16; Ps. cvi. 19. † 42. Ps. lxxxii. 12; Ezek. xx. 25, 39; Rom.  
i. 24; 2 Thess. ii. 11. † 42. Deut. iv. 19; xvii. 3; 2 Kings xvii. 16; xxi. 3; Jer. xix. 13.  
† 42. Amos v. 25, 26. † 44. Exod. xxv. 40; xxvi. 30; Heb. viii. 5.



45 ἦν καὶ εἰσηγαγόν διαδεξαμένοι οἱ πατέρες  
 which also brought having received by succession the fathers  
 ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν,  
 of us with Jesus in to the possession of the nations,  
 ὧν ἐξώσεν ὁ θεὸς ἀπὸ προσώπου τῶν πατέρων  
 which drove out the God from face of the fathers  
 ἡμῶν, ἕως τῶν ἡμερῶν Δαυὶδ· 46 ὃς εὔρε χάριν  
 of us, till the days of David; who found favor  
 ἐνώπιον τοῦ θεοῦ, καὶ ᾐτήσατο εὔρεῖν σκηνῶμα  
 in presence of the God, and asked to find a dwelling  
 τῷ θεῷ Ἰακώβ. 47 Σολομὼν δὲ οἰκοδομήσεν  
 for the God of Jacob. Solomon but built  
 αὐτῷ οἶκον. 48 Ἀλλ' οὐχ ὁ ὑψίστος ἐν χειρὶ  
 for him a house. But not the Most High in hand  
 ποιητοῖς κατοικεῖ, καθὼς ὁ προφήτης λέγει·  
 made things dwells, as the prophet says,  
 49 ὁ οὐρανὸς μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν  
 the heaven to me a throne, the and earth a footstool of the  
 ποδῶν μου. Ποῖον οἶκον οἰκοδομήσετε μοι;  
 feet of me. What house will you build for me?  
 λέγει κύριος· ἢ τίς τόπος τῆς καταπαύσεως  
 says Lord; or what place of the dwelling  
 μου; 50 Οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦτα πάντα;  
 of me? Not the hand of me made these things all?  
 51 Σκληροτραχηλοὶ, καὶ ἀπεριτμητοὶ τῇ καρδίᾳ  
 O stiff-necked, and uncircumcised in the heart  
 καὶ τοῖς ὠσίν· ὑμεῖς αἰ τῷ πνεύματι τῷ ἁγίῳ  
 and the ears; you always the spirit the holy  
 ἀντιπικτετε, ὡς οἱ πατέρες ὑμῶν καὶ ὑμεῖς.  
 fight against, like the fathers of you also you.  
 52 Τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες  
 Which of the prophets not persecuted the fathers  
 ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγειλάντας  
 of you? and they killed those having foretold  
 περὶ τῆς ἐλευσεως τοῦ δικαίου, οὗ νυν ὑμεῖς  
 concerning the coming of the righteous, of whom now you  
 προδοταὶ καὶ φονεῖς γεγεννησθε· 53 οἵτινες ἐλα-  
 betrayers and murderers have become; who re-  
 βετε τὸν νόμον εἰς διατάγας ἀγγέλων, καὶ οὐκ  
 ceived the law by injunctions of messengers, and not  
 ἐφυλάξατε. 54 Ἀκούοντες δὲ ταῦτα, διεπρίον-  
 you kept. Having heard and these things, they were sawn  
 τὸ τὰς καρδίας αὐτῶν, καὶ ἐβρυχόν τοὺς ὀδόν-  
 through the hearts of them, and gnashed the teeth  
 τας ἐπ' αὐτόν. 55 Ὑπαρχῶν δὲ πληρῆς πνεύματος  
 on him. Being but full of spirit  
 ἁγίου, ἀπενίσας εἰς τὸν οὐρανόν, εἶδε δόξαν  
 holy, having gazed intently into the heaven, he saw glory  
 θεοῦ, καὶ Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ θεοῦ,  
 of God, and Jesus having stood at right of the God,

45 † Which also our FA-  
 THERS, having received it  
 by succession, brought in  
 with Joshua into the pos-  
 session of the NATIONS,  
 † whom God drove out be-  
 fore the Face of our FA-  
 THERS, to the DAYS of Da-  
 vid;  
 46 † who found Favor in  
 the sight of God, and † re-  
 quested to find a Dwelling  
 for the \* God of Jacob.  
 47 † But Solomon built  
 for him a House.  
 48 Yet † the MOST HIGH  
 dwells not in things made  
 with hands; as the PRO-  
 PHET says,  
 49 † HEAVEN is My  
 Throne, and the EARTH  
 my FOOTSTOOL; What  
 House will you build for  
 me? says the Lord; or  
 what is the PLACE of my  
 REST?  
 50 Has not my HAND  
 made all these things?  
 51 O stiff-necked and  
 uncircumcised in HEART  
 and EARS! you always  
 fight against the HOLY  
 SPIRIT; as your FATHERS  
 did you also do.  
 52 † Which of the PRO-  
 PHETS did not your FA-  
 THERS persecute? And  
 they killed THOSE who  
 FORETOLD the COMING of  
 the RIGHTEOUS ONE; of  
 whom you now have be-  
 come Betrayers and Mur-  
 derers:—  
 53 † you who received  
 the LAW by Injunctions of  
 Angels, and kept it not."  
 54 And having heard  
 these things, they were  
 enraged in their HEARTS,  
 and gnashed their TEETH  
 upon him.  
 55 But being full of holy  
 Spirit, and looking steadily  
 towards HEAVEN, he saw  
 the Glory of God, and Je-  
 sus standing at the right  
 hand of God,

\* VATICAN MANUSCRIPT.—46. HOUSE of Jacob.

† 45. Josh. iii. 14. † 45. Neh. ix. 24; Psa. xlii. 2; lxxviii. 55; Acts xiii. 19.  
 † 46. 1 Sam. xvi. 1; 2 Sam. vii. 1; Acts xiii. 22. † 46. 1 Kings viii. 17; 1 Chron. xxi.  
 7; Psa. cxxxii. 4, 5. † 47. 1 Kings vi. 1; viii. 20. † 48. 1 Kings viii. 27; Acts  
 xvii. 24. † 49. Matt. v. 34, 35. † 52. Matt. xxi. 35; xxiii. 34, 37. † 53. Exod.  
 xx. 1; Gal. iii. 19; Heb. ii. 2.

<sup>56</sup> και ειπεν· Ἰδου, θεωρω τους ουρανους ανεωγ-  
and said; Lo, I see the heavens having been  
μενους, και τον υιον του ανθρωπου εκ δεξιων  
opened, and the son of the man at right  
εστωτα του θεου. <sup>57</sup> Κραξαντες δε φωνη μεγα-  
having stood of the God. Having cried and with a voice loud,  
λη, συνεσχον τα ωτα αυτων, και ωρμησαν  
they shut up the ears of them, and they ran  
δροθυμαδον επ' αυτον· <sup>58</sup> και εκβαλοντες εξω  
with one mind on him; and having cast outside  
της πολεως, ελιθοβολουν. Και οι μαρτυρες  
the city, they stoned. And the witnesses  
απεθεντο τα ιματια αυτων παρα τους ποδας  
laid down the mantles of them at the feet  
νεανιου καλουμενου Σαυλου, <sup>59</sup> και ελιθοβολουν  
of a young man being called Saul, and they stoned  
τον Στεφανον, επικαλουμενον και λεγοντα·  
the Stephen, calling upon and saying;  
Κυριε Ιησου, δεξαι το πνευμα μου. <sup>60</sup> Θεις  
O lord Jesus, do thou receive the breath of me. Having placed  
δε τα γονατα εκραξε φωνη μεγαλη· Κυριε, μη  
and the knees he cried out with a voice loud; O lord, not  
στησης αυτοις την αμαρτιαν ταυτην. Και  
thou mayest place to them the sin this, And  
τουτο ειπων, κοιμηθη.  
this having said, he fell asleep.

ΚΕΦ. η'. 8.

<sup>1</sup> Σαυλος δε ην συνευδοκων τη ανααιρεσει  
Saul and was consenting to the death  
αυτου. Εγενετο δε εν εκεινη τη ημερα διωγμος  
of him. Was and in that the day a persecution  
μηντας επι την εκκλησιαν την εν Ιεροσολυμοις·  
great against the congregation that in Jerusalem;  
παντες τε διεσπαρθησαν κατα τας χωρας της  
all and were scattered in the regions of the  
Ιουδαιας και Σαμαρειας, πλην των αποστολων.  
Judea and Samaria, except the apostles.  
<sup>2</sup> Συνεκομισαν δε τον Στεφανον ανδρες ευλαβεις,  
Buried and the Stephen men pious,  
και εποιησαντο κοπετον μεγαν επ' αυτω.  
and they made lamentation great for him.  
<sup>3</sup> Σαυλος δε ελυμαινετο την εκκλησιαν, κατα  
Saul but was outraging the congregation, into  
τους οικους εισπορευομενος, συρων τε ανδρας  
the houses entering, dragging and men  
και γυναικας, παρεδιδου εις φυλακην· <sup>4</sup> οι μεν  
and women, was delivering up into prison; they indeed  
ουν διασπαρευντες διηλθον, ευαγγελιζομενοι  
therefore having been scattered wandered about, preaching glad tidings  
τον λογον. <sup>5</sup> Φιλιππος δε κατελθων εις πολιν  
the word. Philip and going down into a city  
της Σαμαρειας, εκηρυσσεν αυτοις τον Χριστον.  
of the Samaria, proclaimed to them the Anointed.

<sup>56</sup> and said, † "Behold, I see the HEAVENS opened, and the SON of MAN stand- ing on the right hand of God."

<sup>57</sup> And crying out with a loud Voice, they stopped their EARS, and rushed upon him with one accord;

<sup>58</sup> and † having cast him out of the CITY, they stoned him. And † the WITNESS- ES laid down their MAN- TLES at the FEET of a Young man, named Saul,

<sup>59</sup> and they stoned STE- PHEN, as he was invoking and saying, "Lord Jesus, † † receive my SPIRIT."

<sup>60</sup> And bending his KNEES he cried with a loud Voice, † "Lord, place not \* This Sin against them." And having said This, he fell asleep.

CHAPTER VIII.

1 Now † Saul was con- senting to his DEATH. And in That DAY there was a great Persecution against THAT CONGREGATION in Jerusalem; and † they were all dispersed through the REGIONS of JUDEA and Samaria, except the APOSTLES.

2 And pious Men buried Stephen, and made great Lamentation over him.

3 † But Saul ravaged the CONGREGATION, entering HOUSES, and violently seiz- ing Men and Women, he committed them to Prison.

4 Then THOSE HAVING BEEN DISPERSED, went about preaching the glad tidings of the WORD.

5 And Philip going down to \* the CITY of SAMARIA, proclaimed to them the MESSIAH.

\* VATICAN MANUSCRIPT.—60. This SIN.

5. the CITY.

† 59. *Dezai* may also be rendered *sustain* or *support*. Booth, in his *Lexicon of Primitive Greek words*, gives this as one of the significations of the word. The prayer of Stephen then would read, "Lord Jesus, *sustain* my spirit," or "*assist me* to suffer."

† 56. Ezek. i. 1; Matt. iii. 16; Acts x. 11. † 58. 1 Kings xxi. 13; Luke iv. 29; Heb. xiii. 12. † 58. Deut. xiii. 9, 10; xvii. 7. † 59. Luke xxiii. 46. † 60. Matt. v. 44; Luke vi. 28; xxiii. 34. † 1. Acts vii. 58; xxii. 20. † 1. Acts xi. 19. † 3. Acts vii. 58; ix. 1, 13, 21; xxii. 4; xxvi. 10, 11; 1 Cor. xv. 9; Gal. i. 13; Phil. iii. 6; 1 Tim. i. 18.

<sup>6</sup> Προσειχον τε οι οχλοι τοις λεγομενοις υπο  
Assented and the crowds to the things being spoken by  
του Φιλιππου ομοθυμαδον, εν τω ακουειν αυτους  
the Philip with one mind, in the to hear them  
και βλεπειν τα σημεια α εποιει. <sup>7</sup> Πολλων γαρ  
and to see the signs which he did. Many for  
των εχοντων πνευματα ακαθαρτα, βοωντα φωνη  
of those possessing spirits unclean, crying with a voice  
μεγαλη εξηρχετο· πολλοι δε παραλελυμενοι  
loud came out; many and having been palsied  
και χωλοι εθεραπευθησαν. <sup>8</sup> Και εγενετο χαρα  
and lame were cured. And was joy  
μεγαλη εν τη πολει εκεινη.  
great in the city that.

<sup>9</sup> Ανηρ δε τις, ονοματι Σιμων, προυπηρχεν  
A man but certain, by name Simon, formerly  
εν τη πολει, μαγεων, και εξιστων το εθνος  
in the city, practising magic, and amazing the nation  
της Σαμαρειας, λεγων ειναι τινα εαυτον μεγα-  
of the Samaria, saying to be somebody himself great;  
<sup>10</sup> ω προσειχον παντες απο μικρου εως μεγα-  
to whom they assented all from least to great-  
λου, λεγοντες· Ουτος εστιν η δυναμις του θεου  
est, saying; This is the power of the God  
η καλουμενη μεγαλη. <sup>11</sup> Προσειχον δε αυτω,  
which is being called great. They attended and to him,  
δια το ικανω χρονω ταις μαγειαις εξεστακεναι  
because that for a long time with the magic arts to have amazed  
αυτους. <sup>12</sup> Οτε δε επιστευσαν τω Φιλιππω  
them. When but they believed the Philip

ευαγγελιζομενω \* [τα] περι της βασιλειας  
announcing glad tidings [the things] concerning the kingdom  
του θεου και του ονοματος Ιησου Χριστου,  
of the God and the name of Jesus Anointed,  
εβαπτισοντο ανδρες τε και γυναικες. <sup>13</sup> Ο δε  
they were dipped men both and women. The and  
Σιμων και αυτος επιστευσε, και βαπτισθεις ην  
Simon and himself believed, and having been dipped he was  
προσκαρτερων τω Φιλιππω θεωρων τε δυναμεις  
constantly attending to the Philip; beholding and miracles  
και σημεια μεγαλα γινομενα, εξιστατο.  
and signs great being done, he was amazed.

<sup>14</sup> Ακουσαντες δε οι εν Ιεροσολυμοις αποστολοι,  
Having heard and the in Jerusalem apostles,  
οτι δεδεκται η Σαμαρεια τον λογον του θεου,  
that had received the Samaria the word of the God,  
απεστειλαν προς αυτους τον Πετρον και Ιωαν-  
they sent to them the Peter and John;  
νην· <sup>15</sup> οιτινες καταβαντες προσηυξαντο περι  
who having gone down offered prayer concerning  
αυτων, οπως λαβωσι πνευμα αγιον. <sup>16</sup> (Ουπω  
them, so that they might receive spirit holy. (Not yet  
γαρ ην επ' ουδενι αυτων επιπεπτωκος, μονον  
for it was on any one of them having fallen, only

6 And the CROWDS with one mind attended to the THINGS SPOKEN by PHILIP, as they HEARD and saw the SIGNS which he performed.

7 † For many of THOSE POSSESSING impure SPIRITS, crying with a loud Voice, were dispossessed; and many paralytic and lame persons were cured.

8 And there was \* Much Joy in that CITY.

9 Now a certain man, named Simon, came before into the CITY † using magic, and astonishing the NATION of SAMARIA, † saying that he himself was somebody great;

10 to whom all attended, from the least to the greatest, saying, "This is THAT which is CALLED the GREAT POWER of GOD."

11 And to him they gave heed, because that for a Long Time he had astonished them with his MAGIC ARTS.

12 But when they believed PHILIP announcing glad tidings † concerning the KINGDOM of GOD, and the NAME of Jesus Christ, they were immersed, both Men and Women.

13 And SIMON himself also believed; and having been immersed, he was constantly attending to PHILIP; and beholding the \* SIGNS and great Miracles which were performed, he was astonished.

14 And the APOSTLES in Jerusalem having heard That SAMARIA had received the WORD of GOD, sent to them PETER and John;

15 who, having gone down, prayed for them that they might receive the holy Spirit;

16 † for it was not yet fallen on any of them; but they had only † been im-

\* VATICAN MANUSCRIPT.—8. Much Joy. and great Miracles.

12. the things—omit.

13. signs

† 7. Mark xvi. 17.  
† 16. Acts xix. 2.

† 9. Acts xiii. 6.  
† 16. Matt. xxviii. 19; Acts ii. 38.

† 9. Acts v. 32.  
† 12. Acts i. 8

οι βαπτισμενοι ὑπάρχοντες εἰς τὸ ὄνομα τοῦ  
but having been dipped they were into the name of the  
κυρίου Ἰησοῦ.) 17 Τότε ἐπέθηκαν τὰς χεῖρας  
Lord Jesus.) Then they placed the hands  
ἐπ' αὐτοὺς, καὶ ἐλάβανον πνεῦμα ἅγιον.  
on them, and they received spirit holy.

18 Ἰδὼν δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθεσεως  
Having seen and the Simon, that through the placing on  
τῶν χειρῶν τῶν ἀποστόλων δίδεται τὸ πνεῦμα  
of the hands of the apostles was given the spirit  
τὸ ἅγιον, προσηνεγκεν αὐτοῖς χρήματα, 19 λέ-  
the holy, he offered to them money, say-  
γων· Δότε καμοὶ τὴν ἐξουσίαν ταυτην, ἵνα  
ing; Give you also to me the authority this, that to whom-  
ἐν ἐπιθῶ τὰς χεῖρας, λαμβανῇ πνεῦμα ἅγιον.  
ever I may place the hands, they may receive spirit holy.

20 Πέτρος δὲ εἶπε πρὸς αὐτόν· Τὸ ἀργύριον σου  
Peter but said to him; The silver of thee  
συν σοὶ εἰς ἀπώλειαν· ὅτι τὴν δωρεάν σου  
with thee may be into destruction; because the gift of the  
θεοῦ ἐνομίσας διὰ χρημάτων κτασθαι. 21 Οὐκ  
God thou hast thought with money to buy. Not

ἐστὶ σοὶ μέρος οὐδὲ κλήρος ἐν τῇ λόγῳ ταύτῃ·  
is to thee a part nor lot in the word this;  
ἢ γὰρ καρδία σου οὐκ ἐστὶν εὐθεία ἐναντὶ τοῦ  
the for heart of thee not is right before the  
θεοῦ. 22 Μετανοήσον οὖν ἀπὸ τῆς κακίας σου  
God. Do thou reform therefore from the wickedness of thee

ταύτης, καὶ δεηθῇ τοῦ θεοῦ, εἰ ἀρὰ ἀφεθῇ-  
this, and entreat of the God, if indeed may be  
σεται σοὶ ἡ ἐπινοία τῆς καρδίας σου. 23 Εἰς  
forgiven to thee the thought of the heart of thee. In

γὰρ χολὴν πικρίας καὶ συνδεσμον ἀδικίας ὄρω  
for a gall of bitterness and a bond of wickedness I see  
σε ὄντα. 24 Αποκριθεὶς δὲ ὁ Σίμων εἶπε· Δεη-  
thee being. Answering and the Simon said; Entreat

θήτε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον, ὥπως  
you in behalf of me to the lord, that  
μηδὲν ἐπελθῇ ἐπ' ἐμὲ ὧν εἰρηκατέ. 25 Οἱ μὲν  
nothing may come on me of which you have spoken. They indeed  
οὖν διαμαρτυραμένοι καὶ λαλήσαντες τὸν  
therefore having earnestly testified and having spoken the  
λόγον τοῦ κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλὴμ,  
word of the lord, turned back for Jerusalem,  
πολλὰς τε κώμας τῶν Σαμαρειτῶν εὐηγγέλι-  
many and villages of the Samaritans announced  
σαντο.  
glad tidings.

26 Ἀγγέλους δὲ κυρίου ἐλάλησε πρὸς Φίλιππον,  
A messenger and of a lord spoke to Philip,

λεγων· Ἀναστῆθι, καὶ πορεύου· κατὰ μεσημ-  
saying; Do thou arise, and go towards south,

βραν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ  
in the way that leading down from

Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἐρημος.  
Jerusalem to Gaza, this is desert.

27 Καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδού, ἀνὴρ Αἰθιοπῆ  
And having arisen he went; and lo, a man of Ethiopia

mersed into the † NAME of  
the LORD Jesus.

17 Then they † placed  
their HANDS on them, and  
they received the holy  
Spirit.

18 And SIMON seeing  
That through the IMPOSIT-  
TION of the HANDS of the  
APOSTLES, the \* SPIRIT  
was given, he offered them  
Money,

19 saying, "Give me  
also this AUTHORITY, that  
on whom I place my  
HANDS, he may receive the  
holy Spirit."

20 But PETER said to  
him, "May thy SILVER go  
to Destruction with thee,  
Because thou hast thought  
to buy † the GIFT of GOD  
with Money.

21 Thou hast no Part  
nor Lot in this THING;  
for thy HEART is not right  
before GOD.

22 Reform, therefore,  
from this thy WICKED-  
NESS, and entreat \* the  
LORD, if perhaps the  
THOUGHT of thine HEART  
may be forgiven thee;

23 for I see that thou  
art in † the Gall of Bitter-  
ness, and in the Bond of  
Wickedness."

24 And SIMON answer-  
ing, said, † "Entreat you  
the LORD in my behalf,  
that nothing of which you  
have spoken may come on  
me."

25 Then THEY, having  
fully testified and spoken  
the word of the LORD,  
turned back for Jerusalem,  
and announced the glad  
tidings in Many Villages  
of the SAMARITANS.

26 And an Angel of the  
Lord spoke to Philip, say-  
ing, "Arise, and go to-  
wards the South, by THAT  
ROAD LEADING DOWN  
from Jerusalem to Gaza;"  
this is a Desert.

27 And having arisen,  
he went; and behold, an  
Ethiopian Eunuch, a Gran-

\* VATICAN MANUSCRIPT.—18. SPIRIT was given.

22. the Lord, if.

† 16. Acts x. 48; xix. 5.  
Heb. xii. 15.

† 17. Acts xix. 6.

† 20. Acts x. 45; xi. 17.

† 22.

† 24. Gen. xx. 7, 17; Exod. viii. 8; Num. xxi. 7; 1 Kings xiii. 6

ευνουχος, δυναστης Κανδακης της βασιλισσης  
 a eunuch, a grandee of Candace of the queen  
 Αιθιοπων, ὅς ἦν ἐπὶ πάσης της γαζης αὐτης· ὅς  
 of Ethiopians, who was over all the treasure of her; who  
 ἐληλυθει προσκυνησων εἰς Ἱερουσαλημ, 28 ἦν  
 had come worshipping to Jerusalem, was  
 τε ὑποστρεφων καὶ καθημενος ἐπὶ τοῦ ἅρματος  
 and returning and sitting in the chariot  
 αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαϊαν.  
 of himself, and was reading the prophet Isaiah.  
 28 Εἶπε δὲ τὸ πνεῦμα τῷ Φιλίππῳ· Προσελθε,  
 Said and the spirit to the Philip; Go thou near,  
 καὶ κολληθητι τῷ ἅρματι τούτῳ. 30 Προσδρα-  
 and be joined to the chariot this. Running  
 μων δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκον-  
 to and the Philip heard him reading  
 τος τοῦ προφήτην Ἡσαϊαν, καὶ εἶπεν· Ἀραγε  
 the prophet Isaiah, and said· Truly  
 γινώσκεις, ἃ ἀναγινώσκεις; 31 Ὁ δὲ εἶπε· Πῶς  
 understandest thou, what thou readest. He but said; How  
 γὰρ ἂν δυνάμην, εἰ μὴ τις ὁδηγήσῃ με;  
 for should I be able, if a someone should guide me;  
 Παρεκάλεσε τε τὸν Φίλιππον, ἀναβάντα καθί-  
 He called and the Philip; having gone up to sit  
 σαι σὺν αὐτῷ. 32 Ἡ δὲ περιόχῃ της γραφῆς,  
 with him. The and portion of the writing  
 ἣν ἀνεγίνωσκεν, ἦν αὕτη· Ὡς προβάτων ἐπὶ  
 which he was reading, was this. As a sheep to  
 σφαγῇ ἵχθη, καὶ ὡς ἀμνὸς ἐναντίου τοῦ κει-  
 slaughter was led, and as a lamb before the one  
 ροντος αὐτοῦ ἀφῶνος, οὕτως οὐκ ἀνοίγει τὸ  
 shearing him is dumb, so not he opens the  
 στόμα αὐτοῦ. 33 Ἐν τῇ ταπεινώσει αὐτοῦ ἡ  
 mouth of himself. In the low estate of him the  
 κρίσις αὐτοῦ ἠρῇ· τὴν δὲ γενεάν αὐτοῦ τις  
 judgment of himself was taken away; the and generation of him who  
 διηγησεται; ὅτι αἰρεται ἀπο της γῆς ἡ ζωὴ  
 shall declare? because is taken away from the earth the life  
 αὐτοῦ. 34 Ἀπεκρίθεις δὲ ὁ ευνουχος τῷ Φιλίπ-  
 of him. Answering but the eunuch to the Philip  
 πῳ εἶπε· Δεομαί σου, περὶ τίνος ὁ προφήτης  
 said; I beseech thee, concerning whom the prophet  
 λέγει τούτου; περὶ εαυτοῦ, ἢ περὶ ἑτέρου  
 says this? concerning himself, or concerning another  
 τίνος; 35 Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα  
 one? Having opened and the Philip the mouth  
 αὐτοῦ, καὶ ἀρχάμενος ἀπο της γραφῆς ταύτης,  
 of himself, and having begun from the writing this,  
 εὐηγγελισάτο αὐτῷ τὸν Ἰησοῦν. 36 Ὡς δὲ ἐπο-  
 announced glad tidings to him the Jesus. As and they  
 ρευσαντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι ὕδωρ· καὶ  
 were going in the way, they came to a certain water and  
 φησιν ὁ ευνουχος· Ἰδοὺ ὕδωρ· τί κωλύει με  
 said the eunuch· Lo water; what hinders me

dee of Candace, \* Queen of the Ethiopians, who was over All her TREASURE, and who had come to wor- ship at Jerusalem,

28 was returning, and sitting in his CHARIOT he was reading the PROPHET Isaiah.

29 And the SPIRIT said to PHILIP, "Approach, and join thyself to this CHARIOT."

30 And PHILIP running forward heard him read- ing \* Isaiah the PROPHET, and he said, "Dost thou indeed understand what thou art reading?"

31 And HE said, "How can I, unless some one should guide me?" And he requested PHILIP to come up and sit with him.

32 Now the PORTION of the SCRIPTURE which he was reading was this, † "As a Sheep he was led to Slaughter, and like a "Lamb before the SHEAR- ER is dumb, so he opens "not his MOUTH.

33 "In \* his HUMILIA- TION his JUDGMENT was "taken away; and who "will tell of his GENERA- TION? Because his "LIFE is taken from the "EARTH."

34 And the EUNUCH answering PHILIP, said, "I beseech thee, of whom speaks the PROPHET this —of himself, or of some other person."

35 Then PHILIP open- ing his MOUTH, † and be- ginning from this SCRIP- TURE, announced the glad tidings of Jesus to him.

36 And as they were going on the ROAD, they came to a Certain Water; and the EUNUCH said, "Behold, Water! † what hinders my being immer- sed?" †

\* VATICAN MANUSCRIPT.—27. Queen.

30. Isaiah the PROPHET, and said.

33. the

HUMILIATION.  
 † 30. Verse 37 of the common version is spurious. It is not found in the Vatican MS., nor in the ancient Syriac. Griesbach rejects it; and it is cancelled or rejected by Grotius, Mill, Wetstein, Pearce, Tittman, Knapp, Lachmann, Tischendorf, and others.

† 32. Isa. liii. 7-8.

† 35. Luke xxiv. 27; Acts xviii. 28.

† 30. Acts x. 47.

βαπτισθῆναι; <sup>38</sup> Καὶ ἐκέλευσε στήναι τὸ ἄρμα·  
to be dipped? And he ordered to stand the chariot;  
καὶ κατεβησαν ἀμφότεροι εἰς τὸ ὕδωρ ὁ, τε  
and they went down both into the water the, both  
Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτὸν.  
Philip and the eunuch; and he dipped him.  
<sup>39</sup> Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα  
When and they came up out of the water, spirit  
κυρίου ἤρπασε τὸν Φίλιππον· καὶ οὐκ εἶδεν  
of lord seized the Philip; and not saw  
αὐτὸν οὐκέτι ὁ εὐνοῦχος· ἐπορεύετο γὰρ ἡν  
him no longer the eunuch; he went for the  
ὁδὸν αὐτοῦ χαίρων. <sup>40</sup> Φίλιππος δὲ εὑρέθη εἰς  
way of himself rejoicing. Philip but was found into  
Ἀζότον· καὶ διερχομένος ἐγγελλίζετο τὰς  
Azotus; and passing through he announced glad tidings the  
πολεῖς πᾶσας, ἕως τοῦ ελθεῖν αὐτὸν εἰς Καίσα-  
cities all till of the to come him into Cesa-  
ρειαν.  
reia.

ΚΕΦ. Θ'. 9.

<sup>1</sup> Ὁ δὲ Σαυλὸς ἐτι ἐμπνεῶν ἀπειλῆς καὶ  
The and Saul still breathing of threatening and  
φόνου εἰς τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν  
slaughter to the disciples of the Lord, coming  
τῷ ἀρχιερεῖ, ἤτησάτο παρ' αὐτοῦ ἐπιστολάς  
to the high-priest, he desired from him letters  
εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως εἰ  
to Damascus to the synagogues, that if  
τινας εὕρῃ τῆς ὁδοῦ ὄντας, ἀνδρας τε καὶ  
any he might find of the way being, men both and  
γυναῖκας, δεδεμένους ἀγαγῇ εἰς Ἱερουσαλὴμ.  
women, having been bound he might lead into Jerusalem.  
<sup>2</sup> Ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγγιζέειν  
In and the to go, came him to draw near  
τῇ Δαμασκῷ· καὶ ἐξαίφνης περιήστραψεν αὐτὸν  
to the Damascus; and suddenly flashed around him  
φῶς ἀπο τοῦ οὐρανοῦ· <sup>3</sup> καὶ πεσὼν ἐπὶ τὴν γῆν,  
alight from the heaven; and having fallen to the earth,  
ἤκουσε φωνὴν λεγούσαν αὐτῷ· Σαουλ, Σαουλ·  
he heard a voice saying to him; Saul, Saul;  
τί με διώκεις; <sup>4</sup> Εἶπε δὲ· τίς εἰ, κύριε; Ὁ  
why me dost thou persecute? He said and; who art thou, O lord? The  
δὲ κύριος εἶπεν· Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώ-  
and Lord said; I am Jesus whom thou persecu-  
κεις· <sup>5</sup> ἀλλὰ ἀναστῆθι καὶ εἰσλθε εἰς τὴν πόλιν,  
test; but stand thou up and enter into the city,  
καὶ λαληθήσεται σοὶ τι σε δεῖ ποιεῖν,  
and it shall be told to thee what thee it is necessary to do,  
<sup>7</sup> Οἱ δὲ ἄνδρες οἱ συνοδευόντες αὐτῷ, εἰστήκει-  
The and men those traveling with him, stood  
σαν ἐννεοί, ἀκούοντες μὲν τῆς φωνῆς, μηδὲνα  
dumb, hearing indeed the voice, no one  
δε θεωροῦντες. <sup>8</sup> Ἦγερθη δὲ ὁ Σαυλὸς ἀπο τῆς  
but seeing. Arose and the Saul from the  
γῆς· ἀνεφωγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ,  
earth; having been opened and the eyes of him,

<sup>38</sup> And he ordered the CHARIOT to stop; and they both went down into the WATER, both PHILIP and the EUNUCH, and he im-  
mersed him.

<sup>39</sup> And when they came up out of the WATER, the Spirit of the Lord seized PHILIP; and the EUNUCH saw him no more, for he went \* His WAY rejoicing.

<sup>40</sup> Philip, however, was found at Azotus; and passing through, he announced the glad tidings in all the CITIES, till he came to Caesarea.

CHAPTER IX.

<sup>1</sup> And Saul, still breathing out Threatenings and Slaughter against the DISCIPLES of the LORD, proceeding to the HIGH-PRIEST,

<sup>2</sup> asked from him Letters to the SYNAGOGUES at Damascus, that if he should find Any of that RELIGION, whether Men or Women, he might bring them bound to Jerusalem.

<sup>3</sup> And as he was GOING ALONG, he came near to DAMASCUS; and suddenly a Light from HEAVEN flashed around him.

<sup>4</sup> and having fallen to the EARTH, he heard a Voice saying to him, "Saul, Saul, why dost thou persecute Me?"

<sup>5</sup> And he said, "Who art thou, Sir?" And HE said, "I am Jesus whom thou persecutest."

<sup>6</sup> But arise, and go into the CITY, and it shall be told thee what thou must do."

<sup>7</sup> And THOSE MEN traveling with him, stood speechless, hearing indeed the voice, but seeing no one.

<sup>8</sup> And Saul arose from the EARTH; and his EYES having been opened, he

\* VATICAN MANUSCRIPT.—39. HIS WAY. 5. HE.

† 39. 1 Kings xviii. 12; 2 Kings ii. 10; Ezek. iii. 12, 14. † 1. Acts viii. 3; Gal. i. 13  
† Tim. i. 13. † 2. Acts xix. 9, 23. † 8. Acts xxii. 6; xxvi. 12. † 4. Math  
xxv. 40. † 7. Dan. x. 7; Acts xxii. 9; xxvi. 13.

οὐδενα εβλεπε· χειραγωγουντες δε αυτον ειση-  
no one he saw; leading by the hand and him they  
γαγον εις Δαμασκον·<sup>9</sup> και ην ημερας τρεις μη  
le<sup>r</sup> into Damascus; and he was days three not  
βλεπων· και ουκ εφαιεν, ουδε επι-  
seeing; and not ate, nor dr.

<sup>10</sup> Ην δε τις μαθητης εν Δαμασκω νοματι  
Was and a certain disciple in Damascus by name  
Ανανιας, και ειπε προς αυτον ο κυριος εν ορα-  
Ananias, and said to him the Lord in a  
ματι· Ανανια. Ο δε ειπεν· Ιδου εγω, κυριε.  
vision; Ananias. He and said; Lo I, O Lord.

<sup>11</sup> Ο δε κυριος προς αυτον· Αναστας πορευθητι  
The and Lord to him; Having arisen go thou  
επι την ρυμην την καλουμενην ευθειαν, και  
to the street that being called Straight, and  
ζητησον εν οικια Ιουδα Σαυλον νοματι, Ταρ-  
seek for in house of Judas Saul by name, of Tar-  
σα· ιδου γαρ προσευχεται,<sup>12</sup> και ειδεν εν ορα-  
sus; lo for he prays, and saw in a  
ματι ανδρα νοματι Ανανιαν, ει·ελθοντα και  
vision a man by name Ananias, having come in and  
επιθεντα αυτω χειρα, οπως εβλεψη.<sup>13</sup> Απεκ-  
having placed to him a hand, that he might receive sight. An-  
ριθη δε Ανανιας· Κυριε, ακηκοα απο πολλων  
answered and Ananias; O Lord, I have heard from many

περι του ανδρος τουτου, οσα κακα εποιη-  
concerning the man this, what things bad he did  
τε τοις αγιοις σου εν Ιερουσαλημ.<sup>14</sup> Και ωδο-  
to the saints of thee in Jerusalem. And here  
χει εξουσιαν παρα των αρχιερεων, δησαι παν  
he has authority from the high-priests, to bind all  
τας τους επικαλουμενους το ονομα σου.<sup>15</sup> Ειπε  
those calling upon the name of thee. Said

δε προς αυτον ο κυριος· Πορευου, οτι σκευος  
and to him the Lord· Go thou, because a vessel  
εκλογης μοι εστιν ουτος, του βαστασαι το ονο-  
chosen to me is this, of the to bear the name  
μα μου ενωπιον εθνων, και βασιλεων, υιων τε  
of me before nations, and kings, sons and

Ισραηλ.<sup>16</sup> Εγω γαρ υποδειξω αυτω, οσα  
of Israel. I for will point out to him, what things  
δαι αυτον υπερ του ονοματος μου παθειν.  
it behooves him in behalf of the name of me to suffer.

<sup>17</sup> Απηλθε δε Ανανιας και εισηλθεν εις την  
Went away and Ananias and entered into the  
οικιαν· και επιθεισ εις αυτον τας χειρας, ειπε·  
house; and having placed on him the hands, he said;  
Σαουλ αδελφε, ο κυριος απεσταλκε με, (Ιησους  
Saul O brother, the Lord has sent me, (Jesus

δε αυτον υπερ του ονοματος μου παθειν.  
it behooves him in behalf of the name of me to suffer.

<sup>17</sup> Απηλθε δε Ανανιας και εισηλθεν εις την  
Went away and Ananias and entered into the  
οικιαν· και επιθεισ εις αυτον τας χειρας, ειπε·  
house; and having placed on him the hands, he said;  
Σαουλ αδελφε, ο κυριος απεσταλκε με, (Ιησους  
Saul O brother, the Lord has sent me, (Jesus

saw No one; but leading him by the hand they con-  
ducted him to Damascus.

<sup>9</sup> And he was three  
Days without sight, and  
neither ate nor drank.

<sup>10</sup> Now there was in  
Damascus a certain Dis-  
ciple, † named Ananias;  
and the LORD said to him  
in a Vision, "Ananias."  
And he said, "Behold, I  
am here, Lord."

<sup>11</sup> And the LORD said  
to him, "Arise, and go  
into † THAT STREET which  
is CALLED Straight, and  
inquire in the house of  
Judas, for † a man of  
† Tarsus, named Saul; for  
behold, he is praying,

<sup>12</sup> and has seen in a  
Vision a Man, named Ana-  
nias, entering, and laying  
his \* HANDS on him, that  
he might recover his  
sight."

<sup>13</sup> And Ananias an-  
swered, "Lord, I have  
heard from many concern-  
ing this MAN, how much  
EVIL he has done to thy  
SAINTS in Jerusalem;

<sup>14</sup> and here, he has Au-  
thority from the HIGH-  
PRIESTS to bind ALL who  
† INVOKE thy NAME."

<sup>15</sup> But the LORD said  
to him, "Go; Because he  
is to me † a chosen Vessel,  
to BEAR my NAME before  
Nations, and \* Kings, and  
Sons of Israel;

<sup>16</sup> for † I will point out  
to him what things he  
must suffer in behalf of my  
NAME."

<sup>17</sup> And Ananias de-  
parted, and entered the  
HOUSE, and placing his  
HANDS on him, said, "Bro-  
ther Saul, the LORD sent  
me, even THAT Jesus who

\* VATICAN MANUSCRIPT.—12. HANDS ON him.

13. also Kings.

† 11. This street has continued under the same name to the present day. It runs in a direct line from the eastern to the western gate, a distance of three miles. † 11. Tar-  
sus, was the capital of Cilicia, situated on the banks of the *Cnidus*, which flowed through the midst of it. It is now called *Tarasso*. As a seat of learning, it ranked with Athens and Alexandria. Its inhabitants, in the time of Julius Cesar, were endowed with all the privileges of Roman citizens.

† 10. Acts xxii. 12. † 11. Acts xxi. 39; xxii. 3. † 14. Acts vii. 59; verse 21; xxii. 16; 1 Cor. i. 2; 2 Tim. ii. 22. † 15. Acts xiii. 2; xxii. 21; xxvi. 17; Rom. 4. 1; Eph. iii. 7, 8. † 16. 2 Cor. xi. 23.

ὁ οφθεῖς σοι ἐν τῇ ὁδῷ ἣν ἤρχου,) ὅπως ἀνα-  
behaving appeared to thee in the way in which thou camest, that thou  
βλεψῇς, καὶ πλησθῇς πνεύματος ἁγίου. <sup>18</sup> Καὶ  
mayest receive sight, and mayest be filled of spirit holy. And  
εὐθεὺς ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ  
immediately fell from the eyes of him  
ὥσπερ λεπιδες, ἀνεβλεψε τε· καὶ ἀναστὰς ἐβαπ-  
as it were scales, he recovered sight and; and having arisen he was  
τισθῇ. <sup>19</sup> Καὶ λαβὼν τροφὴν ἐνίσχυσεν. Ἐγεν-  
dipped. And having taken food he was strengthened. He  
ετο δε μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας  
was and with the in Damascus disciples days  
τινας. <sup>20</sup> Καὶ εὐθεὺς ἐν ταῖς συναγωγαῖς  
several. And immediately in the synagogues  
ἐκήρυσσε τὸν Ἰησοῦν, ὅτι οὗτος ἐστὶν ὁ υἱὸς  
he proclaimed the Jesus, that this is the son  
τοῦ θεοῦ. <sup>21</sup> Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες,  
of the God. Were amazed and all those having heard,  
καὶ ἐλεγον· Οὐχ οὗτος ἐστὶν ὁ πορθήσας ἐν  
and said, Not this is the one having wasted in  
Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα  
Jerusalem those calling upon the name  
τοῦτο; καὶ ὧδε εἰς τοῦτο ἐληλυθει, ἵνα δεδε-  
this? and here for this had come, that having  
μένους αὐτοὺς ἀγαγῇ ἐπὶ τοὺς ἀρχιερεῖς.  
bound them he might lead to the high-priests.  
<sup>22</sup> Σαυλὸς δὲ μᾶλλον ἐνεδυναμύοντο, καὶ συνε-  
Saul but more was strengthened, and perplexed  
χυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δα-  
the Jews those dwelling in Da-  
μασκῷ, συμβιβαζών, ὅτι οὗτος ἐστὶν ὁ Χριστός.  
mascus, proving, that this is the Anointed.  
<sup>23</sup> Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβου-  
When and were fulfilled days many, consulted  
λεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν. <sup>24</sup> ἐγνώσθη  
together the Jews to kill him; was made known  
δὲ τῷ Σαυλῷ ἡ ἐπιβουλὴ αὐτῶν· παρτηρουν  
but to the Saul the plot of them; they were watching  
τε τὰς πύλας ἡμέρας τε καὶ νυκτός, ὅπως αὐτοῦ  
and the gates day both and night, that him  
ἀνελῶσι. <sup>25</sup> Λαβόντες δὲ αὐτόν οἱ μαθηταὶ  
they might kill. Having taken but him the disciples  
νυκτός, κατήκαν διὰ τοῦ τειχοῦς, χαλασάντες  
by night, they let down through the wall, lowering  
ἐν σφυρίδι. <sup>26</sup> Παραγενόμενος δὲ εἰς Ἱερουσα-  
in a basket. Having come and into Jerusalem,  
λῆα, ἐπειράτο κολλασθαι τοῖς μαθηταῖς· καὶ  
he tried to unite himself to the disciples; and  
πάντες ἐφοβούντο αὐτόν, μὴ πιστεύοντες ὅτι  
all feared him, not believing that  
ἐστὶ μαθητῆς. <sup>27</sup> Βαρναβᾶς δὲ ἐπιλαβόμενος  
he is a disciple. Barnabas but having taken

APPEARED to thee on the  
the ROAD in which thou  
camest, in order that thou  
mayest receive sight, and  
be filled with holy Spirit.

<sup>18</sup> And immediately  
something fell from \* His  
EYES, like Scales, and he  
recovered sight; and ris-  
ing up, he was immersed.

<sup>19</sup> And having received  
Food he was strengthened:  
and was with the DISCI-  
PLES in Damascus several  
Days.

<sup>20</sup> And immediately in  
the SYNAGOGUES he pro-  
claimed JESUS, That he  
is the SON of GOD.

<sup>21</sup> But ALL who heard  
him were astonished, and  
said, † "Is not this HE  
who in Jerusalem spread  
DESOLATION among THEM  
who CALL on this NAME,  
and had come here for this  
purpose, that he might lead  
them bound to the HIGH-  
PRIESTS?"

<sup>22</sup> But Saul increased  
more in power, † and \* per-  
plexed THOSE JEWS DWEL-  
LING in Damascus, demon-  
strating That this is the  
MESSIAH.

<sup>23</sup> And when † many  
Days were fulfilled, † the  
JEWS conspired to kill  
him;

<sup>24</sup> but their PLOT was  
made known to Saul. And  
they \* also watched the  
GATES both Day and Night,  
that they might murder  
him.

<sup>25</sup> But the DISCIPLES  
took him by Night, and  
‡ through the WALL lower-  
ed him down in a Basket.

<sup>26</sup> † And having come  
to Jerusalem he attempted  
to associate with the DIS-  
CIPLES; but they all feared  
him, not believing That he  
was a Disciple.

<sup>27</sup> But Barnabas taking

\* VATICAN MANUSCRIPT.—18. HIS EYES.  
24. also watched the GATES.

22. perplexed THOSE JEWS DWELLING.

† 23. The many days here alluded to, probably included the three years mentioned by Paul in Gal. i. 18, during which he preached in Damascus and visited Arabia.

‡ 21 Acts viii. 8: verse 1; Gal. i. 13, 23. † 22. Acts xviii. 28. † 23. Acts xxiii. 12; xxv. 3; 2 Cor. xi. 26. † 25. Josh. ii. 15; 1 Sam. xix. 12; 2 Cor. xi. 33. † 26. Acts xxii. 17; Gal. i. 17, 16.



αὐτον, ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ διη-  
him, brought to the apostles, and re-  
γῆσατο αὐτοῖς, πῶς ἐν τῇ ὁδῷ εἶδε τὸν κύριον,  
lated to them, how in the way he saw the Lord,  
καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ  
and that he spoke to him, and how in Damascus  
ἐπαρρησιασάτο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. <sup>28</sup> Καὶ  
he spoke boldly in the name of the Jesus. And  
ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος  
he was with them coming in and going out  
ἐν Ἱερουσαλὴμ, \* [καὶ] παρρησιαζόμενος ἐν τῷ  
in Jerusalem, [and] speaking boldly in the  
ὀνόματι τοῦ κυρίου \* [Ἰησοῦ]. <sup>29</sup> Ἐλάλει τε  
name of the Lord [Jesus.] He spoke and  
καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ  
and contended with the Hellenists; they but  
ἐπεχείρουν αὐτὸν ἀνελεῖν. <sup>30</sup> Ἐπιγνόντες δὲ οἱ  
took in hand him to kill. Having known but the  
ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισαρείαν, καὶ  
brethren they brought down him to Caesarea, and  
ἐξαπέστειλαν αὐτὸν εἰς Τάρσον. <sup>31</sup> Αἶ μὲν οὖν  
sent away him into Tarsus. The indeed then  
ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας  
congregations in whole of the Judea and Galilee  
καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομουμέναι  
and Samaria had peace, being built up  
καὶ πορεύουσαι τῷ φόβῳ τοῦ κυρίου καὶ τῇ  
and proceeding in the fear of the Lord and the  
παράκλησει τοῦ ἁγίου πνεύματος, ἐπληθύνοντο.  
consolation of the holy spirit, were multiplied.  
<sup>32</sup> Ἐγένετο δὲ Πέτρον, διέρχομενον δια παν-  
It happened and Peter, passing through all  
των, κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς  
to have gone down also to the saints those  
κατοικοῦντας Λυδδαν. <sup>33</sup> Εὗρε δὲ ἐκεῖ ἀνθρώ-  
dwelling Lydda. He found and there a man  
πον τινὰ Αἰνεαν ὀνόματι, ἐξ ἑτῶν ὀκτὼ κατα-  
certain Eneas by name, from years eight being  
κειμένον ἐπὶ κρᾶββατῷ, ὃς ἦν παραλελυμένος.  
laid in bed, who was a paralytic.  
<sup>34</sup> Καὶ εἶπεν αὐτῷ ὁ Πέτρος· Αἰνεα, ἵαται σε  
And said to him the Peter; Eneas, cures thee  
Ἰησοῦς ὁ Χριστὸς· ἀναστῆθι, καὶ στρώσον σε-  
Jesus the Anointed; arise thou, and make the bed for  
αὐτῷ. Καὶ εὐθὺς ἀνέστη. <sup>35</sup> Καὶ εἶδον αὐτὸν  
thyself. And immediately he arose. And saw him  
πάντες οἱ κατοικοῦντες Λυδδαν καὶ τὸν Σάρον,  
all those dwelling Lydda and the Saron,  
οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον. <sup>36</sup> Ἐν Ἰο-  
who turned to the Lord. In Jop-  
πῃ δὲ τις ἦν μαθητρία ὀνόματι Ταβίθα, ἥ διερ-  
pa and certain was a female disciple by name Tabitha, which being  
μηνενομένη λεγεται Δορκας· αὕτη ἦν πλήρης  
translated is called Dorcas; she was full  
ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίει.  
of good works and of alms which she did.

him, conducted him to the APOSTLES, and related to them how he saw the LORD on the ROAD, and That he spoke to him, and how he † spoke publicly in Damas- cus in the NAME of JESUS.

<sup>28</sup> ‡ And he was with them coming in and going out at Jerusalem, speaking publicly in the NAME of the LORD.

<sup>29</sup> And he spoke and disputed with the Helle- nists; † they however un- dertook to kill him.

<sup>30</sup> But the BRETHREN having been informed of it, conducted him to Cesa- rea, and sent him to Tar- sus.

<sup>31</sup> Then the \* CHURCH had Peace in ALL JUDEA and Galilee, and Samaria and being built up, and walking in the FEAR of the Lord, and in the admoni- tion of the HOLY Spirit, was increased.\*

<sup>32</sup> And Peter, passing through all places, hap- pened to go down also to those SAINTS DWELLING at Lydda.

<sup>33</sup> And he found a cer- tain Man named Eneas, who, being palsied, had lain on a bed for eight Years.

<sup>34</sup> And PETER said to him, "Eneas, † Jesus the MESSIAH, restores thee; arise, and make the bed for thyself." And he in- stantly arose.

<sup>35</sup> And ALL THOSE DWELLING in Lydda and SHARON saw him; † and they turned to the LORD.

<sup>36</sup> And there was in Jop- pa a Certain female Disciple named † Tabitha, (which being translated signifies Dorcas;) she was full of good Works and Charities which she did.

\* VATICAN MANUSCRIPT.—28. and—omit. 31. was increased.

28. Jesus—omit.

31. the church.

† 36. *Tabitha*, is a Syria word, and *Dorcas* a Greek word, both signifying an *antelope*. The name here is expressive of beauty; as "antelopes are particularly remarkable for their beautiful eyes." See Parkhurst.

† 27. verse 20, 23. Acts iii. 6, 16; iv. 10.

† 28. Gal. i. 18. † 35. Acts xi. 31.

† 29. verse 25; 2 Cor. xi. 20.

† 34.

37 **Εγενετο δε εν ταις ημεραις εκειναις ασθενη-**  
It happened and in the days those having  
**σασαν αυτην αποθανειν. λουσαντες δε \* [αυτην]**  
been sick her to have died; having washed and [her]  
**εθηκαν εν υπερωφ. 38 Εγγυς δε ουσης Λυδδης**  
they laid in an upper room. Near and being Lydda  
**τη Ιοπη, οι μαθηται ακουσαντες οτι Πετρος**  
to the Joppa, the disciples having heard that Peter  
**εστιν εν αυτη, απεστειλεν δυο ανδρας προς**  
is in her, sent two men to  
**αυτον, παρακαλουντες μη οκνησαι διελθειν εως**  
him, entreating not to delay to come over to  
**αυτων. 39 Αναστας δε Πετρος συνηλθεν αυτοις**  
them. Having arisen and Peter came with them;  
**δν παραγενομενον ανηγαγον εις το υπερωφον,**  
whom having come they led into the upper room,  
**και παρεστησαν αυτω πασαι αι χηραι κλαιου-**  
and stood beside him all the widows weeping,  
**σαι, και επιδεικνυμεναι χιτωνας και ιματια,**  
and and showing tunics and mantles,  
**οσα εποιει μετ' αυτων οσα η Δορκας.**  
as many as she made with them being the Dorcas.  
40 **Εκβαλων δε εξω παντας ο Πετρος, θεις**  
Having put and out all the Peter, having placed  
**τα γονατα προσηυξατο και επιστρεψας προς**  
the knees he prayed; and having turned to  
**το σωμα, ειπε. Ταβιθα, αναστηθι. Η δε**  
the body, said; Tabitha, do thou arise. She and  
**ηνοιξε τους οφθαλμους αυτης και ιδουσα τον**  
opened the eyes of herself; and seeing the  
**Πετρον, ανεκαθισε. 41 Δους δε αυτη χειρα,**  
Peter, sat up. Having given and to her a hand,  
**ανεστησεν αυτην φωνησας δε τους αγιους και**  
he raised her; having called and the saints and  
**τας χηρας, παρεστησεν αυτην ζωσαν. 42 Γνωσ-**  
the widows, he presented her living. Known  
**τον δε εγενετο καθ' ολης της Ιοππης και**  
and it became in whole of the Joppa; and  
**πολλοι επιστευσαν επι τον κυριον. 43 Εγενετο**  
many believed in the Lord. It happened  
**δε ημερας ικανας μειναι αυτον εν Ιοπη, παρα**  
and days many to remain him in Joppa, with  
**τινι Σιμωνι βυρσει.**  
one Simon a tanner.

ΚΕΦ. ι'. 10.

1 **Ανθρωπος δε τις εν Καισαρεια, ονοματι Κορνη-**  
A man and certain in Cesarea, by name Corne-  
**λιος, εκατονταρχης εκ σπειρης της καλουμενης**  
lius, a centurion of a cohort that being called  
**Ιταλικης, 2 ευσεβης και φοβουμενος τον θεον**  
Italian, pious and fearing the God  
**συν παντι τω οικω αυτου, ποιων \* [τε] ελεημο-**  
with all the house of himself, doing [and] alms  
**συνας πολλας τω λαφ, και δεομενος του θεου**  
many to the people, and praying of the God  
**διαπαντος. 3 ειδεν εν δραματι φανερως, ωσει**  
always; he saw in a vision clearly, about

37 And it happened in those DAYS, that she was sick and died; and having washed they placed her in an upper room.

38 Now Lydda being near to JOPPA, and the DISCIPLES having heard That Peter was there, sent Two Men to him entreating, \* "Do not delay to come over to us."

39 And Peter arose and went with them; and having arrived they conducted him to the UPPER ROOM; and All the WIDOWS stood beside him weeping, and showing the Tunics and Mantles which DORCAS made, while she was with them.

40 But PETER † putting them all out, kneeled down and prayed; and turning to the BODY, † he said, "Tabitha, arise!" And SHE opened her EYES; and beholding PETER, she sat up.

41 And giving her his Hand, he raised her; and having called the SAINTS and WIDOWS, he presented her living.

42 And it became known through All \* Joppa; and † many believed in the LORD.

43 And it occurred, he continued many DAYS in Joppa, with One † Simon a Tanner.

CHAPTER X

1 And a certain Man in Cesarea, named Cornelius, a Centurion of THAT Cohort CALLED the Italian,

2 † a pious man, and one fearing GOD with All his HOUSE, doing many Charities for the PEOPLE, and praying to GOD always,

3 † saw distinctly in a Vision, \* about the ninth

\* VATICAN MANUSCRIPT.—37. her—omit. 38. Do not delay to come over to us.  
42. Joppa. 2. and—omit. 3. as if about.  
† 40. Matt. ix. 25. † 40. Mark v. 41, 42; John xi. 43. † 42. John xi. 45; xii. 11.  
\* 43. Acts x. 6. † 2. verse 22. † 3. verse 30; xi. 13.

ὥραν ἐννατὴν τῆς ἡμέρας, ἀγγέλον τοῦ θεοῦ  
hour ninth of the day, a messenger of the God  
εἰσελθόντα πρὸς αὐτόν, καὶ εἰπόντα αὐτῷ  
having come to him, and saying to him;  
Κορνηλίε. <sup>4</sup> Ὁ δὲ ἀτενίσας αὐτῷ καὶ  
O Cornelius. He and having looked steadily to him and  
ἐμφοβὸς γενομένος, εἶπε· Τι ἐστὶ, κύριε;  
afraid becoming, he said; What is it, O sir?  
Εἶπε δὲ αὐτῷ· Αἱ προσευχαὶ σου καὶ αἱ ἐλεη-  
He said and to him; The prayers of thee and the alms  
μοσυναι σου ἀνεβήσαν εἰς μνημοσύνον ἐνώπιον  
of thee went up for a memorial before  
τοῦ θεοῦ. <sup>5</sup> Καὶ νῦν πεμψὲν εἰς Ἰοππὴν ἀνδρας,  
the God. And now send into Joppa men,  
καὶ μεταπεμψαὶ Σίμωνα, ὃς ἐπικαλεῖται Πέτρος·  
and send after Simon, who is surnamed Peter;  
<sup>6</sup> οὗτος ξενίζεται παρὰ τινὶ Σιμωνὶ βυρσεὶ, ᾧ  
he lodges with one Simon a tanner, to whom  
ἐστὶν οἰκία παρὰ θάλασσαν. <sup>7</sup> Ὡς δὲ ἀπῆλθεν  
is a house by sea. When and went away  
ὁ ἀγγέλος, ὁ λαλῶν αὐτῷ, φωνήσας δύο τῶν  
the messenger, that speaking to him, having called two of the  
οἰκετῶν αὐτοῦ, καὶ στρατιωτὴν εὐσεβῆ τῶν  
house servants of himself, and a soldier pious of those  
προσκαρτερούντων αὐτῷ, <sup>8</sup> καὶ ἐξηγησάμενος  
constantly attending him, and having related  
αὐτοῖς ἀπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν  
to them all things, he sent them into the  
Ἰοππὴν. <sup>9</sup> Ἦν δὲ ἐπύρριον, ὁδοιπορούντων  
Joppa. On the and morrow, pursuing the journey  
ἐκείνων, καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέ-  
of them, and to the city drawing near, went up Pe-  
τρος ἐπὶ τὸ δώμα προσευξασθαι, περὶ ὥραν  
ter to the roof to pray, about hour  
ἑκτῇ. <sup>10</sup> Ἐγένετο δὲ προσπείνος, καὶ ἠθέλε  
sixth. He became and very hungry, and wished  
γενσασθαι· παρασκευάζοντων δὲ ἐκείνων, ἐπε-  
to eat; making ready and of them, fell  
πέσεν ἐπ' αὐτὸν ἐκστασις, <sup>11</sup> καὶ θεωρεῖ τὸν οὐρα-  
on him a trance, and he beholds the heaven  
νον ἀνεφγμένον, καὶ καταβαίνον σκευὸς τι ὡς  
having been opened, and coming down a vessel certain like  
ὀθονὴν μεγάλην, τεσσαρσιν ἀρχαῖς δεδεμένον,  
a sheet great, four ends having been bound,  
καὶ καθιεμένον ἐπὶ τῆς γῆς· <sup>12</sup> ἐν ᾧ ὑπῆρχε  
and being lowered down to the earth; in which were  
παντὰ τὰ τετραποδα τῆς γῆς καὶ τὰ θηρία καὶ  
all the four-footed beasts of the earth and the wild beasts and  
τὰ ἐρπετα καὶ τὰ πετεινα τοῦ οὐρανοῦ· <sup>13</sup> καὶ  
the creeping things and the birds of the heaven; and  
ἐγένετο φωνὴ πρὸς αὐτόν· Ἀναστὰς, Πέτρε,  
came a voice to him; Having arisen, O Peter,  
θυσοῦν καὶ φαγε. <sup>14</sup> Ὁ δὲ Πέτρος εἶπε· Μὴ δα-  
sacrifice and eat. The but Peter said; By no

Hour of the DAY, an Angel of GOD coming in to him, and saying to him, "Cornelius!"

<sup>4</sup> And steadily gazing at him, and becoming afraid, he said, "What is it, Sir!" And he said to him, "Thy PRAYERS and thine ALMS went up as a Memorial before GOD."

<sup>5</sup> And now send Men to Joppa, and invite one Simon, who is surnamed Peter;

<sup>6</sup> He lodges with † One Simon a Tanner, whose House is by the Sea.

<sup>7</sup> And when THAT ANGEL which spake to him was gone away, he called two of \* the HOUSE SERVANTS, and a pious Soldier of THOSE who ATTENDED constantly on him;

<sup>8</sup> and having related to them all things, he sent them to JOPPA.

<sup>9</sup> And on the NEXT DAY, † while they were pursuing their journey, and drawing near to the CITY, † Peter went upon † the ROOF to pray, about the sixth Hour.

<sup>10</sup> And he became very hungry, and wished to eat; but while they were making ready, a Trance fell on him,

<sup>11</sup> and he beheld † HEAVEN opened, and a certain Vessel like a great Sheet descending, \* being let down by the Four Ends to the EARTH;

<sup>12</sup> in which were \* All the QUADRUPEDS and REPTILES of the EARTH, and BIRDS of HEAVEN.

<sup>13</sup> And a Voice came to him, "Rise, Peter, kill and eat."

<sup>14</sup> But PETER said, "By no means, Lord;

\* VATICAN MANUSCRIPT.—7. the HOUSE SERVANTS. 11. being let down by the Four Ends to the EARTH 12. All the QUADRUPEDS and REPTILES of the EARTH.

† 9. It was about forty miles from Joppa to Caesarea, therefore the messengers must have travelled a part of the night to reach Joppa towards noon on the next day. † 9. It has been remarked before, that the houses in Palestine had flat roofs, on which people walked, conversed, meditated and prayed.

\* 6 Acts ix. 45

\* Acts xi. 5.

† 26. Acts xi. 53.

μως, κυριε· ὅτι ουδεποτε εφαγον παν κοινον η  
means, O lord; because never I ate any thing common or  
ακαθαρτον. <sup>15</sup> Και φωνη παλιν εκ δευτερου  
unclean. And a voice again a second time

προς αυτον. 'Α ὁ θεος εκαθαρισε, συ μη κοινου.  
to him. What the God has cleansed, thou not pollute.

<sup>16</sup> Τουτο δε εγενετο επι τρις· και παλιν ανελη-  
This and was done for three times; and again was taken

φθη το σκευος εις τον ουρανον. <sup>17</sup> Ως δε εν  
up the vessel into the heaven. As and in

εαυτω διηπορει ὁ Πητρος, τι αν ειη το δραμα  
himself was pondering the Peter, what might be the vision

ὁ ειδε, και ιδου, οἱ ανδρες οἱ απεσταλμενοι  
which he saw, even lo, the men those being sent

απο του Κορνηλιου, διερωτησαντες την οικιαν  
from the Cornelius, having inquired for the house

Σιμωνος, επεστησαν επι τον πυλωνα· <sup>18</sup> και  
of Simon, stood at the gate; and

φωνησαντες επυνθανοντο, ει Σιμων ὁ επικαλου-  
having called aloud they asked, if Simon he being called

μενος Πητρος ενθαδε ξενιζεται.  
Peter here lodges.

<sup>19</sup> Του δε Πητρου διενθυμουμενου περι του  
The and Peter reflecting concerning the

δραματος, ειπεν \* [αυτω] το πνευμα· Ιδου, ανδρες  
vision, said [to him] the spirit; Lo, men

τρεις ζητουσι σε· <sup>20</sup> αλλα αναστας κατα-  
three are seeking thee; but having arisen do thou

βηθι, και πορευου συν αυτοις, μηδεν δια-  
go down, and go with them, nothing doubt.

κρινομενος ὅτι εγω απεσταλκα αυτους. <sup>21</sup> Κατα-  
ing because I have sent them. Having gone

bas δε Πητρος προς τους ανδρας, ειπεν· Ιδου,  
down but Peter to the men, said; Lo,

εγω ειμι, ον ζητειτε· τις ἡ αιτια, δι' ἣν  
I am, whom you seek; what the cause, on account of which

παρεστε; <sup>22</sup> Οἱ δε ειπον· Κορνηλιος εκατονταρ-  
you are present? They and said; Cornelius a centurion,

χης, ανηρ δικαιος και φοβουμενος τον θεον,  
a man just and fearing the God,

μαρτυρουμενος τε ὑπο ὅλου του εθνους των Ιου-  
being testified of and by whole of the nation of the Jews,

δαιων, εχρηματισθη ὑπο αγγελου ἁγιου, μετα-  
was divinely instructed by a messenger holy, to

πεμψασθαι σε εις τον οικον αυτου, και ακουσαι  
send after thee to the house of himself, and to hear

ῥηματα παρα σου. <sup>23</sup> Εισκαλεσαμενος ουν  
words from thee. Having called in then

αυτους εξενισε. Τη δε επαυριον αναστας  
them he lodged. On the and morrow having arisen

εξηλθε συν αυτοις, και τινες των αδελφων, των  
he went out with them, and some of the brethren, those

απο Ιοππης, συνηλθον αυτω. <sup>24</sup> Και τη επαυ-  
from Joppa, went with him. And on the mor-

† For never did I eat any thing common and im-  
pure."

15 And a Voice came to him again a second time, † "What GOD has cleansed, do not thou regard as com-  
mon.

16 And this was done three times; and \* imme-  
diately the VESSEL was taken up into HEAVEN.

17 And as PETER was pondering in himself, what the VISION which he saw might mean, behold, even THOSE MEN who were SENT \* by CORNELIUS, having inquired for the HOUSE of \* Simon, stood at the GATE;

18 and calling aloud, they asked, "Is THAT Si-  
mon who was SURNAMED Peter lodging here?"

19 Now while PETER was reflecting concerning the VISION, † the SPIRIT said, "Behold, \* three Men are seeking thee;

20 † arise and go down, and go with them, without any hesitation, Because I have sent them."

21 Then Peter having gone down to the MEN, said, "Behold, I am he whom you seek; what is \* the Cause of your com-  
ing?"

22 And THEY said, † "Cornelius, a Centurion, a righteous Man, and one fearing GOD, † and es-  
teemed by all the NATION of the Jews, was divinely instructed by a holy Angel to send after thee to his HOUSE, and to hear WORDS from thee."

23 Having, therefore, invited them in, he enter-  
tained them. And on the NEXT DAY he arose and went with them, and some of THOSE BRETHREN from Joppa accompanied him.

24 And on the DAY FOL-

\* VATICAN MANUSCRIPT.—16. immediately the VESSEL.  
17. SIMON. 19. to him—omit. 19. two Men.

17. by CORNELIUS.  
21. the Cause,

† 14. Lev. xi. 4; xx. 25; Deut. xiv. 8, 7; Ezek. iv. 14.  
11. 12. † 20. Acts xv. 7. † 22. verses 1, 2.

† 15. verse 28. † 19. Acts  
† 22. Acts xiii. 12.

ριον εισηλθον εις την Καισαρειαν. Ὁ δὲ Κορνηλιος ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. <sup>25</sup> Ὡς δὲ ἐγενετο τοῦ εἰσελθεῖν τοὺς Πέτρον, συναντήσας αὐτῷ ὁ Κορνηλιος, πεσὼν ἐπὶ τοὺς πόδας, προσεκύνησεν. <sup>26</sup> Ὁ δὲ Πέτρος αὐτὸν ἤγειρε, λέγων· Ἀναστήθι· κῶγῳ αὐτὸς ἀνθρώπος εἰμι. <sup>26</sup> Καὶ συνομιλῶν αὐτῷ, εἰσηλθε, καὶ εὗρισκε συνελλυθότας πολλοὺς. <sup>28</sup> Ἐφη τε πρὸς αὐτοὺς· Ὑμεῖς ἐπιστάσθε, ὥς ἀθεμίτον ἐστὶν ἀνδρὶ Ἰουδαίῳ, κολλασθαι ἢ προσερχεσθαι ἀλλοφυλῶ· καὶ ἐμοὶ ὁ θεὸς ἐδείξε, μηδενὰ κοινὸν ἢ ἀκαθάρτον λεγεῖν ἀνθρώπων. <sup>29</sup> Διὸ καὶ ἀναντιρρήτως ἦλθον μεταπεμφθεὶς. Πυνθασαί μοι οὖν, τινὶ λόγῳ μετεπεμψάσθε με; <sup>30</sup> Καὶ ὁ Κορνηλιος ἐφη· Ἀπὸ τεταρτῆς ἡμέρας μεχρι ταύτης τῆς ὥρας, ἡμῖν νηστεύων, καὶ τὴν ἐνάτην ὥραν προσευχομένους ἐν τῷ οἴκῳ μου· καὶ ἰδοὺ, ἀνὴρ, ἐστὶ ἐνώπιον μου ἐν ἐσθῇ τι λαμπρᾷ, <sup>31</sup> καὶ φησὶ· Κορνηλίε, εἰσηκούσθη σου ἡ προσευχή, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ. <sup>32</sup> Πέμψον οὖν εἰς Ἰόππην, καὶ μετακαλεῖται Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σιμωνος βυρσεως παρὰ θαλάσσαν· \* [ὃς παραγενομένος λαλήσει σοι.] <sup>33</sup> Ἐξαυτῆς οὖν ἐπεμψα πρὸς σε· σὺ τε καλῶς ἐποίησας παραγενομένος. Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ παρεσμέν, ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπο

LOWING they entered CE-  
SAREA. And CORNELIUS  
was expecting them, having  
assembled his RELATIVES  
and INTIMATE Friends.

<sup>25</sup> And as PETER was  
COMING IN, CORNELIUS  
met him, and falling down  
at his FEET he worshipped  
him.

<sup>26</sup> But PETER raised  
him up, saying, † "Arise;  
‡ also am a Man."

<sup>27</sup> And conversing with  
him, he went in, and found  
many gathered together.

<sup>28</sup> And he said to them,  
† "You know that it is  
unlawful for a Jew to as-  
sociate with a Foreigner;  
‡ but God has showed Me  
not to call any man com-  
mon or impure.

<sup>29</sup> Therefore, being sent  
for, I also came without  
hesitation. I ask, there-  
fore, for what reason you  
sent for me?"

<sup>30</sup> And CORNELIUS said,  
"Four days ago \* I was  
fasting till This HOUR;  
and at the NINTH Hour I  
was praying in my HOUSE,  
and behold, † a Man stood  
before me in ‡ splendid  
Clothing,

<sup>31</sup> and said, 'Cornelius!  
thy PRAYER is heard, and  
thine ALMS are remem-  
bered before GOD.

<sup>32</sup> Send therefore to  
Joppa, and invite Simon,  
whose surname is Peter;  
he lodges in the HOUSE of  
Simon, a Tanner, by the  
Sea; who, when he is  
come, will speak to thee."

<sup>33</sup> Immediately, there-  
fore I sent to thee, and  
thou hast done well in hav-  
ing come. Now therefore  
we are all present before  
God to hear All THINGS  
which \* the LORD has  
COMMANDED thee."

\* VATICAN MANUSCRIPT.—30. till This Hour, I was at the NINTH praying in my house.  
32. who having come will speak to thee—omit. 33. the LORD.  
† 20. Acts xiv. 14, 15; Rev. xix. 10; xxii. 9. † 28. Josh. iv. 9; xviii. 28; Acts xi. 3.  
Gal. ii. 12, 14. † 28. Acts xv. 8; Eph. iii. 6. † 30. Acts i. 16. † 30. Mark  
xxviii. 3; Mark xvi. 5; Luke xxiv. 4.

του θεου. <sup>34</sup> Ανοίξας δε Πέτρος το στόμα, εἶπεν·  
 the God. Having opened and Peter the mouth, said;  
 Επ' ἀληθείας καταλαμβάνομαι, ὅτι οὐκ ἐστὶ  
 In truth I perceive, that not is  
 προσωπολήπτης ὁ θεός· <sup>35</sup> ἀλλ' ἐν παντί ἐθνεί  
 a respecter of persons the God; but in every nation  
 ὁ φοβούμενος αὐτόν, καὶ ἐργαζόμενος δικαιο-  
 he fearing him, and working righteous-  
 συνην, δεκτός αὐτῷ ἐστὶ. <sup>36</sup> Τὸν λόγον ὃν  
 ness, acceptable to him is. The word which  
 ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελίζομενος  
 he sent to the sons of Israel, proclaiming glad tidings of  
 εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτος ἐστὶ πάντων  
 peace through Jesus Anointed; this is of all  
 κυρίου. <sup>37</sup> Ὑμεῖς οἰδάτε τὸ γενομένον ῥῆμα  
 a word. You know that having been a spoken word  
 καθ' ὅλης τῆς Ἰουδαίας ἀρχαμένον ἀπο τῆς Γαλι-  
 in whole of the Judea beginning from the Gali-  
 λαιας, μετὰ τὸ βάπτισμα ὃ ἐκηρύξεν Ἰωάννης·  
 ee, after the dipping which was preached of John;  
<sup>38</sup> Ἰησοῦν τὸν ἀπὸ Ναζαρετ, ὡς ἐχρίσεν αὐτόν ὁ  
 Jesus that from Nazareth, how anointed him the  
 θεὸς πνευματὶ ἁγίῳ καὶ δυνάμει, ὃς διήλθεν εὐερ-  
 God with spirit holy and power, who went about doing  
 γετών καὶ ἰωμένους πάντας τοὺς καταδυναστεύ-  
 good and curing all those being oppressed  
 ομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν μετ'  
 by the accuser, because the God was with  
 αὐτόν· <sup>39</sup> καὶ ἡμεῖς μαρτυρεῖς πάντων, ὧν ἐποίη-  
 him; and we witnesses of all, which he did  
 σεν ἐν τῇ τῇ χωρᾷ τῶν Ἰουδαίων καὶ ἐν Ἱερου-  
 in both the country of the Jews and in Jerusa-  
 σαλῇ· ὃν καὶ ἀνείλον κρεμάσαντες ἐπὶ ξύλου.  
 lem; whom also they killed having hanged on a cross.  
<sup>40</sup> Τοῦτον ὁ θεὸς ἡγείρε τῇ τρίτῃ ἡμέρᾳ, καὶ  
 This the God raised up the third day, and  
 ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι, <sup>41</sup> οὐ παντὶ τῷ  
 gave him manifest to become, not to all the  
 λαῷ, ἀλλὰ μαρτυρεῖ τοῖς προκεχειροτονημένοις  
 people, but to witnesses to those having been chosen before  
 ὑπὸ τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφαγομεν καὶ  
 by the God, to us, who ate with and  
 συνεπιόμεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτόν ἐκ  
 drank with him after that to have raised him out of  
 νεκρῶν. <sup>42</sup> Καὶ παρηγγείλεν ἡμῖν, κηρύξαι τῷ  
 dead ones. And he commanded us, to publish to the  
 λαῷ καὶ διαμαρτυρασθαι, ὅτι αὐτὸς ἐστὶν ὁ  
 people and to fully testify, that he is the  
 ὠρισμένος ὑπὸ τοῦ θεοῦ κριτὴς ζώντων καὶ  
 having been appointed by the God a judge of living ones and  
 νεκρῶν. <sup>43</sup> Τοῦτ' αὖ πάντες οἱ προφῆται μαρτυ-  
 dead ones. To him all the prophets bear testi-

34 And Peter opening his MOUTH, said, † "I per-  
 ceive in Truth That God is  
 not a Respector of persons,

35 but in Every Nation,  
 he who FEARS him and  
 works Righteousness is ac-  
 ceptable to him.

36 \*He sent the WORD  
 to the SONS of Israel, † an-  
 nouncing glad tidings of  
 Peace, through Jesus  
 Christ—he is Lord of all—

37 (\* you know that  
 WORD which was SPOKEN  
 through All JUDEA, † be-  
 ginning from GALILEE,  
 after the IMMERSION  
 which John preached;)

38 even THAT Jesus  
 from Nazareth, how † God  
 anointed him with holy  
 Spirit and Power; who  
 went about doing good,  
 and curing ALL who were  
 OPPRESSED by the ENEMY;  
 † Because God was with  
 him.

39 And we are Witnesses  
 of all things which he did,  
 both in the COUNTRY of  
 the Jews, and in Jerusa-  
 lem; whom also, having  
 hanged on a CROSS, they  
 killed.

40 Him God raised up  
 the THIRD Day, and per-  
 mitted him to become  
 manifest,

41 not to All the PEO-  
 PLE, but to THOSE Wit-  
 nesses PREVIOUSLY CHO-  
 sen by God, to us, † who  
 did eat and drink with him  
 after he ROSE from the  
 Dead.

42 And † he commanded  
 us to proclaim to the PEO-  
 PLE, and to fully testify  
 \* That this is HE † who has  
 been APPOINTED by God  
 the Judge of the Living  
 and the Dead.

43 To him All the PRO-

\* VATICAN MANUSCRIPT.—36. He sent the word to the sons of Israel.  
 42. That this is HE.

37. You

† 34. Deut. x. 17; 2 Chron. xix. 7; Job xxxiv. 19; Rom. ii. 11; Eph. vi. 9; Col. vi. 25; 1  
 Pet. i. 17. † 36. Matt. xxviii. 18; Rom. x. 12; 1 Cor. xv. 27; Eph. i. 20—22; 1 Pet. iii.  
 21; Rev. xvii. 14; xix. 16. † 37. Luke iv. 14. † 38. Luke iv. 18; Acts ii. 32; iv.  
 27; Heb. i. 9. † 38. John iii. 8. † 41. Luke xxiv. 30, 43; John xxi. 13. † 42. Matt.  
 xxviii. 19, 20; Acts i. 8. † 42. John v. 22, 27; Acts xvii. 31; Rom. xiv. 9; 2 Cor. v. 10.  
 † Tim. iv. 11; 1 Pet. iv. 6.

ρουσιν, αφεσιν ἁμαρτιων λαβειν δια του ονο-  
mony, forgiveness of sins to receive through the name  
ματος αυτου παντα τον πιστευοντα εις αυτον.  
of him every one the believing into him,  
44 **Ε**πι λαλουντος του Πητρου τα ρηματα ταυτα,  
While speaking the Peter the words these,  
επεπεσε το πνευμα το ἅγιον ἐπι παντας τους  
fell the spirit the holy on all those  
ακουοντας τον λογον. 45 **Κ**αι εξεστησαν οἱ εκ  
hearing the word. And were astonished those of  
περιτομης πιστοι ὅσοι συνηλθον τῷ Πητρῷ,  
circumcision believers as many as came with the Peter,  
ὅτι και ἐπι τα εθνη ἡ δωρεα του ἁγιου πνευμα-  
because also on the gentiles the gift of the holy spirit  
τος εκκεχυται. 46 **ἤ**κουον γαρ αυτων λαλουντων  
has been poured out; they heard for them speaking  
γλωσσαις, και μεγαλυνουντων τον θεον. **Τ**ότε  
with tongues, and magnifying the God. Then  
απεκριθη ὁ Πητρος. 47 **μ**ητι το ὕδωρ κωλυσαι  
answered the Peter; not the water to forbid  
δυναται τις, του μη βαπτισθηναι τουτους,  
is able any. that not to be dipped these,  
οἱτινες το πνευμα το ἅγιον ελαβον καθως και  
who the spirit the holy received as even  
ἡμεῖς; 48 **Π**ροσεταξε τε αυτους βαπτισθηναι ἐν  
we? He directed and them to be dipped in  
τῷ ονοματι του κυριου. **Τ**ότε ηρωτησαν αυτον  
the name of the Lord. Then they asked him  
επιμειναι ἡμερας τινας.  
to remain days some.

ΚΕΦ. ια'. 11.

1 **Ἦ**κουσαν δε οἱ αποστολοι και οἱ ἀδελφοι οἱ  
Heard and the apostles and the brethren those  
οντες κατα την Ιουδαιαν, ὅτι και τα εθνη εδεξ-  
being in the Judea, that also the gentiles re-  
αντο τον λογον του θεου. 2 **Κ**αι ὅτε ανεβη  
ceived the word of the God. And when went up  
Πητρος εις Ἱεροσολυμα, διεκρινοντο προς αυτον  
Peter into Jerusalem, disputed with him  
οἱ εκ περιτομης, 3 **Λ**εγοντες. **Ὅ**τι προς ανδρας  
those of circumcision, saying: That to men  
ακροβυστιαν εχοντας εισηλθες, και συνεφαγης  
uncircumcision having thou wentest in, and thou didst eat  
αυτοις. 4 **Α**ρξαμενος δε ὁ Πητρος εξετιθετο  
with them. Having begun and the Peter set forth  
αυτοις καθεξης, λεγων. 5 **Ε**γω ημην ἐν πολει  
to them in order, saying: I was in city  
Ιοππη προσευχομενος. και ειδον ἐν ἐκστασει  
of Joppa praying; and I saw in a trance  
δραμα, καταβαινον σκευος τι ὡς οθονην μεγα-  
a vision, coming down a vessel certain like a sheet great,  
λην, τεσσαρσιν αρχαις καθιεμενην εκ του ουρα-  
four being lowered out of the hea-

PHETS bear testimony; and  
EVERY ONE BELIEVING in-  
to him shall receive For-  
giveness of Sins, through  
his NAME.

44 While PETER was yet  
speaking these WORDS,  
‡ the HOLY SPIRIT fell on  
all THOSE HAVING HEARD  
the WORD.

45 And THOSE BELIEV-  
ERS of the Circumcision,  
\* who came with Peter,  
were astonished, ‡ Because  
the GIFT of the HOLY  
Spirit was even poured out  
upon the GENTILES;

46 for they heard them  
speaking with Tongues,  
and magnifying GOD.  
Then answered PETER,

47 "Can any one forbid  
WATER, that these should  
not be IMMERSSED, who re-  
ceived the HOLY SPIRIT,  
even as we did?"

48 ‡ And he ordered  
them to be immersed in  
the name of \*the LORD.  
Then they desired him to  
remain some Days.

CHAPTER XI.

1 And the APOSTLES  
and THOSE BRETHREN  
who WERE in JUDEA heard  
That the Gentiles also had  
received the WORD of GOD.

2 And when Peter went  
up to Jerusalem, THOSE of  
the Circumcision contend-  
ed with him,

3 saying, ‡ \* That he  
went in to Men uncircum-  
cised, and did eat with  
them.

4 But \* Peter, having  
begun, set it forth in order  
to them, saying,

5 "I was in the City of  
Joppa praying, ‡ and in a  
Trance I saw a Vision, ‡  
certain Vessel like a great  
Sheet descending, being  
let down by the Four Ends  
out of HEAVEN, and it came  
to me.

\* VATICAN MANUSCRIPT.—45. who came with.  
went in to Men uncircumcised, and did eat with them.

43. Jesus Christ.  
4. Peter.

3. That he

‡ 44. Acts ii. 2; xi. 15. ‡ 45. Acts xi. 18; Gal. iii. 14.  
‡ 3. Acts x. 28. ‡ 5. Acts x. 9, &c.

‡ 48. Acts ii. 28; viii. 15.

νον, και ηλθεν αρχις εμου· <sup>6</sup> εις ην ατενισας  
ven, and came as far as me; into which having looked  
κατενοουν και ειδον τα τετραποδα της γης και  
I observed and saw the four-footed beasts of the earth and  
τα θηρια και τα ερπετα και τα πετεινα του ου-  
the wild beasts and the reptiles and the birds of the hea-  
ρανου. <sup>7</sup> Ηκουσα δε φωνης λεγουσης μοι·  
ven. I heard and a voice saying to me;  
Αναστας, Πετρε, θυσον και φαγε. <sup>8</sup> Ειπον δε  
Having arisen, O Peter, sacrifice and eat. I said but;  
Μηδαμως, κυριε· οτι κοινον η ακαθαρτον ουδε-  
By no means, O Lord; because common or unclean never  
ποτε εισηλθεν εις το στομα μου. <sup>9</sup> Απεκριθη  
entered into the mouth of me. Answered  
δε μοι φωνη εκ δευτερου εκ του ουρανου· 'Α δ  
but to me a voice a second time out of the heaven; What the  
θεος εκαθαρισε, συ μη κοινου. <sup>10</sup> Τουτο δε  
God cleansed, thou not pollute. This and  
εγενετο επι τρις· και παλιν ανεσπασθη απαν-  
was done forthreetimes; and again was drawn up all  
τα εις τον ουρανον. <sup>11</sup> Και ιδου, εξ αυτης τρεις  
into the heaven. And lo, immediately three  
ανδρες επεστησαν επι την οικιαν εν η ημην,  
men stood at the house in which I was,  
απεσταλμενοι απο Καισαρειας προς με. <sup>12</sup> Ειπε  
having been sent from Cesarea to me. Said  
δε μοι το πνευμα, συνελθειν αυτοις, μηδεν δια-  
and to me the spirit, to go with them, nothing doubt-  
κρινομενον· ηλθον δε συν εμοι και οι εξ αδελ-  
ing; went and with me also the six breth-  
φοι ουτοι, και εισηλθομεν εις τον οικον του  
ren these, and we entered into the house of the  
ανδρος. <sup>13</sup> Απηγγειλε τε ημιν, πως ειδα τον  
man. He related and to us, how he saw he  
αγγελον εν τω οικω αυτου σταθεντα και ειπον-  
messenger in the house of himself standing and saying  
τα \* [αυτω·] Αποστείλον εις Ιοππην, και μετα-  
[to him;] Send into Joppa, and send  
πεμψαι Σιμωνα τον επικαλουμενον Πετρον·  
after Simon that having been surnamed Peter;  
<sup>14</sup> ος λαλησαι ρηματα προς σε, εν οις σωθησθ  
who will speak words to thee, by which mayest be saved  
συ και πας ο οικος σου. <sup>15</sup> Εν δε τω αρξασθαι  
thou and all the house of thee. In and the to have begun  
με λαλειν, επεπεσε το πνευμα το αγιον επ'  
me to speak, fell the spirit the holy on  
αυτους, ωσπερ και εφ' ημας εν αρχη. <sup>16</sup> Εμ-  
them, as also on us in beginning. I  
νησθην δε του ρηματος του κυριου, ως ελεγεν·  
remembered and the words of the Lord, how he said;  
Ιωαννης μεν εβαπτισεν υδατι, υμεις δε βαπτισ-  
John indeed dipped in water, you but shall be  
θησεσθε εν πνευματι αγιω. <sup>17</sup> Ει ουν την  
dipped in spirit holy. If then the  
ισην δωρεαν εδωκεν αυτοις ο θεος ως και ημιν,  
like gift gave to them the God as even to us,  
πιστευσασιν επι τον κυριον Ιησουν Χριστον,  
having believed on the Lord Jesus Anointed,

6 And looking atten-  
tively into it, I observed  
and saw QUADRUPEDS of  
the EARTH and WILD  
BEASTS, and REPTILES,  
and BIRDS of HEAVEN.

7 And \* I also heard a  
Voice saying to me, 'Arise,  
kill and eat.'

8 But I said, 'By no  
means, Lord; For a com-  
mon or impure thing never  
entered into my MOUTH.'

9 And a Voice answered  
me a second time from  
HEAVEN, 'What God has  
cleansed, do not thou re-  
gard as common.'

10 And this was done  
three times; and again all  
were drawn up into HEA-  
VEN.

11 And behold, immedi-  
ately Three Men stood at  
the HOUSE in which I was,  
having been sent to me  
from Cesarea.

12 And † the SPIRIT  
commanded me to go with  
them, without any hesita-  
tion. And ‡ these SIX  
Brethren also went with  
me, and we entered the  
MAN'S HOUSE.

13 † And he told us how  
he saw the ANGEL in his  
HOUSE, standing and say-  
ing, 'Send into Joppa, and  
invite THAT Simon, sur-  
named Peter;

14 who will speak Words  
to thee, by which thou  
mayest be saved, and All  
thy HOUSE.

15 And as I BEGAN to  
speak, the HOLY SPIRIT  
told on them, ‡ even as on  
us in the Beginning.

16 And I remembered  
the word of the LORD,  
how he said, † 'John in-  
deed immersed in Water;  
but you shall be immersed  
in holy Spirit.'

17 Since, then, God im-  
parted the SAME Gift to  
them, who believed on the  
the LORD Jesus Christ, as

\* VATICAN MANUSCRIPT.—7. I also heard.

13. to him—omit.

† 12. John xvi. 13; Acts x. 19; xv. 7.  
‡ 13. Acts ii. 2; x. 44, 47.

† 12. Acts x. 23.

† 13. Acts x. 20

† 16. Matt. iii. 11; John i. 26, 33; Acts i. 5; xix. 4.



εγω δε τις ημην, δυνατος κωλυσαι τον θεον;   
 I and who was, having power to restrain the God?   
 18 Ακουσαντες δε ταυτα, ησυχασαν, και εδοξα-   
 Having heard and these, they were silent, and glori-   
 ζον τον θεον, λεγοντες. Αραγε και τοις εθνεσιν   
 fied the God, saying; Then also to the gentiles   
 ο θεος την μετανοιαν εδωκεν εις ζωην. 19 Οι   
 the God the reformation gave into life. Those   
 μεν ουν διασπαρευντες απο της θλιψεως της   
 indeed therefore having been scattered from the affliction that   
 γενομενης επι Στεφανω, διηλθον εως Φοινικης   
 having happened about Stephen, went through to Phenicia   
 και Κυπρου και Αντιοχειας, μηδενι λαλουντες   
 and Cyprus and Antioch, not speaking   
 τον λογον ει μη μονον Ιουδαιοις. 20 Ησαν δε   
 the word if not alone to Jews. Were and   
 τινες εξ αυτων ανδρες Κυπριοι και Κυρηναιοι,   
 some of them men Cyprians and Cyrenians,   
 οιτινες, ελθοντες εις Αντιοχειαν ελαλουν προς   
 who, having come into Antioch spoke to   
 τους Έλληνας, ευαγγελιζομενοι τον κυριον   
 the Greeks, announcing glad tidings of the Lord   
 Ιησουν. 21 Και ην χειρ κυριου μετ' αυτων,   
 Jesus. And was hand of Lord with them,   
 πολυς τε αριθμος πιστευσας επεστρεψεν επι   
 great and number having believed turned to   
 τον κυριον. 22 Ηκουσθη δε ο λογος εις τα ωτα   
 the Lord. Was reported and the word into the ears   
 της εκκλησιας της εν Ιεροσολυμοις περι αυτων   
 of the congregation that in Jerusalem concerning them;   
 και εξαπεστειλαν Βαρναβαν διελθειν εως Αντιο-   
 and they sent out Barnabas to go through to Anti-   
 χειας. 23 Ος παραγενομενος και ιδων την   
 och. Who having come and having seen the   
 χαριν του θεου, εχαρη, και παρεκαλει παντας,   
 favor of the God, rejoiced, and called on all,   
 τη προθεσει της καρδιας προσμενειν τω κυριω   
 with the purpose of the heart to adhere to the Lord;   
 24 οτι ην ανηρ αγαθος, και πληρης πνευματος   
 for he was a man good, and full of spirit   
 αγιου και πιστεως. Και προσετεθη οχλος ικα-   
 holy and faith. And was added a crowd great   
 νος τω κυριω. 25 Εξηλθε δε εις Ταρσον \* [ο   
 to the Lord. Went out and into Tarsus [the   
 Βαρναβας,] αναζητησαι Σαυλον. και ευρων   
 Barnabas,] to seek Saul; and having found   
 \* [αυτον,] ηγαγεν \* [αυτον] εις Αντιοχειαν.   
 [him,] he brought [him] to Antioch.   
 26 Εγενετο δε αυτους ενιαυτον ολον συναχθηναι   
 It happened and them a year whole to assemble   
 εν τη εκκλησια, και διδασκει οχλον ικανον,   
 in the congregation, and to teach a crowd great,

even to us, who was I, that   
 I should be able to restrain   
 God?"

18 And having heard   
 these things, they were   
 silent, and glorified God,   
 saying, † "Then to the   
 GENTILES also has God   
 given REFORMATION to   
 Life."

19 † Then THOSE indeed   
 HAVING BEEN DISPERSED   
 ON account of THAT AF-   
 FLICTION which AROSE   
 about Stephen, traveled to   
 Phenicia, and Cyprus, and   
 Antioch, speaking the word   
 to no one, except to Jews   
 only.

20 But some of them   
 were Cyprians and Cyre-   
 nians, who, having come   
 to Antioch, spoke \* also to   
 the GREEKS, announcing   
 the glad tidings of the   
 Lord Jesus.

21 † And the Hand of   
 the LORD was with them,   
 \* and a Great Number hav-   
 ing believed, turned to the   
 LORD.

22 And the REPORT con-   
 cerning them came to the   
 EARS of \* THAT CONGRE-   
 GATION which was in   
 Jerusalem; and they sent   
 forth Barnabas to Anti-   
 och;

23 who having come   
 and seen \* THAT FAVOR of   
 God, rejoiced, and called   
 on all to \* continue in the   
 LORD with PURPOSE of   
 HEART;

24 for he was a good   
 Man, and full of holy Spirit   
 and Faith. And a consider-   
 able Number were added   
 to the LORD.

25 And \* he went to   
 † Tarsus to seek Saul; and   
 having found him he   
 brought him to Antioch.

26 And it occurred that   
 during a whole Year they   
 associated with the CON-   
 GREGATION, and taught a

\* VATICAN MANUSCRIPT.—20. also to the.

22. THAT CONGREGATION which was.

25. Barnabas—omit.

25. him—omit.

23. THAT FAVOR.

25. him—omit.

21. and THAT Great Number.

23. continue in the LORD.

† 18. Rom. x. 12; xv. 9, 16.   
 Acts ix. 30.

† 19. Acts viii. 1.

† 21. Acts ix. 35.

† 25.

χρηματισαι τε πρωτον εν Αντιοχεια τους μαθη-  
to have been styled and first in Antioch the disci-  
τας Χριστιανους.  
ples Christians.

27 Εν ταυταις δε ταις ημεραις κατηλθον απο  
In these and the days came down from  
Ιεροσολυμων προφηται εις Αντιοχειαν. 28 Ανασ-  
Jerusalem prophets into Antioch. Having  
τας δε εις εξ αυτων, ονοματι Αγαβος, εσημανε  
arisen and one of them, by name Agabus, signified  
δια του πνευματος, λιμον μεγαν μελλειν εσεσ-  
through the spirit, a famine great about is going  
θαι εφ' ολην την οικουμενην· οστις και εγενετο  
to be over whole the habitable? which also occurred  
επι Κλαυδιου. 29 Των δε μαθητων καθως ηυπο-  
under Claudius. The and disciples as was  
ρειτο τις, ωρισαν εκαστος αυτων εις διακονιαν  
able each, determined each one of them for a relief  
πεμφαι τοις κατοικουσιν εν τη Ιουδαια αδελφοις·  
to send to the dwelling in the Judea brethren;  
30 ο και εποησαν, αποστειλαντες προς τους  
which also they did, sending to the  
πρεσβυτερους δια χειρος Βαρναβα και Σαυλου.  
elders through hand of Barnabas and Saul.

ΚΕΦ. ιβ'. 12.

1 Και εκεινον δε τον καιρον επεβαλεν Ηρωδης  
In that and the season put forth Herod  
ο βασιλευς τας χειρας, κακωσαι τινας των απο  
the king the hands, to afflict some of the from  
της εκκλησιας, 2 ανελε δε Ιακωβον, τον αδελ-  
of the congregation, he killed and James, the bro-  
φον Ιωαννου, μαχαира. 3 Και ιδων, οτι αρεστον  
ther of John, with a sword. And having seen, that pleasing  
εστι τοις Ιουδαιοις, προσεθετο συλλαβειν και  
it is to the Jews, he proceeded to take also  
Πετρον· (ησαν δε αι ημεραι των αζυμων) 4 ον  
Peter; (they were and the days of the unleavened cakes;) whom  
και πιασας εθετο εις φυλακην, παραδους τεσ-  
also having seized he placed into a prison, having delivered to  
σαρσι τετραδιοις στρατιωτων φυλλασειν αυτον,  
four sets of four soldiers to watch him,  
βουλομενος μετα το πασχα αναγαγειν αυτον  
intending after the passover to lead out him  
τω λαφ. 5 Ο μεν ουν Πετρος ετηρειτο εν τη  
to the people. The indeed therefore Peter was watched by the  
φυλακη· προσευχη δε ην εκτενης γινομενη υπο  
guard; prayer but was earnest was made by  
της εκκλησιας \* [προς τον θεον] υπερ αυτου.  
the congregation [to the God] in behalf of him.  
6 Οτε δε εμελλεν αυτον προαγειν ο Ηρωδης,  
When but was about him to bring before the Herod,

great Crowd. And the DIS-  
CIPLES were styled † Chris-  
tians first in Antioch.

27 And in Those DAYS  
† Prophets came down  
from Jerusalem to Anti-  
och;

28 And one of them,  
named † Agabus, standing  
up signified by the SPIRIT  
that a great Famine was  
about to come on the  
Whole HABITABLE; which  
also happened under Clau-  
dius.

29 And the DISCIPLES,  
according to the ability of  
each, determined to send  
† Relief to the BRETHERN  
DWELLING in JUDEA;

30 † which also they did,  
sending to the ELDERS by  
the Hand of Barnabas and  
Saul.

CHAPTER XII.

1 Now at That TIME  
Herod the KING put forth  
his HANDS to injure SOME  
of the CHURCH.

2 And he killed † James  
the BROTHER of John with  
the Sword.

3 And seeing that it  
pleased the JEWS, he pro-  
ceeded to arrest Peter also;  
(and it was during the  
DAYS of UNLEAVENED  
BREAD;)

4 and having seized he  
put him in Prison, deliver-  
ing him to Four Quarter-  
nions of Soldiers to guard  
him, intending after the  
PASSOVER to lead him out  
to the PEOPLE.

5 Therefore, indeed, PE-  
TER was watched by the  
GUARD; † but earnest  
Prayer was made \* in his  
behalf by the CHURCH.

6 But when HEROD was  
about to bring him forward,

\* VATICAN MANUSCRIPT.—5. to GOD—omit.

5. concerning him.

† 26. This name is only found in two other places in the New Testament, viz. Acts xxvi. 23, and 1 Pet. iv. 16. Some understand it to have been given by Divine authority and so translate it; some think that it was a term of reproach applied to the followers of Christ, by their enemies; while others with much more probability suppose it was adopted by themselves, both for convenience, and to keep out a term of reproach. † 1. Herod Agrippa, grand-son of Herod the Great.

† 27. Acts ii. 17; xiii. 1; xv. 32; xxi. 9; 1 Cor. xii. 28; Eph. iv. 11.  
† 29. Rom. xv. 20; 1 Cor. xvi. 1; 2 Cor. ix. 1. † 30. Acts xii. 25.  
xx. 23. † 5. 2 Cor. i. 10; Eph. vi. 18; 1 Thess. v. 17.

† 28. Acts xxi. 10.  
† 2. Matt. iv. 21;

τη νυκτι εκεινη ην ο Πετρος κοιμωμενος μεταξυ  
 in the night that was the Peter sleeping between  
 δυο στρατιωτων, δεδεμενος αλυσεσι δυσι,  
 two soldiers, having been bound with chains two,  
 φυλακες τε προ της θυρας ετηρουν την φυλα-  
 guards and before the door watching the prison.  
 κην. 7 Και ιδου, αγγελος κυριου επεστη, και  
 And lo, a messenger of Lord stood by, and  
 φως ελαμψεν εν τη οικηματι· παταξας δε την  
 a light shone in the building; having struck and the  
 πλευραν του Πετρου, ηγειρεν αυτον, λεγων·  
 side of the Peter, aroused him, saying,  
 Αναστα εν ταχει. Και εξεπεσον αυτου αι αλυ-  
 Arise in haste. And fell off of him the chains  
 σεις εκ των χειρων. 8 Ειπε τε ο αγγελος προς  
 from the hands. Said and the messenger to  
 αυτον· Περιζωσαι, και υποδησαι τα σανδαλια  
 him; Gird thyself, and bind under the sandals  
 σου. Εποιησε δε ούτω. Και λεγει αυτω·  
 of thee. He did and so, And he says to him;  
 Περιβαλον το ιματιον σου, και ακολουθει μοι.  
 Throw around the mantle of thee, and follow me.  
 9 Και εξελθων ηκολουθει \* [αυτω] και ουκ ηδει,  
 And having gone out he followed [him;] and not knew,  
 οτι αληθες εστι το γινομενον δια του αγγελου,  
 that real it is that being done through the messenger,  
 εδοκει δε δραμα βλεπειν. 10 Διελθοντες δε  
 thought but a vision to see. Passing through and  
 πρωτην φυλακην και δευτεραν, ηλθον επι την  
 first guard and second, they came to the  
 πυλην την σιδηραν την φερουσαν εις την πολιν,  
 gate the iron that leading into the city,  
 ητις αυτοματη ηνοιχθη αυτοις· και εξελθοντες  
 which self-moved opened to them; and having gone out  
 προηλθον ρυμην μιαν, και ευθως απεστη ο  
 went forward street one, and immediately stood the  
 αγγελος απ' αυτου. 11 Και ο Πετρος γενομενος  
 messenger from him. And the Peter having come  
 εν εαυτω, ειπε· Νυν οίδα αληθως, οτι εξαπεσ-  
 in to himself, said; Now I know really, that sent forth  
 τειλε κυριος τον αγγελον αυτου, και εξειλατο  
 Lord the messenger of himself, and delivered  
 με εκ χειρος Ηρωδου, και πασης της προσ-  
 me out of hand of Herod, and all the expect-  
 δοκίας του λαου των Ιουδαιων. 12 Συνιδων τε  
 tation of the people of the Jews. Considering and  
 ηλθεν επι την οικιαν Μαρίας της μητρος Ιωαν-  
 he came to the house of Mary the mother of John,  
 νου, του επικαλουμενου Μαρκου, ου ησαν ικα-  
 that being surnamed Mark, where were many  
 νοι συνηθροισμενοι και προσευχομενοι. 13 Κρυ-  
 assembled and were praying. Having  
 σαντος οε αυτου την θυραν του πυλωνας, προσ-  
 knocked and him the door of the gateway, came

on that NIGHT PETER was sleeping † between Two Soldiers, bound with two Chains; and the Guards before the DOOR were watching the PRISON.

7 And behold, ‡ an Angel of the Lord stood by him, and a Light shone in the Building; and striking PETER on the SIDE, he awoke him, saying, "Arise quickly." And HIS CHAINS fell from his HANDS.

8 And the ANGEL said to him, "Gird thyself, and tie on thy SANDALS." And he did so. And he says to him, "Throw thy MANTLE around thee, and follow me."

9 And going out he followed him; and knew not THAT WHAT WAS DONE by the ANGEL was real, but thought ‡ he saw a Vision.

10 And having passed through the First and second Guard, they came to THAT IRON GATE that LEADS into the CITY, ‡ which opened to them of itself; and going out they went forward one Street; and immediately the ANGEL withdrew from him.

11 And PETER becoming self-possessed, said, "Now I know truly, ‡ That the Lord sent his ANGEL and ‡ delivered me from the Hand of Herod, and All the EXPECTATION of the JEWISH PEOPLE."

12 And reflecting, ‡ he came to the HOUSE of Mary, the MOTHER of ‡ THAT John, surnamed MARK; where many were assembled, and were praying.

13 And as he was knock- ing at the DOOR of the

\* VATICAN MANUSCRIPT.—O. him—omit.

† 6. Peter was bound to each of the soldiers, so that the least movement on his part to free himself from the chains, would awaken his guard. Two keepers were also stationed at the doors to prevent any ingress of his friends, or any egress on his part.

‡ 7. Acts v. 19. ‡ 9. Acts x. 3, 17; xi. 5. ‡ 10. Acts xvi. 26. ‡ 11. Psa. xxxiv. 7; Dan. iii. 28; vi. 22; Heb. i. 14. ‡ 11. Job v. 19; Psa. xxxiii. 18, 19; xxxiv. 22; xli. 2; xcvi. 10; 2 Cor. i. 10; 2 Pet. ii. 9. ‡ 12. Acts iv. 23. ‡ 12. Acts xv. 37.

ἦλθε παιδίσκη ὑπακουσαι, ονοματι Ῥοδῆ· <sup>14</sup> και  
a female servant to listen, by name Rhoda; and  
ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπο τῆς  
knowing the voice of the Peter, from the  
χαρᾶς οὐκ ἠνοιξε τὸν πυλῶνα· εἰσδραμουσα δὲ  
joy not she opened the gate; having run in and  
ἀπηγγεῖλεν, ἕσταναι τὸν Πέτρον προ τοῦ πυλῶ-  
told, to have stood the Peter before the gate.  
νος. <sup>15</sup> Οἱ δὲ πρὸς αὐτὴν εἶπον· Μαινῇ. Ἡ δὲ  
The but to her said; Thou art mad. She but  
δυσχυρίζετο οὕτως εἶχειν. <sup>16</sup> Οἱ δὲ ἐλέγον· Ὁ  
confidently affirmed thus to be. They and said; The  
ἄγγελος αὐτοῦ ἐστίν. Ὁ δὲ Πέτρος ἐπέμεινε  
messenger of him it is. The but Peter continued  
κρουῶν· ἀνοίξαντες δὲ εἶδον αὐτὸν, καὶ ἐξεστη-  
knocking; having opened and they saw him, and were amazed.  
σαν. <sup>17</sup> Κατασεισας δὲ αὐτοῖς τὴν χεῖρ· σιγᾶν,  
Having waved but to them the hand to be silent,  
διηγήσατο αὐτοῖς, πῶς ὁ κύριος αὐτὸν ἐξηγάγειν  
he related to them, how the Lord him led  
ἐκ τῆς φυλακῆς. Εἶπε δὲ· Ἀπαγγεῖλατε Ἰακώ-  
out of the prison. Said and; Report you to James  
βφ καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν  
and to the brethren these things. And going out  
ἐπορεύθη εἰς ἕτερον τόπον.  
he went into another place.  
<sup>18</sup> Γενομένης δὲ ἡμέρας, ἣν ταραχος οὐκ ὀλί-  
Having become and day, was a stir not small  
γος ἐν τοῖς στρατιώταις, τί ἀρὰ ὁ Πέτρος εἶγε-  
among the soldiers, what then the Peter was  
νετο. <sup>19</sup> Ἡρώδης δὲ ἐπιζητήσας αὐτὸν, καὶ μὴ  
become. Herod and having sought him, and not  
εὑρών, ἀνακρίνας τοὺς φυλάκας, ἐκέλευσεν  
having found, having examined the guards, commanded  
ἀπαχθῆναι· καὶ κατελθὼν ἀπο τῆς Ἰουδαίας εἰς  
to be led off; and going down from the Judea into  
τὴν Καισαρείαν διέτριβεν. <sup>20</sup> Ἦν δὲ θυμομαχῶν  
the Caesarea he remained. He was and being-angered  
Τυριοῖς καὶ Σιδωνιοῖς· ὁμοθυμαδὸν δὲ παρήσαν  
with Tyrians and Sidonians; with one mind but was present  
πρὸς αὐτὸν, καὶ πεισαντες Βλαστον, τοῦ ἐπὶ  
with him, and having persuaded Blastus, that over  
τοῦ κοιτωνοῦ τοῦ βασιλεως, ᾗτουντο εἰρηνῇ·  
the bed-chamber of the king, desired peace;  
διὰ τὸ τρεφεσθαι αὐτῶν τὴν χώραν ἀπο τῆς  
because that to be nourished of them the country from of the  
βασιλικῆς. <sup>21</sup> Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυ-  
king. On a set and day the Herod having  
σαμενος ἐσθῆτα βασιλικήν, καὶ καθίσας ἐπὶ τοῦ  
put on apparel royal, and having sat down on the  
βήματος, ἐδημηγορεῖ πρὸς αὐτοὺς. <sup>22</sup> Ὁ δὲ  
throne, made a speech to them. The but

GATE, a female servant named Rhoda, came to listen.

<sup>14</sup> And having recognised PETER'S VOICE, she opened not the GATE from JOY, but running in, told them that Peter was standing at the GATE.

<sup>15</sup> And THEY said to her, "Thou art mad." But SHE strongly asserted that it was so. And THEY said, "It is his ANGEL."

<sup>16</sup> But PETER continued knocking; and having opened they saw him, and were astonished.

<sup>17</sup> † And waving his hand for them to be silent, he related to them how the LORD conducted Him out of the PRISON. And he said, "Tell these things to James and to the BRETHREN." And going out, he went into Another Place.

<sup>18</sup> Now when it was Day, there was no small Commotion among the SOLDIERS, as to what had become of PETER.

<sup>19</sup> And Herod having sought for him, and not finding him, examined the GUARDS, and commanded them to be led away to execution. And going down from JUDEA to CESAREA, he abode there.

<sup>20</sup> And he was highly displeased with the Tyrians and Sidonians; but they came with one accord to him, and having persuaded THAT Blastus who was over the KING'S CHAMBER, they desired Peace; because † their COUNTRY was NOURISHED from that of the KING'S.

<sup>21</sup> And on † an appointed Day, \* Herod, having put on his regal Robes, and sitting upon the THRONE, made an oration to them.

\* VATICAN MANUSCRIPT.—21. Herod.

† 21. This appointed day appears to have been the second day of the Games then celebrating in honor of Cesar. This history is remarkably confirmed by Josephus. See Ant. xix. 7, 2.

‡ 17. Acts xii 16, xix. 13, xxi. 40.

1 20. 1 Kings v. 9, 11.

δημος ἐπεφωνεῖ· Θεοῦ φωνῇ, καὶ οὐκ ἀνθρώπου.  
people shouted; Of a god a voice, and not of a man.  
23 Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἀγγέλος  
Immediately and struck him a messenger  
κυρίου, ἀνθ' ὧν οὐκ ἔδωκε δόξαν τῷ θεῷ· καὶ  
of Lord, because not he gave glory to the God; and  
γενομένος σκωληκοβρωτός, ἐξεψύξεν. 24 Ὁ δὲ  
being eaten of worms, he breathed out. The and  
λόγος τοῦ θεοῦ ἠξάνε καὶ ἐπληθύνετο. 25 Βαρ-  
word of the God grew and was multiplied. Bar-  
ναβας δὲ καὶ Σαῦλος ὑπεστρέψαν ἐξ Ἱερουσα-  
nabab and and Saul returned from Jerusa-  
λημ, πληρώσαντες τὴν διακονίαν, συμπαραλα-  
lem, having fulfilled the service, having brought  
βοντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.  
along also John that having been surnamed Mark.

ΚΕΦ. ιγ'. 13.

Ἦσαν δὲ \* [τινές] ἐν Ἀντιοχείᾳ κατὰ τὴν  
Were and [some] in Antioch in the  
οὐσαν ἐκκλησίαν προφῆται καὶ διδασκαλοὶ, ὁ,  
being congregation propheta and teachers, the,  
τε Βαρναβᾶς καὶ Συμεὼν ὁ καλούμενος Νίγερ,  
both Barnabas and Simeon that being called Black,  
καὶ Λουκίος ὁ Κυρηναῖος, Μανᾶν τε, Ἡρώδου  
and Lucius the Cyrenian, Manaen also, of Herod  
τοῦ τετραρχοῦ συντροφός, καὶ Σαῦλος. 2 Λει-  
the tetrarch a foster brother, and Saul. Serv-  
τουργοῦντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστεύον-  
ing and of them the Lord and fasting,  
των, εἶπε τὸ πνεῦμα τὸ ἅγιον· Αφορίσατε δὴ  
said the spirit the holy; Separate you indeed  
μοι τὸν Βαρναβᾶν καὶ \* [τὸν] Σαῦλον εἰς τὸ  
for me the Barnabas and [the] Saul for the  
ἔργον, ὃ προσκεκλημαὶ αὐτοὺς. 3 Τότε νηστεύ-  
work, which I have called them. Then having  
σαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς  
fasted and having prayed, and having laid the  
χεῖρας αὐτοῖς, ἀπέλυσαν. 4 Οὗτοι μὲν οὖν  
hands to them, they sent forth. These indeed then  
ἐκπεμφθέντες ὑπὸ τοῦ πνεύματος τοῦ ἁγίου,  
having been sent forth by the spirit the holy,  
κατήλθον εἰς τὴν Σελεύκειαν, ἐκεῖθεν τε ἀπε-  
went down into the Seleucia, thence and sailed  
πλέυσαν εἰς τὴν Κύπρον. 5 Καὶ γενομένοι ἐν  
into the Cyprus. And having arrived in  
Σαλαμίνι, κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν  
Salamis, they announced the word of the God in  
ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ  
the synagogues of the Jews; they had and also  
Ἰωάννην ὑπηρέτην. 6 Διελθόντες δὲ ὅλην τὴν  
John an attendant. Having gone through and whole the  
νῆσον ἄχρι Παφου, εὗρον τινὰ μαγόν, ψευδο-  
island to Paphos, they found a certain magian, a false  
προφῆτην Ἰουδαίου, ὃν ὄνομα Βαρισησοῦς, 7 ὃς  
prophet a Jew, to whom a name Barjesus, who

22 And the PEOPLE shouted, "It is the Voice of a God, and not of a Man."

23 And instantly an Angel of the Lord smote him, because he gave not Glory to God; and being eaten with worms, he expired.

24 But the word of \* God grew and multiplied.

25 And Barnabas and Saul returned from Jerusa-lem, having fulfilled the SERVICE, † taking with them also THAT John who WAS SURNAMED MARK.

CHAPTER XIII.

1 And there were Prophets and Teachers in the CONGREGATION at Antioch;—BARNABAS, and THAT Simeon CALLED Niger, and Lucius, the CYRENIAN, and Manaen, a foster-brother of Herod the TETRARCH, and Saul.

2 And while they were serving the LORD and fasting, the HOLY SPIRIT said, "Separate to me BARNABAS and SAUL for the work to which I called them."

3 Then † having fasted and prayed, and laid their HANDS on them, they sent them forth.

4 They, therefore, having been sent out by the \* HOLY SPIRIT, went down to \* Seleucia; and from thence they sailed to \* Cyprus.

5 And having arrived at Salamis, they announced the WORD of GOD in the SYNAGOGUES of the Jews; and they also had John for an Attendant.

6 And having gone through the Whole ISLAND to Paphos, they found † \* a Certain Magian, a False-prophet, a Jew, whose Name was Bar-Jesus,

\* VATICAN MANUSCRIPT.—24. the LORD grew.

1. some—omit.

2. the—omit.

4. HOLY Spirit.

4. Seleucia.

4. Cyprus.

6. a Certain Man, a Magian, a

False-Prophet.

† 26. Acts xiii. 5, 13; xv. 37.

† 3. Acts vi. 6.

† 6. Acts viii. 9.

ην συν τῷ ἀνθυπατῶ Σεργίῳ Παύλῳ, ἀνδρὶ  
was with the proconsul Sergius Paulus, a man  
συνετῷ. Οὗτος προσκαλεσάμενος Βαρναβαν καὶ  
intelligent. This having summoned Barnabas and  
Σαυλόν, ἐπέζητησεν ἀκουσαι τὸν λόγον τοῦ  
Saul, desired to hear the word of the  
θεοῦ. <sup>8</sup> Ἀνθίστατο δὲ αὐτοῖς Ἐλύμας ὁ μαγός,  
God. Stood against but them Elymas the magian,  
(οὕτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ,) <sup>(thus for is translated the name of him,)</sup>  
ζητῶν διαστρεψαι τὸν ἀνθυπατον ἀπο τῆς πῖ-  
seeking to turn away the proconsul from the faith.  
στεως. <sup>9</sup> Σαυλὸς δὲ (ὁ καὶ Παῦλος) πλησθεὶς  
Saul but (he also Paul) being filled  
πνεύματος ἁγίου, \* [καὶ] ἀτενίσας εἰς αὐτόν,  
of spirit holy, [and] having looked earnestly on him,  
<sup>10</sup> εἶπεν· Ὁ πληρὴς παντὸς δουλίου καὶ πασης  
said; O full of all deceit and of all  
ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πασης δικαιοσυν-  
ready working. O son of an accuser, enemy of all righteous-  
νης, οὐ παύσῃ διαστρεφῶν τὰς ὁδοὺς κυρίου τὰς  
ness, not wilt thou cease perverting the ways of Lord the  
εὐθείας; <sup>11</sup> Καὶ νῦν ἰδού, χεὶρ κυρίου ἐπὶ σέ,  
straight? And now lo, a hand of Lord on thee,  
καὶ εἶσθι τυφλός, μὴ βλέπων τὸν ἥλιον ἀχρι  
and thou shalt be blind, not seeing the sun till  
καιροῦ. Παραχρημα δὲ ἐπέπεσεν ἐπ' αὐτόν  
a season. Immediately and fell on him  
ἀχλὺς καὶ σκοτός· καὶ περιάγων ἐζητεῖ χειρα-  
a mist and darkness; and going about he sought guides.  
γωγούς. <sup>12</sup> Τότε ἰδὼν ὁ ἀνθυπατος τὸ γεγονός,  
Then seeing the proconsul that having been done,  
ἐπίστευσεν, ἐκπλησσομενός ἐπὶ τῇ διδασκῇ τοῦ  
believed, being astonished at the teaching of the  
κυρίου.  
Lord.

<sup>13</sup> Ἀναχθέντες δὲ ἀπο τῆς Παφου οἱ περὶ τὸν  
Having set sail and from the Paphos those about the  
Παῦλον, ἦλθον εἰς Περγὴν τῆς Παμφυλίας.  
Paul, came into Perga of the Pamphylia.  
Ἰωάννης δὲ, ἀποχωρήσας ἀπ' αὐτῶν, ὑπέστρε-  
John but, having gone away from them, returned  
ψεν εἰς Ἱερουσαλὺμα. <sup>14</sup> Αὐτοὶ δὲ διελθόντες  
into Jerusalem. They and having passed through  
ἀπο τῆς Περγῆς παρεγενοντο εἰς Ἀντιοχείαν  
from the Perga went to Antioch  
τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγω-  
of the Pisidia, and having entered into the synagogue  
γὴν τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθισαν. <sup>15</sup> Μετὰ  
in the day of the sabbaths, they sat down. After  
δὲ τὴν ἀναγνώσιν τοῦ νομοῦ καὶ τῶν προφητῶν,  
and the reading of the law and the prophets,  
ἀπεστείλαν οἱ ἀρχισυναγωγοὶ πρὸς αὐτοὺς,  
sent the synagogue-rulers to them,  
λεγοντες· Ἄνδρες ἀδελφοί, εἰ ἐστὶ λόγος ἐν  
saying; Men brethren, if is a word in  
ὑμῖν παρακλήσεως πρὸς τὸν λαόν, λεγετέ.  
you of consolation to the people, say you.

7 who was with the PROCONSUL, Sergius Paulus, an intelligent Man. This man having called for Barnabas and Saul desired to hear the word of GOD.

8 But Elymas, the MAGIAN, (for so his NAME is translated,) opposed them, seeking to turn away the PROCONSUL from the FAITH.

9 Then THAT Saul, also called Paul, being filled with holy Spirit, looking intently on him, said,

10 "O full of All Deceit, and of All Imposture! Son of an Accuser! Enemy of all Righteousness! wilt thou not cease to pervert the STRAIGHT WAYS of the Lord?"

11 And now, behold, the Hand of the Lord is upon thee; and thou shalt be blind, not seeing the SUN for a Season." And immediately a Mist and darkness fell \* on him, and going about he sought Guides.

12 Then the PROCONSUL seeing THAT HAVING BEEN DONE, believed, being astonished at the TEACHING of the LORD.

13 And sailing from PAPHOS, THOSE with \* Paul came to Perga in Pamphylia; ‡ but John having withdrawn from them, returned to Jerusalem.

14 And these, having passed through from PERGA, came to Antioch in PISIDIA, and ‡ went into the SYNAGOGUE on the DAY of the SABBATHS, and sat down.

15 And ‡ after the READING of the LAW and the PROPHETS, the SYNAGOGUE-RULERS sent to them, saying, "Brethren, if \* any one among you have a Word of Exhortation for the PEOPLE, speak."

\* VATICAN MANUSCRIPT.—O, and—omit.  
15. any one among you have a Word of.

11. on him—omit.

13. Paul.

‡ 13. Acts xv. 38.  
or. 37.

‡ 14. Acts xvi. 13; xvii. 2; xviii. 4.

‡ 15. Luke iv. 16;

16 **Αναστας δε Παυλος, και κατασεισας τη χειρι,**  
Having stood up and Paul, and having waved the hand,  
**ειπεν· Ανδρες Ισραηλιται, και οι φοβουμενοι**  
said; Men Israelites, and those fearing  
**τον θεον, ακουσατε.** 17 **Ο θεος του λαου του-**  
the God, hear you. The God of the people this  
**του εξελεξατο τους πατερας ημων· και τον**  
chose the fathers of you; and the  
**λαον υψωσεν εν τη παροικια εν γη Αιγυπτω,**  
people exalted in the sojourning in land of Egypt,  
**και μετα βραχιονος υψηλου εξηγαγεν αυτους εξ**  
and with an arm lifted up he brought them out of  
**αυτης·** 18 **και ως τεσσαρακονταετη χρονον ετρο-**  
her; and about forty years time he  
**φοφορησεν αυτους εν τη ερημω·** 19 **\*[και] καθε-**  
nourished them in the desert; [and] having  
**λων εθνη επτα εν γη Χανααν, κατεκληρονο-**  
east out nations seven in land of Canaan, he distributed  
**μησεν αυτοις την γην αυτων.** 20 **Και μετα**  
by lot to them the land of them. And after  
**ταυτα ως ετεσι τετρακοσιοις και πεντηκοντα**  
these things about years four hundred and fifty  
**εδωκε κριτας, έως Σαμουηλ του προφητου.**  
he gave judges, till Samuel the prophet.  
21 **Κακειθεν ητησαντο βασιλεα, και εδωκεν**  
And then they asked for a king, and gave  
**αυτοις ο θεος τον Σαουλ υιον Κις, ανδρα εκ**  
to them the God the Saul son of Kish, a man of  
**βουλης Βενιαμιν, ετη τεσσαρακοντα.** 22 **Και**  
tribe of Benjamin, years forty. And  
**αεταστησας αυτον, ηγειρεν αυτοις τον Δαυιδ**  
having removed him, he raised up to them the David  
**εις βασιλεα, 'ω και ειπε μαρτυρησας· Εύρον**  
for a king, to whom also he said having testified; I found  
**Δαυιδ, τον του Ιεσσα, \*[ανδρα] κατα την**  
David, that of the Jesse, [a man] according to the  
**καρδιαν μου, ος ποιησει παντα τα θεληματα**  
heart of me, who will do all the will  
**μου.** 23 **Τουτου ο θεος απο του σπερματος κατ'**  
of me. This the God from the seed according to  
**επαγγελιαν ηγαγε τω Ισραηλ σωτηρα Ιησουν,**  
promise brought forth to the Israel a Savior Jesus,  
24 **προκηρυξαντος Ιωαννου προ προσωπου της**  
having announced before of John before face of the

16 Then Paul standing up, and waving his HAND, said, "Israelites! and you who fear God, listen!

17 The God of \* the PEOPLE of ISRAEL † chose our FATHERS, and elevated the PEOPLE † during their EXILE in the Land of Egypt, † and brought them out of it with an uplifted Arm.

18 And † for a period of Forty Years he nourished them in the DESERT;

19 and † having cast out seven Nations in the Land of Canaan, † he \* distributed their LAND to them by Lot.

20 And after these things, † he gave Judges about † four hundred and fifty Years, † till Samuel the PROPHET.

21 † And then they asked for a King; and God gave them SAUL, the Son of Kish, a Man of the Tribe of Benjamin, for forty Years.

22 And † having removed him, † he raised up to them DAVID for a King; to whom also giving testimony, he said, † 'I have found David, the son of JESSE, † a Man according to my HEART, who will 'perform All my WILL.'

23 † From This man's POSTERITY, † according to Promise, God brought forth to ISRAEL † a Savior, JESUS;

24 † John having previously proclaimed, before his APPEARANCE, an Im-

\* VATICAN MANUSCRIPT.—17. the PEOPLE of ISRAEL. 19. And—omit. 19. gave their LAND for an inheritance, about four hundred and fifty Years. And after that he gave them Judges till Samuel the Prophet. 22. a man—omit.

† 20. A difficulty occurs here which has very much puzzled Biblical chronologists. The date given here is at variance with the statement found in 1 Kings vi. 1. There have been many solutions offered, but only one which seems entirely satisfactory, i. e., that the text in 1 Kings vi. 1, has been corrupted, by substituting the Hebrew character *daleth* (4) for *hay* (5), which is very similar in form. This would make 580 years (instead of 480) from the exode to the building of the temple, and exactly agree with Paul's chronology.

† 17. Deut. vii. 6, 7. † 17. Psal. cv. 23, 24; Acts vii. 17. † 17. Exod. xiii. 14, 16  
† 18. Num. xiv. 33, 34; Psal. xcv. 9, 10; Acts vii. 33. † 19. Deut. vii. 1. † 19. Josh.  
xiv. 1, 2; Psal. lxxviii. 55. † 20. Judges ii. 16. † 20. 1 Sam. iii. 20. † 21. 1  
Sam. viii. 5; x. 1. † 22. 1 Sam. xv. 23, 26, 28; xvi. 1; Hosea xiii. 11. † 22. 1 Sam.  
xvi. 13; 2 Sam. ii. 4; v. 3. † 22. Psal. lxxxix. 20. † 22. 1 Sam. xiii. 14; Acts vii. 43.  
† 23. Isa. xl. 1; Luke i. 32, 33; Acts ii. 30; Rom. i. 3. † 23. 2 Sam. vii. 12; Psal. cxxxii  
11. † 23. Matt. i. 21. † 24. Matt. iii. 1; Luke iii. 3.

εισοδου αυτου βαπτισμα μετανοιας παντι τῷ  
entrance of him a dipping of reformation to all the  
λαφ Ισραηλ. 25 Ὡς δὲ ἐπληρου ὁ Ἰωάννης τον  
people Israel. As and was fulfilling the John the  
δρομον, ελεγε· Τίνα με ὑπονοεῖτε εἶναι; οὐκ  
race, he said; Who me do you suppose to be? not  
εἰμι ἐγώ, ἀλλ' ἰδοὺ, ἐρχεται μετ' ἐμε, οὗ οὐκ  
am I, but lo, comes after me, of whom not  
εἰμι ἀξίος τοῦ ὑποδήμα των ποδων λυσαι.  
I am worthy the sandal of the feet to loose.

26 Ἄνδρες ἀδελφοι, υἱοὶ γενους Ἀβρααμ, καὶ  
Men brethren, sons race of Abraham, and  
οἱ ἐν ὑμῖν φοβούμενοι τον θεον, ἐμιν ὁ λογος  
those among you fearing the God, to you the word  
της σωτηριως ταυτης ἀπεσταλ·. 27 Οἱ γὰρ  
of the salvation this is sent: Those for  
κατοικουντες ἐν Ἱερουσαλημ, καὶ οἱ ἀρχοντες  
dwelling in Jerusalem, and the rulers  
αὐτων, τουτον ἀγνοησαντες, καὶ τας φωνας  
of them, him not knowing, and the voices  
των προφητων τας κατὰ παν σαββατον ἀναγι-  
of the prophets those in every sabbath being  
νωσκομενας, κριναντες ἐπληρωσαν. 28 Καὶ μὴ  
read, judging fulfilled. And no  
δεμίαν αἰτίαν θανάτου εὑροντες, ᾗτησαντο  
one cause of death having found, they asked  
Πιλατον ἀναιρεθῆναι αὐτον. 29 Ὡς δὲ ἐτέλεσαν  
Pilate to kill him. When and they finished  
παντα τα περι αὐτου γεγραμμενα, καθελον-  
all the things concerning him having been written, having taken  
τες ἀπο του ξυλου, ἐθηκαν εἰς μνημειον. 30 Ὁ  
down from the cross, they placed in a tomb. The  
δὲ θεος ἡγειρεν αὐτον ἐκ νεκρων, 31 ὃς ὠφθη  
but God raised him out of dead ones, who appeared  
ἐπὶ ἡμερας πλείους τοῖς συναναβασιν αὐτῷ ἀπο  
on days many to those having gone up with him from  
της Γαλιλαϊας εἰς Ἱερουσαλημ, οἵτινες εἰσι  
of the Galilee into Jerusalem, who are  
μαρτυρες αὐτου πρὸς τον λαον. 32 Καὶ ἡμεῖς  
witnesses of him to the people. And we  
ὑμᾶς εὐαγγελιζόμεθα την πρὸς τους πατερας  
you address with glad tidings that to the fathers  
ἐπαγγελίαν γενομένην, ὅτι ταυτην ὁ θεος ἐκ-  
promise having been made, that this the God has  
πληρωκε τοῖς τέκνοις αὐτων ἡμῖν, ἀναστήσας  
fulfilled to the children of them to us, having raised up  
Ἰησουν. 33 ὥς καὶ ἐν τῷ πρώτῳ ψαλμῷ γεγραπ-  
Jesus; as also in the first psalm it is written;  
ται· Τίος μου εἶ συ, ἐγὼ σημερον γεγεννηκα  
A son of me art thou, I to-day have begotten

mersion of Reformation to  
All the PEOPLE of ISRAEL.

25 And as John was ful-  
filling his RACE, he said,  
† \* Whom do you suppose  
me to be? I am not he;  
but behold, one comes  
after me, the SANDALS of  
Whose FEET I am not wor-  
thy to untie.

26 Brethren, sons of the  
Family of Abraham, and  
THOSE among you who  
FEAR GOD, † to you is the  
WORD of this SALVATION  
\* sent.

27 For THOSE DWELL-  
ING in Jerusalem, and  
their RULERS, † not know-  
ing him, nor the DECLA-  
RATIONS of the PROPHETS  
† which are READ Every  
Sabbath, † have fulfilled  
them in judging him.

28 † And without hav-  
ing found any Cause of  
Death they desired Pilate  
to kill him.

29 And when they had  
finished ALL things WRIT-  
TEN concerning him, † hav-  
ing taken him down from  
the cross, they laid him  
in a Tomb.

30 † But God raised  
him from the Dead;

31 † and he appeared  
for several Days to THOSE  
who went up with him  
from GALILEE to Jerusa-  
lem, who are his Witnesses  
to the PEOPLE.

32 And we announce  
glad tidings to you; † the  
PROMISE which was made  
to the FATHERS; because  
God has fulfilled this to  
\* us their CHILDREN, hav-  
ing raised up Jesus;

33 as it is written also  
in the † \* SECOND Psalm,  
† \* Thou art my Son; this  
day I have begotten thee.

\* VATICAN MANUSCRIPT.—25. What think you that. 26. sent forth. For. 32. our  
CHILDREN, having. 33. SECOND Psalm.

† 33. The two first Psalms as they stand in our editions, were anciently joined together.  
See Wetsstein. Oriscadock has followed some MSS which have first instead of second. So also  
Tischendorf. The common reading, however, has been adopted, which agrees with the  
Vat. MS.

† 25. Matt. iii. 11; Mark i. 7; Luke iii. 16; John i. 20, 27. † 26. Matt. x. 6; Luke  
xxiv. 47; Acts iii. 26; ver. 40. † 27. Luke xxiii. 54; Acts iii. 17; 1 Cor. ii. 6. † 27.  
Acts xv. 31. † 27. Luke xxiv. 20, 44; Acts xxviii. 23. † 28. Matt. xxvii. 22, &c.;  
Acts iii. 13, 14. † 29. Matt. xxvii. 59, &c. † 30. Matt. xxviii. 6; Acts ii. 24; iii.  
13, 15, 26; v. 30. † 31. Acts i. 3; 1 Cor. xv. 5-7. † 32. Gen. xii. 3; xxii. 18; Acts  
xvi. 6; Gal. iii. 16. † 33. Psa. ii. 7; Heb. i. 5; v. 4.



σε. <sup>34</sup> Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν,  
thee. Because and he raised him out of dead ones,  
μηκετι μέλλοντα ὑποστρέφειν εἰς διαφθοράν,  
no more being about to return to corruption,  
οὕτως εἰρηκεν· Ὅτι δώσω ὑμῖν τὰ ἁγία Δαυὶδ  
thus he said; That I will give to you the holy things of David  
τὰ πιστά. <sup>35</sup> Διὸ καὶ ἐν ἑτέρῳ λέγει· Οὐ  
the faithful. Therefore also in another he says; Not  
δώσεις τὸν ἅγιον σου ἰδεῖν διαφθοράν.  
thou wilt permit the holy one of thee to see corruption.  
<sup>36</sup> Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ  
David indeed for own generation having served by the  
τοῦ θεοῦ βουλῇ ἐκοιμήθη, καὶ προσετέθη πρὸς  
of the God will fell asleep, and was laid with  
τοὺς πατέρας αὐτοῦ καὶ εἶδε διαφθοράν· <sup>37</sup> ὃν δὲ  
the fathers of himself and saw corruption; whom but  
ὁ θεὸς ἡγείρεν, οὐκ εἶδε διαφθοράν. <sup>38</sup> Γνωσ-  
the God raised up, not saw corruption. Known  
τον οὖν ἐστὼ ὑμῖν, ἀνδρες ἀδελφοί, ὅτι διὰ  
therefore let it be to you, men brethren, that through  
τουτοῦ ὑμῖν ἀφεσις ἁμαρτιῶν καταγγέλλεται·  
this to you forgiveness of sins is announced;  
<sup>39</sup> καὶ ἀπο πάντων, ὧν οὐκ ἠδυνήθητε ἐν τῷ  
and from all things, which not you are able by the  
νόμῳ Μωσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ  
law of Moses to be justified, in him every one the  
πιστεύων δικαιούται. <sup>40</sup> Βλέπετε οὖν, μὴ  
believing is justified. See! then, not  
ἐπελθῇ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφη-  
may come upon you that having been spoken by the prophets;  
ταῖς· <sup>41</sup> ἰδετέ οἱ καταφρονῆται. καὶ θαυμάσατε,  
behold you the despisers, and wonder you,  
καὶ ἀφανισθῆτε· ὅτι ἐργὸν ἐγὼ ἐργάζομαι ἐν  
and disappear you; because a work I work in  
ταῖς ἡμέραις ὑμῶν, ἐργὸν, ᾧ οὐ μὴ πιστευ-  
the days of you, a work, which not not you would  
σητέ, εἰ τις ἐκδιηγῆται ὑμῖν. <sup>42</sup> Ἐξιόντων δὲ  
believe, if one should narrate to you. Having gone out and  
αὐτῶν, παρεκαλοῦν εἰς τὸ μεταξὺ σαββάτων  
of them, they desired on the next sabbath  
λαλῆσθαι αὐτοῖς τὰ ῥήματα ταῦτα. <sup>42</sup> Λυθεί-  
to be spoken to them the words these. Being broken  
σης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ  
up and the synagogue, followed many  
τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλυτῶν  
of the Jews and of the worshipping proselytes  
τῷ Παύλῳ καὶ τῷ Βαρναβᾷ· οἵτινες προσλα-  
the Paul and the Barnabas; who speaking  
λοῦντες αὐτοῖς, ἐπειθον αὐτοὺς προσμένειν τῇ  
to them, persuaded them to continue in the

34 And because he raised him from the Dead, no more to return to Corruption, he has spoken thus, † I will give you the SURE MERCIES of David.

35 Therefore also in another place he says, † Thou wilt not permit thy HOLY ONE to see Corruption.

36 For David, indeed, having in his Own Generation served the WILL of God, † fell asleep, and was laid with his FATHERS, and saw Corruption;

37 but he whom God raised up saw not Corruption.

38 Be it therefore known to you, Brethren, † That through him Forgiveness of Sins is proclaimed to you;

39 † and by him EVERY ONE who BELIEVES is justified from all things, from which you could not be justified by the LAW of Moses.

40 See then that WHAT is SPOKEN in † the PROPHETS may not come upon you;

41 Behold, DESPISERS, and wonder, and disappear; For † I perform a Work in your DAYS, a Work which you will by no means believe, though one should declare it to you.

42 And they having gone out, \* it was thought proper that these WORDS should be spoken to them on the NEXT Sabbath.

43 And when the SYNAGOGUE was broken up, many of the JEWS and RELIGIOUS Proselytes followed PAUL and BARNABAS, who, speaking to them, persuaded them to

\* VATICAN MANUSCRIPT.—42. it was thought proper that these words should be spoken,

† 34. Isa. lv. 8. † 35. Psa. xvi. 10; Acts ii. 31. † 36. 1 Kings ii. 10; Acts ii. 20. † 38. Luke xxiv. 47. † 39. Rom. iii. 28; viii. 8; † 40. 1st John ii. 12. † 40. 1st John ii. 12; Hab. i. 5.

χαριτι του θεου. <sup>44</sup> Τω τε εχομενω σαββατω  
 favor of the God. On the and coming sabbath,  
 σχεδον πασα ἡ πολις συνηχθη ακουσαι τον  
 almost all the city came together to hear the  
 λογον του θεου. <sup>45</sup> Ιδοντες δε οἱ Ιουδαιοι τους  
 word of the God. Seeing and the Jews the  
 οχλους, επλησθησαν ζηλου, και αντελεγον  
 crowds, they were filled of zeal, and spoke against  
 τοις υπο του Παυλου λεγομενοις, \* [αντιλε-  
 the things by the Paul being spoken, [contra-  
 γοντες και] βλασφημουντες. <sup>46</sup> Παρρησιασα-  
 dicting and] blaspheming. Speaking  
 μενοι δε ο Παυλος και ο Βαρναβας ειπον  
 freely and the Paul and the Barnabas said;  
 'Υμιν ην αναγκαιον πρωτον λαληθηαι τον  
 To you it was necessary first to be spoken the  
 λογον του θεου· επειδη \* [δε] απωθεισθε αυτον,  
 word of the God: since [but] you thrust away him,  
 και ουκ αξιους κρινετε εαυτους της αιωνιου  
 and not worthy judge yourselves of the age-lasting  
 ζωης, ιδου, στρεφομεθα εις τα εθνη. <sup>47</sup> Ουτω  
 life, lo, we turn to the gentiles. Thus  
 γαρ εντεταλται ἡμιν ο κυριος· Τεθεικα σε εις  
 for has commanded us the Lord, I have set thee for  
 φως εθνων, του ειναι σε εις σωτηριαν εως εσχα-  
 a light of nations, the to be thee for salvation to end  
 του της γης. <sup>48</sup> Ακουοντα δε τα εθνη εχαιρον,  
 of the earth. Having heard and the Gentiles rejoiced,  
 και εδοξαζον τον λογον του κυριου· και επισ-  
 and glorified the word of the Lord; and be-  
 τευσαν οσοι ησαν τεταγμενοι εις ζων αιωνιον.  
 liered as many as were having been disposed for life age-lasting.  
<sup>49</sup> Διεφερετω δε ο λογος του κυριου δι' ὅλης  
 Was published and the word of the Lord through whole  
 της χωρας. <sup>50</sup> Οἱ δε Ιουδαιοι παρωτρυναν τας  
 of the country. The but Jews stirred up the  
 σεβομενας γυναικας τας ευσχημονας, και τους  
 religious women the honorable, and the  
 πρωτους της πολεως, και επηγειραν διωγμον  
 chiefs of the city, and raised a persecution  
 επι τον Παυλον και τον Βαρναβαν, και εξεβαλον  
 against the Paul and the Barnabas, and cast out  
 αυτους απο των ὁρων αυτων. <sup>51</sup> Οἱ δε εκτινα-  
 them from the borders of them. They but having  
 ξαμενοι τον κονιορτον των ποδων αυτων επ'  
 shaken off the dust of the feet of them against  
 αυτους, ηλθον εις Ικονιον.  
 them, came into Iconium.

<sup>52</sup> Οἱ δε μαθηται επληρουντο χαρας και πνευ-  
 The and disciples were filled joy and spirit  
 ματος ἁγιου. ΚΕΦ. ιδ'. 14. <sup>1</sup> Εγενετο δε εν  
 holy. It happened and in  
 Ικονιῳ, κατα το αυτο εισελθειν αυτοις εις την  
 Iconium, at the same to enter them into the

continue in the FAVOR of GOD.

<sup>44</sup> And on the FOLLOW-  
 ING Sabbath, almost the  
 Whole CITY assembled to  
 hear the WORD of GOD.

<sup>45</sup> And the JEWS seeing  
 the CROWDS, were filled  
 with Envy, and opposed  
 the things spoken by \* Paul,  
 blaspheming.

<sup>46</sup> And both PAUL and  
 BARNABAS speaking freely,  
 said, † "It was necessary  
 for the WORD of GOD first  
 to be spoken to you; † but  
 since you thrust it away  
 from you, and judge your-  
 selves unworthy of AIO-  
 NIAN Life, behold, † we  
 turn to the GENTILES.

<sup>47</sup> For thus the LORD  
 has commanded us; † 'I  
 'have set thee for a Light  
 'of Nations, that thou  
 'shouldst BE for Salva-  
 'tion to the Extremity of  
 'the EARTH.'"

<sup>48</sup> And the GENTILES  
 having heard this, rejoiced,  
 and glorified the WORD of  
 \* the LORD; and as many  
 as were disposed for aio-  
 nian Life, believed.

<sup>49</sup> And the WORD of  
 the LORD was published  
 through the Whole of the  
 COUNTRY.

<sup>50</sup> But the JEWS excited  
 the RELIGIOUS and HON-  
 ORABLE Women, and the  
 FIRST MEN of the CITY,  
 and raised a Persecution  
 against PAUL and \* Barna-  
 bas, and expelled them  
 from \* their BORDERS.

<sup>51</sup> † And THEY, shaking  
 off the DUST of \* their feet  
 against them, went to Ico-  
 nium.

<sup>52</sup> And the DISCIPLES  
 † were filled with Joy and  
 holy Spirit.

#### CHAPTER XIV.

1 And it occurred at  
 Iconium, that they went  
 TOGETHER into the SYNA-

\* VATICAN MANUSCRIPT.—45. Paul, blaspheming. And Paul and.  
 ing and—omit. 46. but—omit. 48. God; and as many.

50. the borders.

51. the FEET.

† 40. Matt. x. 6; Acts iii. 26; v. 20; Rom. i. 16.

† 46. Matt. xxi. 43; Rom. x. 10.

† 40. Acts xviii. 6; xxviii. 28.

† 47. Isa. xlii. 6; xlix. 6; Luke ii. 32.

† 51. Matt. x. 14;

Mark vi. 11; Luke ix. 5; Acts xviii. 6.

† 52. Matt. v. 15; John xvi. 22; Acts ii. 46.

συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως,  
 synagogue of the Jews, and to speak so,  
 ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολυ  
 that to believe of Jews and also Greeks a great  
 πληθος. <sup>2</sup> Οἱ δὲ ἀπειθουντες Ἰουδαῖοι ἐπηγει-  
 multitude. The but unbelieving Jews stirred up  
 ραν καὶ ἐκακῶσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ  
 and embittered the souls of the Gentiles against  
 τῶν ἀδελφῶν. <sup>3</sup> Ἰκανὸν μὲν οὖν χρόνον διέτρι-  
 the brethren. Considerable indeed then time they re-  
 ψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ, τῷ μαρτυ-  
 maintained speaking freely about the Lord, that testifying  
 ροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, δίδοντι  
 to the word of the favor of himself, granting  
 σημεῖα καὶ τεράτια γίνεσθαι διὰ τῶν χειρῶν  
 signs and prodigies to be done through the hands  
 αὐτῶν. <sup>4</sup> Ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως  
 of them. Was divided and the multitude of the city  
 καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ  
 and these indeed were with the Jews, those and  
 σὺν τοῖς ἀποστόλοις. <sup>5</sup> Ὡς δὲ ἐγένετο ὄρμη-  
 with the apostles. As and was a rush  
 τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἀρχουσὶν  
 of the gentiles and also of Jews with the rulers  
 αὐτῶν, ὕβρισαι καὶ λιθοβολῆσαι αὐτοὺς,  
 of them, to insult and to stone them,  
<sup>6</sup> συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς  
 seeing they fled into the city of the  
 Λυκαονίας, Λύστραν καὶ Δερβην, καὶ τὴν  
 Lycaoniam, Lystra and Derbe, and the  
 περιχωρὸν. <sup>7</sup> κακεῖ ἦσαν εὐαγγελιζόμενοι.  
 surrounding country; and there they were preaching glad tidings.  
<sup>8</sup> Καὶ τις ἀνὴρ ἐν Λύστρῃς ἀδυνατὸς τοῖς  
 And a certain man in Lystra unable in the  
 ποσὶν ἐκαθῆτο, χῶλος ἐκ κοιλίας μητρὸς αὐτοῦ,  
 feet was sitting, lame from womb of mother of himself,  
 ὃς οὐδέποτε περιεπεπατῆκει. <sup>9</sup> Οὗτος ἤκουε  
 who never had walked about. This heard  
 τοῦ Παύλου λαλούντος· ὃς ἀτενίσας αὐτῷ,  
 the Paul speaking; who having looked intently to him,  
 καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, <sup>10</sup> εἶπε  
 and seeing that faith he has of the to be saved, said  
 μεγάλην τῇ φωνῇ· Ἀναστῆθι ἐπὶ τοὺς πόδας σου  
 loud with the voice; Do thou stand upon the feet of thee  
 ὀρθός. Καὶ ἤλατο, καὶ περιεπατεῖ. <sup>11</sup> Οἱ δὲ  
 erect. And he leaped up, and walked about. The and  
 ὄχλοι, ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπῆραν  
 crowds, seeing what did the Paul, lifted up  
 τὴν φωνὴν αὐτῶν, Λυκαονιστὶ λεγόντες· Οἱ  
 the voice of them, in Lycaonian language saying; The  
 θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς  
 gods being like men came down to  
 ἡμᾶς. <sup>12</sup> Ἐκαλοῦν τε τὸν μὲν Βαρναβάν, Δία·  
 us. They called and the indeed Barnabas, Jupiter;

GOGUE of the Jews, and spoke in such a manner, that a Great Multitude both of the Jews and Greeks believed.

2 But the UNBELIEVING Jews excited and embittered the MINDS of the GENTILES against the BRETHREN.

3 For a considerable Time however, they continued there, speaking boldly in the LORD, † who TESTIFIED to the WORD of his FAVOR, by granting Signs and Prodigies to be performed by their HANDS.

4 But the MULTITUDE of the CITY was divided; and SOME were with the JEWS, and SOME with the APOSTLES.

5 And as a violent attempt was made, both by the GENTILES and Jews, with their RULERS, ‡ to wantonly disgrace and stone them,

6 knowing it, † they fled to the CITIES of LYCAONIA, Lystra and Derbe, and the SURROUNDING COUNTRY;

7 and there they proclaimed glad tidings.

8 † And there was sitting a certain Man at Lystra, disabled in his FEET, lame from his BIRTH, who had never walked.

9 This man heard PAUL speaking; who, looking intently on him, and † seeing That he had Faith to be RESTORED,

10 said with a \* Loud Voice, "Stand erect on thy FEET." And he leaped up, and walked about.

11 And the CROWDS seeing what PAUL did, they lifted up their VOICE in the Lycaonian language, saying, † "The GODS, resembling men, have come down to us."

12 And they, indeed, called BARNABAS, Jupiter;

\* VATICAN MANUSCRIPT.—10. Loud Voice.

† S. Mark xvi. 20; Heb. ii. 4. † 5. 2 Tim. iii. 11. † 6. Matt. x. 23. † 8. Acts vi. 2. † 9. Matt. viii. 10; x. 28, 29. † 11. Acts viii. 10; xxviii. 6.

τον δε Παυλον, Ἑρμην· ἐπεὶ αὐτος ἦν ὁ  
 the and Paul, Mercury; because he was the  
 ἡγούμενος του λόγου. <sup>13</sup> Ὁ δε ἱερεὺς του Διὸς  
 leader of the word. The and priest of the Jupiter  
 του οντος προ της πολεως, ταυρους και στεμ-  
 of that being before the city, bulls and gar-  
 ματα ἐπὶ τοὺς πυλῶνας ἐνεγκας, συν τοῖς  
 lands to the gates having brought, with the  
 οχλοῖς ἠθέλε θυεῖν. <sup>14</sup> Ἀκουσαντες δε οἱ ἀποσ-  
 crowds wished to sacrifice. Having heard and the apostles  
 τολοι Βαρναβας και Παυλος, διαρρήξαντες τα  
 Barnabas and Paul, having rent the  
 ἱματια αὐτῶν, ἐξεπηδησαν εἰς τον οχλον, κρα-  
 mantles of them, rushed out into the crowd, crying  
 ζοντες <sup>15</sup> και λεγοντες· Ἄνδρες, τι ταῦτα ποι-  
 out and saying; Men, why these things do  
 εἰτε; και ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἀνθρω-  
 you? also we being like are to you men,  
 ποι, ευαγγελιζόμενοι ὑμᾶς ἀπο τούτων τῶν  
 announcing glad tidings you from these the  
 ματαιῶν ἐπιστρεφεῖν ἐπὶ τον θεον τον ζῶντα,  
 superstitious to turn to the God the living,  
 ὃς ἐποίησε τον ουρανὸν και την γην και την  
 who made the heaven and the earth and the  
 θαλάσσαν, και παντα τα ἐν αὐτοῖς· <sup>16</sup> ὃς ἐν  
 sea, and all the things in them; who in  
 ταῖς παρῳχημέναις γενεαῖς εἰσεε πάντα τα  
 the having gone by generations permitted all the  
 ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν. <sup>17</sup> Καίτοι γε  
 nations to go in the ways of themselves. Although indeed  
 οὐκ ἀμαρτυροῦν ἑαυτὸν ἀφήκεν, ἀγαθοποιῶν,  
 not without witness himself left, doing good,  
 ουρανοθεν ὑμῖν ὑέτους διδους και καιρους καρ-  
 from heaven to you rains giving and seasons fruit-  
 ποφορους, ἐμπιπλὼν τροφῆς και ευφροσυνῆς  
 ful, being full of food and of joy  
 τας καρδίας ὑμῶν. <sup>18</sup> Καὶ ταῦτα λεγοντες,  
 the hearts of you. And these things saying,  
 μόλις κατεπαυσαν τοὺς οχλοὺς του μη θυεῖν  
 hardly they restrained the crowds the not to sacrifice  
 αὐτοῖς. <sup>19</sup> Ἐπῆλθον δε ἀπο Αντιοχείας και Ικο-  
 to them. Came and from Antioch and Ico-  
 νιου Ιουδαίου· και πεισαντες τοὺς οχλοὺς, και  
 nium Jews; and having persuaded the crowds, and  
 λιθασαντες τον Παυλον, ἐσυρον ἐξω της  
 having stoned the Paul, they dragged outside of the  
 πολεως, νομισαντες αὐτον τεθναῖν. <sup>20</sup> Κυκ-  
 city, supposing him to be dead. Sur-  
 λωσαντων δε αὐτὸν τῶν μαθητῶν, ἀναστας  
 rounding and him the disciples, having arisen  
 εἰσηλθεν εἰς την πολιν. Καὶ τη εἰπαυριον  
 he entered into the city, And on the morrow  
 ἐξῆλθε συν τῷ Βαρναβᾶ εἰς Δερβην. <sup>21</sup> Ευαγ-  
 he went with the Barnabas into Derbe. Having

and PAUL, Mercury, be-  
 cause he was the CHIEF  
 SPEAKER.

<sup>13</sup> And the PRIEST of  
 THAT [image of] JUPITER  
 which WAS † before the  
 CITY, brought Bulls and  
 Garlands to the GATES, and  
 wished to sacrifice with the  
 CROWDS.

<sup>14</sup> But the APOSTLES,  
 Barnabas and Paul, hav-  
 ing heard of it, rent their  
 MANTLES, and rushing  
 out among the CROWD, ex-  
 claiming

<sup>15</sup> and saying, "Men,  
 why do you These things?  
 † We are also Men, sub-  
 ject to frailty with you,  
 proclaiming glad tidings  
 to turn you from These  
 VANITIES to the LIVING  
 GOD, ‡ who made the HEA-  
 VEN, and the EARTH, and  
 the SEA, and all THINGS  
 in them;

<sup>16</sup> † who, in PRECED-  
 ING Generations permitted  
 All the GENTILES to walk  
 in their own WAYS;

<sup>17</sup> † though indeed he  
 left not Himself without  
 testimony, doing good,  
 † giving you Rains from  
 heaven, and fruitful Sea-  
 sons, and filling your  
 HEARTS with Food and  
 Gladness."

<sup>18</sup> And saying These  
 things, they with difficulty  
 restrained the CROWDS  
 from SACRIFICING to  
 them.

<sup>19</sup> But † Jews came from  
 Antioch and Iconium, and  
 having persuaded the  
 CROWDS, and † having  
 stoned PAUL, they dragged  
 him out of the CITY, sup-  
 posing him to be dead.

<sup>20</sup> But the DISCIPLES  
 having surrounded him,  
 he rose up and entered the  
 CITY. And on the NEXT  
 DAY he departed with BAR-  
 NABAS to Derbe.

† 15. As was common in that day, cities were placed under the protection of heathen  
 deities. The city of Lystra had the image of Jupiter, before its gates.

† 15. James v. 17; Rev. xix. 10. † 15. 1 Thess. i. 9. † 16. Psa. lxxxi. 12; Acts  
 xvii. 30; 1 Pet. iv. 3. † 17. Acts xvii. 27; Rom. x. 20. † 17. Lev. xxvi. 4; Deut.  
 xi. 14; xxviii. 12; Job v. 10; Psa. lxxv. 10; lxxviii. 9; cxlvii. 8; Jer. xiv. 22; Matt. v. 45. † 19.  
 Acts xiii. 45. † 19. 2 Cor. xi. 26; 2 Tim. iii. 11.

γελισαμενοι τε την πολιν εκεινην, και μαθη-  
preached glad tidings and the city that, and having  
τευσαντες ικανους, υπεστρεψαν εις την Λυστραν  
made disciples many, they returned to the Lystra  
και Ικονιον και Αντιοχειαν· <sup>22</sup> επιστηριζοντες  
and Iconium and Antioch; confirming

τας ψυχας των μαθητων, παρακαλουντες εμμενειν  
the souls of the disciples, exhorting to abide  
τη πιστει, και οτι δια πολλων θλιψεων δει  
in the faith, and that through many afflictions it behoves  
ημας εισλθειν εις την βασιλειαν του θεου.  
us to enter into the kingdom of the God.

<sup>23</sup> Χειροτονησαντες δε αυτοις πρεσβυτερου; κατ'  
Having appointed and for them elders in every  
εκκλησιαν, προσευξαμενοι μετα νηστειων παρε-  
congregation, having prayed with fasting they  
θεντο αυτοις τω κυριω, εις ον πεπιστευκει-  
commended them to the Lord, into whom they had believed.

σαν. <sup>24</sup> Και διελθοντες την Πισιδιαν, ηλθον  
And having passed through the Pisidia, they came  
εις Παμφυλιαν· <sup>25</sup> και λαλησαντες εν Περγη  
into Pamphylia; and having spoken in Perga

τον λογον, κατεβησαν εις Ατταλειαν· <sup>26</sup> κακει-  
the word, they went down into Attalia; and thence  
θεν απεπλευσαν εις Αντιοχειαν, οθεν ησαν  
they sailed into Antioch, whence they were

παραδεδομενοι τη χαριτι του θεου εις το εργον,  
having been commended to the favor of the God for the work,  
ο πληρωσαν. <sup>27</sup> Παραγενομενοι δε και συνα-  
which they fulfilled. Having arrived and and having

γαγοντες την εκκλησιαν, ανηγγειλαν οσα  
assembled the congregation, they related what things  
εποιησεν ο θεος μετ' αυτων, και οτι ηνοιξε τοις  
did the God with them, and that he opened to the

εθνεσι θυραν πιστεως. <sup>28</sup> Διετριβον δε χρονον  
Gentiles a door of faith. They remained and a time

ουκ ολιγον συν τοις μαθηταις. ΚΕΦ. ιε'. 15.  
not a little with the disciples.

<sup>1</sup> Και τινες κατελθοντες απο της Ιουδαιας,  
And some having come down from the Judeas,

εδιδασκον τους αδελφους· 'Οτι εαν μη περιτεμ-  
were teaching the brethren; That is not you are cir-  
νησθε τω εθει Μωυσεως, ου δυνασθε σωθηναι.  
circumcised with the rite of Moses, not you are able to be saved.

<sup>2</sup> Γενομενης ουν στασεως και ζητησεως ουκ  
Being therefore a dispute and discussion not

ολιγης τω Παυλω και τω Βαρναβα προς αυτοις,  
a little the Paul and the Barnabas with them,

εταξαν αναβαινειν Παυλον και Βαρναβαν και  
they decided to send up Paul and Barnabas and

<sup>21</sup> And having preached the glad tidings in that city, and †made many disciples, they returned to LYSTRA, and Iconium, and Antioch,

<sup>22</sup> confirming the SOULS of the DISCIPLES, and †exhorting them to continue in the FAITH, †and That through Many Afflictions we must enter the KINGDOM of GOD.

<sup>23</sup> And †having appointed ELDERS for them in every Congregation, and having prayed with Fast- ing, they commended them to the LORD, into whom they had believed.

<sup>24</sup> And passing through PISIDIA, they came to \* PAMPHYLIA;

<sup>25</sup> and having spoken the word in Perga, they went to Attalia;

<sup>26</sup> †and thence they sailed to Antioch, whence they were †recommended to the FAVOR of GOD for the WORK which they fulfilled.

<sup>27</sup> And having arrived, and assembled the CON- GREGATION, †they related what things GOD did by them, and that he had †opened a Door of Faith to the GENTILES.

<sup>28</sup> And they remained not a little Time with the DISCIPLES.

# CHAPTER XV.

<sup>1</sup> And †some having come down from JUDEA taught the BRETHREN, †"If you are not circum- cised according to the cus- tom of \* Moses, you can- not be saved."

<sup>2</sup> There being, therefore, a Contention, and PAUL and BARNABAS had no lit- tle Debate with them, they decided †to send up Paul and Barnabas, and some

\* VATICAN MANUSCRIPT.—24. PAMPHYLIA.

1. MOSES.

† 21. Matt. xxviii. 19. † 22. Acts xi. 23; xiii. 43. † 22. Matt. x. 38; xvi. 24; Luke xxii. 28, 29; Rom. viii. 17; 2 Tim. ii. 11, 12, iii. 12. † 23. Titus i. 5. † 26. Acts xiii. 1, 8. † 26. Acts xv. 40. † 27. Acts xv. 4, 12; xxi. 19. † 27. 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 6; Rev. iii. 4. † 1. Gal. ii. 12. † 1. John vii. 22; ver. 5; Gal. v. 2; Phil. iii. 2; Col. ii. 8, 11, 10. † 2. Gal. ii. 1.

τινας αλλους εξ αυτων προς τους αποστολους  
some others of them to the apostles  
 και πρεσβυτερους εις Ιερουσαλημ, περι του  
and elders at Jerusalem, about the  
 ζητηματος τουτου. <sup>3</sup> Οί μεν ουν προπεμφθεν-  
question this. They indeed therefore having been sent  
 τες υπο της εκκλησιας, διηρχοντο την Φοι-  
forward by the congregation, passed through the Phen-  
 κην και Σαμαρειαν, εκδιηγουμενοι την επιστρο-  
cia and Samaria, narrating the turning  
 φην των εθνων· και εποιουν χαραν μεγαλην  
of the Gentiles; and caused joy great  
 πασι τοις αδελφοις. <sup>4</sup> Παραγενομενοι δε εις  
to all the brethren. Having come and into  
 Ιερουσαλημ, απεδεχθησαν υπο της εκκλησιας  
Jerusalem, they were received by the congregation  
 και των αποστολων και των πρεσβυτερων, ανηγ-  
and the apostles and the elders, they  
 γειλαν τε οσα ο θεος εποιησε μετ' αυτων.  
related and what things the God did with them.  
<sup>5</sup> Εξανεστησαν δε τινες των απο της αιρεσεως  
Stood up and some of those from the sect  
 των Φαρισαιων πεπιστευκοτες, λεγοντες· 'Οτι  
of the Pharisees having believed, saying; That  
 δει περιτεμνειν αυτους, παραγγελλειν τε  
it is necessary to circumcise them, to command and  
 τηρειν τον νομον Μωυσεως. <sup>6</sup> Συνηχθησαν δε  
to keep the law of Moses. Assembled and  
 οι αποστολοι και οι πρεσβυτεροι ιδειν περι του  
the apostles and the elders to see concerning the  
 λογου τουτου. <sup>7</sup> Πολλης δε συζητησεως γενο-  
word this. Much and debate being,  
 μενης, αναστας Πετρος ειπε προς αυτους·  
having arisen Peter said to them;  
 Ανδρες αδελφοι, υμεις επιστασθε, οτι αφ' ημε-  
Men brethren, you know, that from days  
 ρων αρχαιων ο θεος εν ημιν εξελεξατο δια του  
former the God among us chose through the  
 στοματος μου ακουσαι τα εθνη τον λογον του  
mouth of me to hear the Gentiles the word of the  
 ευαγγελιου, και πιστευσαι. <sup>8</sup> Και ο καρδιογ-  
glad tidings, and to believe. And the heart-  
 γνωστης θεος εμαρτυρησεν αυτοις, δους αυτοις  
knowing God testified to them, giving to them  
 το πνευμα το αγιον, καθως και ημιν· <sup>9</sup> και  
the spirit the holy, as even to us, and  
 ουδεν διεκρινε μεταξυ ημων τε και αυτων, τη  
nothing judged between us and also them, by the  
 πιστει καθарισας τας καρδιας αυτων. <sup>10</sup> Νυν  
faith having purified the hearts of them. Now  
 ουν τι πειραζετε τον θεον, επιθειναι ζυγον  
therefore why do you tempt the God, to place a yoke  
 επι τον τραχηλον των μαθητων, ον ουτε οι  
on the neck of the disciples, which neither the  
 πατερες ημων ουτε ημεις ισχυσαμεν βαστασαι;  
fathers of us nor we were able to bear?  
<sup>11</sup> Αλλα δια της χαριτος του κυριου Ιησου πισ-

others of them, to the  
 APOSTLES and Elders at  
 Jerusalem, about this  
 QUESTION.

<sup>3</sup> THEY, therefore, hav-  
 ing been sent forward by  
 the CONGREGATION, went  
 through PHENICIA and  
 Samaria, † relating the  
 CONVERSION of the GEN-  
 TILES, and caused great  
 Joy to All the BRETHREN.

<sup>4</sup> And having arrived  
 at Jerusalem, they were  
 received by the CONGRE-  
 GATION, and the APOS-  
 TLES, and the ELDERS, and  
 † related what things God  
 performed with them.

<sup>5</sup> But SOME of those  
 having BELIEVED, from  
 the SECT of the PHARI-  
 SEES, stood up, saying,  
 "It is necessary to cir-  
 cumcise them, and to com-  
 mand them to keep the  
 LAW of Moses.

<sup>6</sup> And the APOSTLES  
 and ELDERS were gathered  
 together to see about this  
 MATTER.

<sup>7</sup> And there being much  
 Debate, Peter arising said  
 to them, † "Brethren, you  
 know That in former Days  
 God chose among us, that  
 by my MOUTH the GEN-  
 TILES should hear the  
 WORD of the GLAD TI-  
 DINGS, and believe.

<sup>8</sup> And God, the HEART-  
 SEARCHER, testified to  
 them, † giving to them the  
 HOLY SPIRIT, even as to  
 us;

<sup>9</sup> † And made no dis-  
 tinction between us and  
 them, † having purified  
 their HEARTS through the  
 FAITH.

<sup>10</sup> Now, therefore, why  
 do you try God, † to put a  
 Yoke on the NECK of the  
 DISCIPLES, which neither  
 our FATHERS nor we were  
 able to bear?

<sup>11</sup> But through the  
 FAVOR of the Lord Jesus

\* VATICAN MANUSCRIPT.—8. to them—omit.

† 3. Acts xiv. 27. † 4. ver. 12; xxi. 19. † 7. Acts x. 20; xi. 12. † 8.  
 Acts x. 44. † 9. Rom. x. 11. † 9. Acts x. 15, 28, 43; 1 Cor. i. 2; 1 Pet. i. 22.  
 † 10. Matt. xxiii. 4; Gal. v. 2.

τευομεν σωθηναι, καθ' ον τροπον κακεινοι.  
 they to be saved, in which manner also they.

12 Εσιγησε δε παν το πληθος, και ηκουον Βαρ-  
 Was silent and all the multitude, and heard Bar-  
 ναβα και Παυλου εξηγουμενων, οσα εποιησεν  
 nabas and Paul narrating, what did  
 ο θεος σημεια και τερατα εν τοις εθνεσι δι'  
 the God signs and prodigies among the Gentiles through  
 αυτων. 13 Μετα δε το σιγησαι αυτους, απεκ-  
 them. After and the to be silent them, an-

ριθη Ιακωβος, λεγων· Ανδρες αδελφοι, ακουσατε  
 sware James, saying; Men brethren, hear you  
 μου. 14 Συμεων εξηγησατο, καθως πρωτον ο  
 of me, Simeon related, how first the

θεος επεσκεψατο λαβειν εξ εθνων λαον επι τω  
 God looked to take out of Gentiles a people for the  
 ονοματι αυτου. 15 Και τουτω συμφωνουσιν οι  
 name of himself. And with this harmonize the

λογοι των προφητων, καθως γεγραπται· 16 μετα  
 words of the prophets, as it is written; after

ταυτα αναστρεψω και ανοικοδομησω την σκη-  
 these things I will return and I will build again the taber-  
 νην Δαβιδ την πεπτωκυιαν· και τα κατεσκαμ-  
 nacle of David that having fallen down; and the ruins  
 μενα αυτης ανοικοδομησω, και ανορθωσω αυτην·  
 of her I will build again, and I will set up her;

17 οπως αν εκζητησωσιν οι καταλοιποι των  
 so that may seek the rest of the  
 ανθρωπων τον κυριον, και παντα τα εθνη, εφ'  
 men the Lord, and all the nations, on

οις επικεκληται το ονομα μου επ' αυτους, 18 λε-  
 whom has been called the name of me over them, says  
 γει κυριος \* [ο] ποιων ταυτα γνωστα απ' αιωνος.  
 Lord [he] doing these things known from an age.

19 Διο εγω κρινω μη παρενοχλειν τοις απο των  
 Therefore I judge not to trouble those from the  
 εθνων επιστρεφουσιν επι τον θεον· 20 αλλα  
 Gentiles turning to the God; but

επιστειλαι αυτοις του απεχεσθαι απο των  
 to send word to them the to abstain from the

αλισγηματων των ειδωλων και της πορνειας και  
 pollutions of the idols and the fornication and

του πνικτου και του αιματος. 21 Μωυσης γαρ  
 the strangled and the blood. Moses for

εκ γενεων αρχαιων κατα πολιν τους κηρυσ-  
 from generations of old in every city those preach-

οντας αυτον εχει, εν ταις συναγωγαις κατα  
 ing him has, in the synagogues in

παν σαββατον αναγινωσκομενος. 22 Τότε εδοξε  
 every sabbath being read. Then it seemed good

τοις αποστολοις και τοις πρεσβυτεροις συν ολη  
 to the apostles and the elders with whole

τη εκκλησια, εκλεξαμενους ανδρας εξ αυτων  
 the congregation, having chosen men out of themselves

we trust to be saved; in like manner they also.

12 And All the MULTI-  
 TUDE was silent, and heard  
 Barnabas and Paul relate  
 What Signs and Prodigies  
 GOD † performed among  
 the GENTILES through  
 them.

13 And after they were  
 SILENT, † James answered,  
 saying, "Brethren, heal  
 me!

14 † Simon has related  
 how GOD first looked to  
 take out of the Gentiles  
 a People for His NAME.

15 And with this the  
 WORDS of the PROPHETS  
 harmonize; as it is writ-  
 ten,

16 † "After these things  
 'I will return; and I will  
 'rebuild THAT TABERNA-  
 'CLE of David which has  
 'FALLEN DOWN; and I  
 'will rebuild its RUINS,  
 'and will re-establish it;

17 'in order that the  
 'REMAINDER of MEN may  
 'seek the LORD, even All  
 'the GENTILES upon  
 'whom my NAME has been  
 'invoked,

18 'says the Lord, who  
 'does these things,' which  
 were known from the Age.

19 Therefore † I judge  
 that we should not trouble  
 THOSE, who from among  
 the GENTILES are TURN-  
 ING to GOD,

20 but write to them  
 to ABSTAIN from the POL-  
 LUTED † OFFERINGS to  
 IDOLS, and † FORNICA-  
 TION, and THAT which is  
 STRANGLED, and † BLOOD.

21 For from ancient Gen-  
 erations Moses has, in every  
 City, THOSE who PREACH  
 him, being read in the  
 SYNAGOGUES Every Sab-  
 bath."

22 Then it seemed good  
 to the APOSTLES and EL-  
 DERS, with the Whole CON-  
 GREGATION, to send Men

\* VATICAN MANUSCRIPT.—18. he—omit.

‡ 12. Acts xiv. 27. † 13. Acts xii. 17 † 14. ver. 7. † 16. Amos ix. 11, 12.  
 † 19. ver. 28. † 20. ver. 29; Acts xxi. 25; 1 Cor. vii. 1, Rev. ii. 14, 20. † 20. 1 Cor.  
 vi. 9, 19; Gal. v. 19; Eph. v. 3, Col. iii. 5, 1 Thess. iv. 3; 1 Pet. iv. 3. † 20. Gen. ix. 4;  
 Lev. iii. 17; Deut. xii. 16, 23.

πεμψαι εἰς Ἀντιοχείαν σὺν τῷ Παύλῳ καὶ Βαρ-  
to send to Antioch with the Paul and Bar-  
 ναβᾶ, Ἰουδᾶν τὸν ἐπικαλούμενον Βαρσαβᾶν, καὶ  
nabab, Judas that being called Barsabas, and  
 Σίλαν, ἀνδρας ἡγούμενους ἐν τοῖς ἀδελφοῖς.  
Silas, men leading among the brethren;  
 23 γράψαντες διὰ χειρὸς αὐτῶν \* [ταδε·]

having written by hand of them [thus;]  
 Οἱ ἀποστολοὶ καὶ οἱ πρεσβύτεροι καὶ οἱ  
The apostles and the elders and the  
 ἀδελφοί, τοῖς κατὰ τὴν Ἀντιοχείαν καὶ Συρίαν  
brethren, to those in the Antioch and Syria  
 καὶ Κιλικίαν ἀδελφοῖς, τοῖς ἐξ ἐθνῶν, χαιρεῖν.  
and Cilicia brethren, those from Gentiles, health.

24 Ἐπειδὴ ἠκουσαμεν, ὅτι τινες ἐξ ἡμῶν \* [ἐξελ-  
Since we have heard, that some from us [having  
 θόντες] ἐταράξαν ὑμᾶς λόγοις, ἀνασκευάζοντες  
gone out] troubled you with words, unsettling

τὰς ψυχὰς ὑμῶν, \* [λεγοντες περιτεμενεσθαι  
the souls of you, [saying to be circumcised  
 καὶ τηρεῖν τὸν νόμον,] οἷς οὐ διεστείλαμεθα·  
and to keep the law,] to whom not we gave commands;

25 ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδόν, ἐκλεξα-  
it seemed good to us being of one mind, having  
 μένους ἀνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς ἀγα-  
chosen out men to send to you, with the be-  
 πητοῖς ἡμῶν Βαρναβᾶ καὶ Παύλῳ, 26 ἀνθρώποις  
loved of us Barnabas and Paul, men

παραδεδωκοσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνο-  
having given up the lives of them in behalf of the name  
 ματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 27 Ἀπεσ-  
of the Lord of us Jesus Anointed. We

ταλκαμεν οὖν Ἰουδᾶν καὶ Σίλαν, καὶ αὐτοὺς  
have sent therefore Judas and Silas, and them

διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. 28 Ἐδοξε  
through word announcing the same things. It seemed good

γὰρ τῷ ἁγίῳ πνεύματι καὶ ἡμῖν, μὴδὲν πλεον  
for to the holy spirit and to us, no more

ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν τῶν ἐπιταγῶν  
to lay to you a burden, besides the necessary things

τούτων, 29 ἀπεχεσθαι εἰδωλοθυτῶν καὶ αἱμάτων  
these, to abstain from things offered to idols and blood

καὶ πνικτοῦ καὶ πορνείας· ἐξ ὧν διατηροῦντες  
and strangled and fornication; from which keeping

ἑαυτοὺς, εὖ πράξετε. Ἐρῶσθε. 30 Οἱ μὲν  
yourself, well you will do. Farewell. They indeed

οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιοχείαν· καὶ  
therefore being dismissed went to Antioch; and

συναγαγόντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπισ-  
having assembled the multitude, delivered the let-

τολήν. 31 Ἀναγνόντες δὲ, ἐχαρήσαν ἐπὶ τῇ  
ter. Having read and, they rejoiced at the

παρακλήσει. 32 Ἰουδᾶς τε καὶ Σίλας, καὶ αὐτοὶ  
exhortation. Judas and and Silas, also themselves

chosen from among them-  
 selves to Antioch with  
 PAUL and Barnabas;—  
 THAT Judas \* being called  
 Barsabbas, and Silas, lead-  
 ing Men among the BRETH-  
 REN;

23 having written by  
 their Hand, thus:—"The  
 APOSTLES and \* ELDERS  
 and BRETHREN, to THOSE  
 BRETHREN in ANTIOCH  
 and Syria and Cilicia, who  
 are of the Gentiles, greet-  
 ing.

24 Since we have heard  
 That † some having gone  
 out from us troubled you  
 with Words, unsettling  
 your MINDS, to whom we  
 gave no commands;

25 it seemed good to us,  
 being of one mind, to chose  
 out men to send to you,  
 with your BELOVED Bar-  
 nabas and Paul,

26 † Men who have  
 given up their LIVES in be-  
 half of the NAME of our  
 LORD Jesus Christ.

27 We have therefore  
 sent Judas and Silas, who  
 will also tell you the SAME  
 things by Word.

28 For it seemed good  
 to the \* HOLY SPIRIT, and  
 to us, to lay on you no Ad-  
 ditional Burden besides  
 \*THESE NECESSARY things;

29 To abstain from  
 things offered to Idols, and  
 Blood, and That which is  
 Strangled, and Fornica-  
 tion; from which if you  
 keep yourselves you will  
 do well. Farewell."

30 THEY, therefore, be-  
 ing dismissed, \*went down  
 to Antioch, and having as-  
 sembled the MULTITUDE,  
 delivered the LETTER.

31 And when they had  
 read it, they rejoiced at  
 the EXHORTATION.

32 And Judas and Silas,  
 also themselves being ready

\* VATICAN MANUSCRIPT.—23. being called Barsabbas.  
 ELDER BRETHREN. 24. having gone out—omit.  
 and to keep the LAW—omit. 28. HOLY SPIRIT.

23. thus—omit. 23.  
 24. saying, to be circumcised.  
 28. These. 30. went down

† 24. ver. 1; Gal. ii. 4, 5, 12; Titus i. 10, 11.  
 30; 2 Cor. xi. 23, 26.

† 26. Acts xiii. 50; xiv. 19; 1 Cor. xv



προφηται οντες, δια λογου πολλου παρεκαλε-  
prophets being, through a word great exhorted  
σαν τους αδελφους, και επεστηριξαν. 33 Ποιη-  
the brethren, and confirmed. Having  
σαντες δε χρονον, απελυθησαν μετ' ειρηνης  
spent and a time, they were dismissed with peace  
απο των αδελφων προς τους αποστειλαντας  
from the brethren to those having sent  
αυτους. 34 \* [Εδοξε δε τω Σιλα επιμειναι  
them. (It seemed good but to the Silas to remain  
αυτου.]. 35 Παυλος δε και Βαρναβας διετριβον  
there.] Paul but and Barnabas remained  
εν Αντιοχεια, διδασκοντες και ευαγγελιζομενοι,  
in Antioch, teaching and announcing glad tidings,  
μετα και ετερων πολλων, τον λογον του κυριου.  
with also others many, the word of the Lord.  
36 Μετα δε τινας ημερας ειπε Παυλος προς Βαρ-  
After and some days said Paul to Bar-  
ναβαν· Επιστρεψαντες δη επισκεψομεθα τους  
nabab; Having returned indeed we may visit the  
αδελφους κατα πασαν πολιν, εν αις κατηγγει-  
brethren in every city, in which we have  
λαμεν τον λογον του κυριου, πως εχουσι.  
preached the word of the Lord, how they are.  
37 Βαρναβας δε εβουλευσατο συμπαραλαβειν και  
Barnabas and counselled to take with also  
Ιωαννην τον καλουμενον Μαρκον. 38 Παυλος  
John that being called Mark. Paul  
δε ηξιου, τον αποσταντα απ' αυτων απο  
out deemed fitting, the having gone away from them from  
Παμφυλιας, και μη συνελθοντα αυτοις εις το  
Pamphylia, and not having gone with them to the  
εργον, μη συμπαραλαβειν τουτον. 39 Εγενετο  
work, not to take him. Occurred  
ουν παροξυσμος, ωστε αποχωρισθηναι αυτους  
therefore a sharp contention, so as to separate them  
απ' αλληλων, τον τε Βαρναβαν παραλαβοντα  
from one another, the and Barnabas having taken  
τον Μαρκον εκπλευσαι εις Κυπρον.  
the Mark sailed to Cyprus.  
40 Παυλος δε επιλεξαμενος Σιλαν εξηλθε,  
Paul but having selected Silas went out,  
παρδοθεις τη χαριτι του θεου υπο των  
having been commended to the favor of the God by the  
αδελφων. 41 Διηρχετο δε την Συριαν και Κιλι-  
brethren. He passed through and the Syria and CIL-  
κιαν, επιστηριζων τας εκκλησιας. ΚΕΦ. 15'.  
cia, confirming the congregations.  
16. 1 Κατηντησε δε εις Δερβην και Λυστραν·  
He came and to Derbe and Lystra;  
και ιδου, μαθητης τις ην εκει, ονοματι Τιμο-  
and lo, a disciple certain was there, by name Timo-

speakers, exhorted the BRETHREN in a long Dis-  
course and confirmed them.

33 And having spent  
some Time, they were dis-  
missed with Peace from  
the BRETHREN to those  
HAVING SENT them.

34 \* † [But it seemed  
good to SILAS to remain  
there.]

35 † And Paul and Bar-  
nabas remained at An-  
tioch, teaching and pro-  
claiming the glad tidings  
of the WORD of the LORD,  
with many others also.

36 And after Some Days  
Paul said to Barnabas,  
"Let us return and visit  
the BRETHREN † in \* Every  
City in which we pro-  
claimed the word of the  
LORD, and see how they  
are."

37 And Barnabas wished  
to take also with them  
† THAT John, who was  
SURNAMED Mark.

38 But Paul deemed it  
improper to take HIM with  
them, † who DESERTED  
them from Pamphylia, and  
did not go with them to  
the WORK.

39 A sharp Contention  
therefore ensued, so as to  
separate them from each  
other; and BARNABAS  
having taken MARK sailed  
to Cyprus.

40 But Paul having se-  
lected Silas, departed, † be-  
ing commended to the FA-  
vor of \* the Lord by the  
BRETHREN.

41 And he went through  
SYRIA and Cilicia, † estab-  
lishing the CONGREGA-  
TIONS.

#### CHAPTER XVI.

1 And he came \* both to  
† Derbe and to Lystra. And  
behold a certain Disciple  
was there, † named Timo-

\* VATICAN MANUSCRIPT.—34. omit.  
both to Derbe and to Lystra.

36. every City.

40. the LORD.

1.

† 34. This sentence is omitted by the Vatican, and a great number of other MSS; also  
by the Syriac, Arabic, Coptic, Slavonic, and Vulgate. Griesbach marks it as doubtful, and  
to be expunged.

† 35. Acts xiii. 1.

† 36. Acts xiii. 4, 13, 14, 51; xiv. 1, 6, 24, 25.

† 37. Acts xii.

12, 25; xiii. 5; Col. iv. 10; 2 Tim. iv. 11; Philémon 24.

† 38. Acts xiii. 13.

† 40.

Acts xiv. 26.

† 41. Acts xvi. 5.

† 1. Acts xiv. 6.

† 1. Acts xix. 22; Rom.

xvi. 21; 1 Cor. iv. 17; Phil. ii. 19; 1 Thess. iii. 2; 1 Tim. ii. 2; 2 Tim. i. 2.

θεος, υἱος γυναικος Ιουδαιας πιστης, πατρος δε  
thy, a son of a woman Jew believing, father but  
Ἑλληνας. <sup>2</sup> ὃς ἐμαρτυρεῖτο ὑπο τῶν ἐν Λυσ-  
a Greek; who was testified to by those in Lys-  
τροῖς καὶ Ἰκονίῳ ἀδελφῶν. <sup>3</sup> Τοῦτον ἠθέλησεν  
tra and Iconium brethren. This wished  
ὁ Παῦλος συν αὐτῷ ἐξελθεῖν· καὶ λαβὼν περι-  
the Paul with him to go out; and having taken he cir-  
ετέμεν αὐτον, διὰ τοὺς Ἰουδαίους τοὺς οὐκ  
circumcised him, on account of the Jews those being  
ἐν τοῖς τοποῖς ἐκεῖνοις· ᾗδειςαν γὰρ ἅπαντες  
in the places those; they knew for all  
τὸν πατέρα αὐτου, ὅτι Ἕλλην ὑπῆρχεν. <sup>4</sup> Ὡς  
the father of him, that a Greek he was. As  
δε διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς  
and they went through the cities, they delivered to them  
φυλασσεῖν τὰ δόγματα, τὰ κεκριμένα ὑπο  
to keep the decrees, those having been determined by  
τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν  
the apostles and the elders those in  
Ἱερουσαλὴμ. <sup>5</sup> Αἱ μὲν οὖν ἐκκλησῖαι ἐστερ-  
Jerusalem. The indeed then congregations were es-  
κουντο τῇ πίστει, καὶ ἐπερίσσευον τῷ ἀριθμῷ  
tablished in the faith, and were increased in the number  
καθ' ἡμέραν. <sup>6</sup> Διελθόντες δὲ τὴν Φρυγίαν καὶ  
every day. Going through and the Phrygia and  
τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπο τοῦ  
the Galatia country, being forbidden by the  
ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ,  
holy spirit to speak the word in the Asia,  
ἔλθοντες κατὰ τὴν Μυσίαν, ἐπιράζον εἰς τὴν  
coming by the Mysia, they attempted into the  
Βιθυνίαν πορευεσθαι· καὶ οὐκ εἰσῆλθεν αὐτοῖς τὸ  
Bithynia to go; and not permitted them the  
πνεῦμα Ἰησοῦ. <sup>8</sup> Παρελθόντες δὲ τὴν Μυσίαν,  
spirit of Jesus. Having passed by and the Mysia,  
κατέβησαν εἰς Τρωάδα. <sup>9</sup> Καὶ ὄραμα διὰ τῆς  
they came down to Troas. And a vision in the  
νυκτός· ὡφθῇ τῷ Παύλῳ· ἀνὴρ τις ἦν Μακε-  
night was seen by the Paul; a man certain was of Mace-  
δῶν ἐστῶς, παρακαλῶν αὐτον, καὶ λεγὼν· Δια-  
donia had been standing, beseeching him, and saying; Having  
βας εἰς Μακεδονίαν, βοηθήσον ἡμῖν. <sup>10</sup> Ὡς δὲ  
passed over into Macedonia, help thou us. When and  
τὸ ὄραμα εἶδεν, εὐθεὺς ἐζητήσαμεν ἐξελθεῖν εἰς  
the vision we saw, immediately we sought to go out into  
τὴν Μακεδονίαν, συμβιβαζόντες, ὅτι προσκε-  
the Macedonia, inferring, that had called  
ληται ἡμᾶς ὁ κύριος εὐαγγελισασθαι αὐτοὺς.  
to us the Lord to announce glad tidings to them.  
<sup>11</sup> Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος, εὐθυδρο-  
Having sailed therefore from the Troas, we run a

thy, a Son of a believing Jewess, but of a Greek Father;)

2 to whom the BRETH-  
REN in Lystra and Ico-  
nium, gave † good testi-  
mony.

3 Him PAUL wished to  
go forth with him; and  
† he took and circumcised  
him on account of THOSE  
JEWS who were in those  
PLACES; for they all knew  
That his FATHER was a  
Greek.

4 And as they went  
through the CITIES, they  
delivered for their obser-  
vance THOSE DECREES  
† which had been made  
by \*THOSE APOSTLES and  
Elders in Jerusalem.

5 Then, indeed, the  
CONGREGATIONS † were  
established in the FAITH,  
and were increased in  
NUMBER every Day.

6 \* And they went  
through the Country of  
PHRYGIA and Galatia, be-  
ing forbidden by the HOLY  
Spirit to speak the WORD  
in ASIA;

7 and coming by MYRIA.  
they attempted to go into  
BITHYNIA; and the SPIRIT  
of Jesus did not permit  
them.

8 And having passed  
by MYRIA, † they came  
down to Troas.

9 And a Vision was seen  
by PAUL in the \* Night;  
a certain † Man of Mace-  
donia was standing, and  
entreating him, and say-  
ing, "Come over into Ma-  
cedonia, and help us."

10 And when he saw  
the VISION, we immedi-  
ately sought to go † into  
MACEDONIA, inferring  
that \* the LORD had called  
us to announce glad tid-  
ings to them.

11 Having sailed, there-  
fore, from TROAS, we run a

<sup>2</sup> VATICAN MANUSCRIPT.—4. of THOSE APOSTLES and Elders.  
through the Country of PHRYGIA and Galatia.

8. And they went  
10. God called us.

† 1 Tim. i. 5. † 2. Acts vi. 5. † 3. 1 Cor. ix. 10. Gal. ii. 5. † 4. Acts  
xv. 28. 29. † 5. Acts xv. 41. † 6. 2 Cor. ii. 12. 2 Tim. iv. 13. † 9. Acts i.  
30. † 10. 2 Cor. ii. 13.

μησαμην εἰς Σαμοθρακην, τῇ τε ἐπιουσῇ εἰς  
direct course to Samothracia, the and succeeding to  
Νεαπολιν·<sup>12</sup> ἐκεῖθεν τε εἰς Φιλίππους, ἥτις ἐστὶ  
Neapolis; thence and to Philippi, which is  
πρωτῇ τῆς μερίδος τῆς Μακεδονίας πόλις, κο-  
first of the part that Macedonia city, a  
λωνία. Ἡμεν δὲ ἐν ταύτῃ τῇ πόλει διατριβον-  
colony. We were and in this the city abiding  
τες ἡμέρας τινάς.<sup>13</sup> Τῇ τε ἡμέρᾳ τῶν σαββα-  
days some. On the and day of the sab-  
τῶν ἐξήλθομεν ἐξω τῆς πόλεως παρὰ ποταμόν,  
baths we went out of the city by a river,  
οὐ ἐνομιζέτο προσευχῇ εἶναι, καὶ καθίσαντες  
where was allowed a place of prayer to be, and having sat down  
ἐλάλουμεν ταῖς συνελθούσαις γυναῖξι.  
we spoke to the having come together women.

<sup>14</sup> Καὶ τις γυνὴ ὀνοματι Λυδία, πορφυροπω-  
And a certain woman by name Lydia, a seller of pur-  
λὶς πόλεως Θυατείρων σεβομένη τὸν θεόν,  
ple of a city of Thyatira worshipping the God,  
ἤκουεν· ἧς ὁ κύριος διηνοιξε τὴν καρδίαν,  
heard; for whom the Lord opened the heart,  
προσεχεῖν τοῖς λαλούμενοις ὑπὸ τοῦ Παύλου.  
to attend to those being spoken by the Paul.

<sup>15</sup> Ὡς δὲ ἐβαπτισθῇ, καὶ ὁ οἶκος αὐτῆς, παρέ-  
When and she was dipped, and the house of her, she en-  
καλεσε, λεγούσα· Εἰ κεκρίκατε με πιστὴν τῷ  
treated us, saying; If you have judged me faithful to the  
κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου,  
Lord to be, having entered into the house of me,  
μεῖνατε. Καὶ παρεβίασατο ἡμᾶς.<sup>16</sup> Ἐγένετο  
abide you. And she forced us. It happened

δὲ πορευομένων ἡμῶν εἰς προσευχὴν, παιδίσκην  
and going of us to a place of prayer, a female-servant  
τίνα ἐχούσαν πνεῦμα πυθωνος ἀπαντῆσαι ἡμῖν,  
certain having a spirit of Python to meet us,  
ἥτις ἐργασίαν πολλὴν παρείχε τοῖς κυρίοις  
who gain much brought the lords  
αὐτῆς, μαντενομένη.<sup>17</sup> Αὕτη κατακολουθήσασα  
of herself, divining. She having followed closely  
τῷ Παύλῳ καὶ ἡμῖν, ἐκράζε λεγούσα· Οὗτοι οἱ  
the Paul and us, cried saying; These the  
ἀνθρώποι δούλοι τοῦ θεοῦ τοῦ ὑψίστου εἰσιν,  
men bond-servants of the God the most high are,  
οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας.  
who are proclaiming to us a way of salvation.

<sup>18</sup> Τοῦτο δὲ ἐποιεῖ ἐπὶ πολλὰς ἡμέρας. Διαπο-  
This and she did for many days. Being  
νήθεις δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ πνευ-  
grieved but the Paul, and having turned, to the spirit  
ματι εἶπε· Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰη-  
he said; I command thee in the name of Je-

a direct course to Samothracia, and the NEXT day to Neapolis;

<sup>12</sup> and thence to † Philippi, which is the Chief of its \* District, a City of MACEDONIA, a Colony. And we remained several Days in That CITY.

<sup>13</sup> And on the SABBATH DAY we went out of the \* CITY by a River, where there was allowed to be an † Oratory; and having sat down, we spoke to the WOMEN who were ASSEMBLED.

<sup>14</sup> And a Certain Woman named Lydia, a Seller of purple, of the City of Thyatira, a worshipper of GOD, heard; † Whose HEART the LORD opened, to attend to THOSE things SPOKEN by \* Paul.

<sup>15</sup> And when she was immersed, and her FAMILY, she entreated, saying, "If you have judged me to be faithful to the LORD, enter my HOUSE, and remain." † And she compelled us.

<sup>16</sup> And it occurred, as we were going to the \* ORATORY, a certain Female-servant, † having a Spirit of † Python, met us, who brought her MASTERS much Gain by divining.

<sup>17</sup> She having closely followed \* Paul and us, cried saying, "These MEN are the Servants of the MOST HIGH GOD, who are proclaiming to us the Way of Salvation."

<sup>18</sup> And she did this for Several Days. But PAUL, being grieved, turned and said to the SPIRIT, "I command thee in the \* Name of Jesus Christ to

\* VATICAN MANUSCRIPT.—12. District.  
TORY. 17. Paul. 18. Name.

13. GATE.

14. Paul.

16. ORA-

† 13. A place of prayer. See Note on Luke vi. 12. † 16. Or of Apollo. Pytho was, according to fable, a huge serpent, that had an oracle at Mount Parnassus, famous for predicting future events; that Apollo slew this serpent, and hence he was called Pythius, and became celebrated as the foreteller of future events; and that all those who either could, or pretended to predict future events, were influenced by the spirit of Apollo Pythius.—Clarke.

† 12. Phil. i. 1.  
† 13. 1 Sam. xxviii. 7.

† 14. Luke xxiv. 45.

† 15. Luke xxiv. 20; Heb. xiii. 2.

σου Χριστου, ἐξελθῆν ἀπ' αὐτης. Καὶ  
aus Anointed, to come out from her. And  
 ἐξηλθεν αὐτὴ τῇ ὥρᾳ. <sup>19</sup> Ἰδόντες δὲ οἱ κυριοὶ  
it came out in that the hour. Seeing and the lords  
 αὐτης, ὅτι ἐξηλθεν ἡ ἐλπίς τῆς ἐργασίας  
of her, that came out the hope of the gain  
 αὐτῶν, ἐπιλαβομενοὶ τὸν Παῦλον καὶ τὸν  
of them, having taken hold of the Paul and the  
 Σίλαν, εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς  
Silas, they dragged into the market to the  
 ἀρχοντας. <sup>20</sup> καὶ προσαγαγοντες αὐτοὺς  
rulers; and they having led them  
 τοῖς στρατηγοῖς, εἶπον· Οὗτοι οἱ ἄνθρωποι  
to the commanders, said, These the men  
 ἐκταρασσουσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὄντες,  
greatly disturb of us the city, Jews being,  
 χόντες, <sup>21</sup> καὶ καταγγέλλουσιν ἐθῆ, ἃ οὐκ  
and preach customs, which not  
 ἐξεστὶν ἡμῖν παραδεχέσθαι, οὐδὲ ποιεῖν, Ῥω-  
it is lawful for us to receive, or to do, Ro-  
 μαίοις οὐσί. <sup>22</sup> Καὶ συνεπεστή δ' ὁ ὄχλος κατ'  
mans being. And rose up together the crowd against  
 αὐτῶν, καὶ οἱ στρατηγοὶ περιρρήξαντες αὐτῶν  
them, and the commanders having torn off of them  
 τὰ ἱμάτια, ἐκέλευον ῥαβδίζειν. <sup>23</sup> πολλὰς τε  
the mantles, they ordered to beat with rods; many and  
 ἐπιθέντες αὐτοῖς πληγὰς, ἐβάλον εἰς φυλακὴν,  
having laid on them blows, they cast into prison,  
 παραγγείλαντες τῷ δεσμοφυλακῇ, ἀσφαλῶς  
having charged the jailor, securely  
 τηρεῖν αὐτοὺς. <sup>24</sup> ὃς παραγγέλιαν τοιαύτην  
to keep them; who a charge such  
 εἰληφώς, ἐβάλον αὐτοὺς εἰς τὴν ἐσωτερὰν  
having received, cast them into the inner  
 φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἡσφαλισάτο  
prison, and the feet of them were made fast  
 εἰς τὸ ξύλον.  
into the stocks.

<sup>25</sup> Κατὰ δὲ τὸ μεσονυκτίον Παῦλος καὶ Σίλας  
At and the midnight Paul and Silas  
 προσευχομενοὶ ὕμνον τὸν θεόν· ἐπηκρῶντο δὲ  
praying sung a hymn to the God; listened to and  
 αὐτῶν οἱ δεσμίαι. <sup>26</sup> Ἀφῶν δὲ σεισμός ἐγενέτο  
them the prisoners. Suddenly and shaking occurred  
 μέγας, ὥστε σαλευθῆναι τὰ θεμελίαι τοῦ δεσμω-  
great, so as to shake the foundations of the pri-  
 τήριον· ἀνεῳχθησαν τε \* [παραχρημα] αἱ θύραι  
you; were opened and [immediately] the doors  
 πασαι, καὶ πάντων τὰ δεσμά ἀνεῳχθη. <sup>27</sup> Ἐξυπνῶς  
all, and all the bonds were loosed. Out of sleep  
 δὲ γενομένος ὁ δεσμοφυλαξ, καὶ ἰδὼν ἀνεψύ-  
and having arisen the jailor, and seeing having been  
 μένας τὰς θύρας τῆς φυλακῆς, σπασάμενος  
opened the doors of the prison, having drawn  
 μάχαιραν, ἐμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων  
a sword, was about himself to kill, supposing  
 ἐκπεφευγῆναι τοὺς δεσμίους. <sup>28</sup> Ἐφώνησε δὲ  
to have been fled the prisoners. Cried out and

come out of her." † And it came out in That Hour.

19 And her MASTERS seeing That the HOPE of their GAIN was gone, † seizing PAUL and SILAS, † they dragged them into the MARKET, to the RULERS;

20 and they having conducted them before the COMMANDERS, said, "These MEN, being Jews, † greatly disturb our CITY;

21 and preach Customs, which it is not lawful for us to receive or observe, being Romans."

22 And the CROWD rose up together against them; and the COMMANDERS having torn off their MANTLES, † gave orders to beat them with rods.

23 And having laid Many Stripes on them, they cast them into Prison, charging the jailor to keep them safely;

24 who, having received such a Charge, cast them into the INNER prison, and made their FEET fast in the STOCKS.

25 And at MIDNIGHT, Paul and Silas praying, sung a hymn to GOD; and the PRISONERS listened to them.

26 † And suddenly there was a great Concussion, so as to shake the FOUNDATIONS of the PRISON; and † all the DOORS were opened, and the FETTERS of All were loosed.

27 And the JAILOR, awaking from sleep, and seeing the DOORS of the PRISON opened, drew a SWORD, and was about to kill Himself, supposing that the PRISONERS had escaped.

28 But PAUL cried with

\* VATICAN MANUSCRIPT.—26. immediately—omit.

† 19. Mark xvi. 17. † 19. 2 Cor. vi. 5. † 19. Matt. x. 18. † 20. Acts  
 xvi. 6. † 22. 2 Cor. vi. 5; xi. 23, 25; 1 Thess. i. 2. † 24. Acts iv. 31. † 26.  
 Acts v. 19, xii. 7, 14.

φωνη μεγαλη ο Παυλος, λεγων· Μηδεν πραξης  
with a voice loud the Paul, saying; Not thou mayest do  
σεαυτω κακον, απαντες γαρ εσμεν ενθαδε.  
to thyself harm, all for we are here.  
29 Αιτησας δε φωτα εισεπηδησε, και εντρομος  
Having asked and lights he rushed in, and terrified  
γενομενος προσεπεσε τω Παυλω και τω Σιλα.  
having become he fell before the Paul and the Silas.  
30 Και προαγαγων αυτους εξω, εφη· Κυριοι,  
And having led them out, he said; O sirs,  
τι με δει ποιειν, ινα σωθω; 31 Οι δε ειπον·  
what me it behoves to do, that I may be saved? They and said;  
Πιστευσον επι τον κυριον Ιησουν Χριστον, και  
Believe thou in the Lord Jesus Anointed, and  
σωθησθ· συ και ο οikos σου. 32 Και ελαλησαν  
shalt be saved thou and the house of thee. And they spoke  
αυτω τον λογον του κυριου, συν πασι τοις εν  
to him the word of the Lord, with all those in  
τη οικια αυτου. 33 Και παραλαβων αυτους εν  
the house of him. And having taken them in  
εκεινη τη ωρα της νυκτος, ελουσεν απο των  
that the hour of the night, he washed from the  
πληγων· και εβαπτισθη αυτος και οι αυτου  
stripes; and was dipped he and those of him  
παντες παραχρημα. 34 Αναγαγων τε αυτους εις  
all immediately. Having led up and them into  
τον οικον αυτου, παρεθηκε τραπεζαν, και ηγαλ-  
the house of himself, he set a table, and re-  
λιασατο πανοικι πεπιστευκως τω θεω.  
joiced with all his house, having believed in the God.  
35 Ημερας δε γενομενης, απεστειλαν οι στρα-  
Day and having become, sent the com-  
τηγοι τους ραβδουχους, λεγοντες· Απολυσον  
manders the rod bearers, saying; Release thou  
τους ανθρωπους εκεινους. 36 Απηγγειλε δε ο  
the men those. Told and the  
δεσμοφυλαξ τους λογους τουτους προς τον Παυ-  
jailor the words these to the Paul;  
λον· Οτι απεσταλκασιν οι στρατηγοι, ινα απο-  
That has sent the commanders, that you  
λυθητε· νυν ουν εξελθοντες, παρενεσθε εν  
may be released; now therefore going out, do you go in  
ειρηνη. 37 Ο δε Παυλος εφη προς αυτους·  
peace. The but Paul said to them;  
Δειραντες ημας δημοσια, ακατακριτους, ανθρω-  
Having beaten us publicly, uncondemned, men  
πους· Ρωμαιοι υπαρχοντας, εβαλον εις φυλα-  
being, they cast into prison,  
κην, και νυν λαθρα ημας εκβαλλουσιν; Ου  
and now privately us do they cast out? No  
γαρ· αλλα ελθοντες αυτοι ημας εξαγαγετωσαν.  
indeed; but having come themselves us let them lead out.  
38 Ανηγγειλαν δε τοις στρατηγοις οι ραβδουχοι  
Told and to the commanders the rod-bearers  
τα ρηματα ταυτα· και εφοβηθησαν, ακουσαντες  
the words these; and they were afraid, having heard  
οτι Ρωμαιοι εισι. 39 Και ελθοντες παρακαλε-  
that Romans they are. And having come they entreated

a loud Voice, saying "Do thyself no harm; for we are All here."

29 And having asked for Lights, he rushed in, and being in a tremor, fell down before PAUL and \* SILAS.

30 And conducting them out, he said, † "Sirs, what must I do that I may be saved?"

31 And THEY said, † "Believe in the LORD Jesus Christ, and thou shalt be saved, and thy FAMILY."

32 And they spoke to him the word of \* the LORD, and to ALL those in his HOUSE.

33 And taking them in That HOUR of the NIGHT, he washed them from their STRIPES, and was immediately immersed, he and all HIS.

34 And having brought them into \* his HOUSE, † he set a Table, and rejoiced with all his household, believing in GOD.

35 And when it was Day, the COMMANDERS sent the OFFICERS, saying, "Let those men go."

36 And the JAILOR told \* these WORDS to PAUL, "The COMMANDERS have sent to release you; now therefore depart, and go in Peace."

37 But PAUL said to them, "They have beaten us publicly uncondemned, † being Romans, and cast us into Prison; and now do they privately cast Us out? No, indeed; but let them come themselves and conduct Us out."

38 And the OFFICERS related these words to the COMMANDERS; and they were afraid when they heard that they were Romans.

39 And they came and

\* VATICAN MANUSCRIPT.—29. Silas.  
30. the words.

32. God, with ALL that were.

34. the

† 30. Luke iii. 10; Acts ii. 37; ix. 6.  
† 34. Luke v. 29; xix. 8.

† 31. John iii. 16, 36; vi. 47; 1 John v. 10

† 37. Acts xxii. 25.

σαν αὐτοὺς, καὶ ἐξαγαγοντες ἡρώτων ἐξελθεῖν  
 them, and having led out they asked to go out  
 τῆς πόλεως. <sup>40</sup> Ἐξελθόντες δὲ ἐκ τῆς φυλα-  
 of the city. Having gone and out of the prison  
 κῆς εἰσηλθόντες πρὸς τὴν Λυδίαν· καὶ ἰδόντες τοὺς  
 they came in to the Lydia; and having seen the  
 ἀδελφούς, παρεκάλεσαν αὐτοὺς, καὶ ἐξήλθον.  
 brethren, they exhorted them, and went out.

ΚΕΦ. ιζ'. 17. <sup>1</sup> Διοδευσάντες δὲ τὴν Ἀμφι-  
 Having passed through and the Amphi-  
 πολιν καὶ Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονι-  
 polis and Apollonia, they came into Thessalonica,  
 κῆν, ὅπου ἦν ἡ συναγωγή τῶν Ἰουδαίων.  
 where was the synagogue of the Jews.

<sup>2</sup> Κατὰ δὲ τὸ εἶθος τῷ Παύλῳ εἰσηλθεὶς πρὸς  
 According to and the custom the Paul went in to  
 αὐτοὺς, καὶ ἐπὶ σαββάτα τρία διελέγετο αὐ-  
 them, and for sabbaths three reasoned with  
 τοῖς ἀπὸ τῶν γραφῶν. <sup>3</sup> Διανοίγων καὶ παρατι-  
 them from the writings; opening and setting  
 θεμενος, ὅτι τὸν Χριστὸν εἶδει παθεῖν καὶ  
 forth, that the Anointed it was necessary to have suffered and  
 ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτος ἐστὶν ὁ  
 to have been raised out of dead ones, and that this is the

Χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν.  
 Anointed Jesus, whom I announce to you.

<sup>4</sup> Καὶ τινες ἐξ αὐτῶν ἐπεισθῆσαν, καὶ προσε-  
 And some of them were convinced, and joined  
 κληρώθησαν τῷ Παύλῳ καὶ τῷ Σιλᾷ, τῶν τε  
 themselves to the Paul and to the Silas, of the and  
 σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναικῶν  
 pious Greeks a great number, women

τε τῶν πρώτων οὐκ ὀλίγαι.  
 and of the chief not a few.

<sup>5</sup> Προσλαβομένοι δὲ οἱ Ἰουδαῖοι τῶν ἀγοραίων  
 Having taken to themselves and the Jews of the market-loungers  
 τινὰς ἀνδράς πονηροὺς, καὶ ὀχλοποιήσαντες,  
 some men of evil, and having gathered a crowd,  
 ἐθορυβουν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ  
 they disturbed the city; having assailed and the house  
 Ἰασόνος, ἐζητοῦν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον·  
 of Jason, they sought them to lead out into the people;

<sup>6</sup> μὴ εὗροντες δὲ αὐτοὺς, ἐσύρον τὸν Ἰάσονα  
 not having found and them, they dragged the Jason  
 καὶ τινὰς ἀδελφούς ἐπὶ τοὺς πολιταρχάς, βοών-  
 and some brethren to the city-rulers, crying;  
 τες· Ὅτι οἱ τὴν οἰκουμένην ἀναστατώντες,  
 That they the habitable having disturbed,

οὗτοι καὶ ἐνθάδε παριστίν· <sup>7</sup> οὓς ὑποδέδεκται  
 these also here are present; whom has received  
 Ἰάσων· καὶ οὗτοι πάντες ἀπεναντί τῶν δογμα-  
 Jason; and these all against the decrees

entreated them; and con-  
 ducting them out, asked  
 them † to depart \* from the  
 CITY.

<sup>40</sup> And going out of  
 the PRISON, † they entered  
 into the house of LYDIA,  
 and having seen the  
 BRETHREN, they exhorted  
 them, and departed.

## CHAPTER XVII.

<sup>1</sup> And traveling through  
 Amphipolis and Apollonia  
 they came to \* THESSA-  
 LONICA, where was \* a  
 Synagogue of the Jews.

<sup>2</sup> And according to his  
 CUSTOM, PAUL † went in  
 to them, and on three Sab-  
 baths reasoned with them  
 from the SCRIPTURES,

<sup>3</sup> opening and setting  
 forth, † That the MESSIAH  
 ought to suffer and to rise  
 from the dead, and That  
 "This is the ANOINTED Je-  
 sus whom † I announce to  
 you."

<sup>4</sup> † And some of them  
 believed and adhered to  
 PAUL and † \* Silas, and of  
 the pious Greeks a \* great  
 Multitude, and of the  
 CHIEF Women not a few.

<sup>5</sup> But the JEWS taking  
 some evil-disposed Men  
 from the MARKET-LOUNG-  
 ERS, and gathering a  
 crowd, alarmed the CITY;  
 and having assailed the  
 HOUSE of † Jason sought  
 to bring them \* forth into  
 the assembly of the PEOP-  
 LE;

<sup>6</sup> but not finding them,  
 they dragged \* Jason and  
 some of the Brethren to  
 the RULERS of the CITY,  
 crying out, † "THESE men  
 who have disturbed the  
 EMPIRE, are come here  
 also;

<sup>7</sup> whom Jason has re-  
 ceived; and all these op-  
 pose the † DECREES of Ce-

\* VATICAN MANUSCRIPT.—39. from the CITY.  
 † 40. ver. 14. † 2. Acts ix. 20; xiii. 5, 14; xiv. 1; xvi. 13;  
 xix. 8. † 3. Luke xxiv. 26, 46; Acts xviii. 23; Gal. iii. 1. † 4. Acts xxviii. 24.  
 † 4. Acts xv. 22, 27, 33, 40. † 5. Rom. xvi. 21. † 6. Acts xvi. 20. † 7. Luke  
 xiii. 2; John xix. 12.

1. THESSALONICA.

1. a Syna-

gogue of.

4. Silas.

4. great Multitude.

5. forth to the PEOPLE.

6.

† 39. Matt. viii. 31.

† 40. ver. 14.

† 2. Acts ix. 20; xiii. 5, 14; xiv. 1; xvi. 13;

xix. 8.

† 3. Luke xxiv. 26, 46; Acts xviii. 23; Gal. iii. 1.

† 4. Acts xxviii. 24.

† 4. Acts xv. 22, 27, 33, 40.

† 5. Rom. xvi. 21.

† 6. Acts xvi. 20.

† 7. Luke

xxiii. 2; John xix. 12.

των Καίσαρος πραττουσι, βασιλεα λεγοντες  
of Caesar do, a king saying  
 ετερον ειναι, Ιησουν. <sup>8</sup> Εταραξεν δε τον οχλον  
another to be, Jesus. Troubled and the crowd  
 και τοις πολιταρχας ακουοντας ταυτι <sup>9</sup> Και  
and the city-rulers having heard these things. And  
 λαβунτες το ικανον παρα του Ιασ νος και των  
having taken the security from the Jason and the  
 λοιπων, απελευσαν αυτους <sup>10</sup> Οι δε αδελφοι  
rest, they let go them. The and brethren  
 ευθεως δια της νυκτος εξεπεμψαν τον τε  
immediately by the night sent away the both  
 Παυλον και τον Σιλαν εις Βεροιαν· οιτινες παρα-  
Paul and the Silas into Berea, who hav-  
 γενομενοι, εις την συναγωγην των Ιουδαιων  
ing arrived, into the synagogue of the Jews  
 απησαν. <sup>11</sup> Ουτοι δε ησαν ευγενεστεροι των  
went. These and were more candid of those  
 εν Θεσσαλονικη, οιτινες εδεξαντο τον λογον  
in Thessalonica, who received the word  
 μετα πασης προθυμιας, το καθ' ημεραν ανακρι-  
with all promptness, that everyday closely  
 νοντες τας γραφας, ει εχοι ταυτα ουτως.  
scrutinizing the writings, if was these things thus.  
<sup>12</sup> Πολλοι μεν ουν εξ αυτων επιστευσαν, και  
Many indeed therefore out of them believed, and  
 των Ελληνιδων γυναικων των ευσημωνων και  
of the Greek women of the honorable and  
 ανδρων ουκ ολιγοι. <sup>13</sup> Ως δε εγνωσαν οι απο  
men not a few. When but knew those from  
 της Θεσσαλονικης Ιουδαιοι, οτι και εν τη Βεροια  
the Thessalonica Jews, that also in the Berea  
 κατηγγελη υπο του Παυλου ο λογος του θεου,  
was preached by the Paul the word of the God,  
 ηλθον κακει σαλευοντες τους οχλους. <sup>14</sup> Ευθεως  
they came also there stirring up the crowds. Immediately  
 δε τοτε τον Παυλον εξαπεστειλαν οι αδελφοι  
and then the Paul sent out the brethren  
 πορευεσθαι ως επι την θαλασσαν· υπεμενον δε  
to go as to the sea; remained and  
 ο, τε Σιλας και ο Τιμοθεος εκει. <sup>15</sup> Οι δε καθισ-  
the, both Silas and the Timothy there. They but conduct-  
 τωντες τον Παυλον ηγαγον \* [αυτον] εως Αθη-  
ing the Paul led [him] to Ath-  
 νων· και λαβοντες εντολην προς τον Σιλαν και  
ens; and having received a charge to the Silas and  
 Τιμοθεον, ινα ως ταχιστα ελθωσι προς αυτον,  
Timothy, that as soon as possible they should come to him,  
 εξησαν. <sup>16</sup> Εν δε ταις Αθηναις εκδεχομενου  
they departed. In and the Athens waiting  
 αυτους του Παυλου, παρωξυνετο το πνευμα  
them of the Paul, was stirred up the spirit  
 αυτου εν αυτω, θεωρουντι κατειδωλον ουσαν  
of him in him, beholding full of idols being

sar, saying that there is another King, Jesus."

8 And they alarmed the CROWD and the RULERS of the CITY, when they heard these things.

9 And having taken SECURITY from Jason, and the REST, they let them go.

10 But the BRETHREN immediately, by \* Night, † sent away PAUL and SILAS, to Berea; who, having arrived, went into the SYNAGOGUE of the JEWS.

11 And These were of a more noble disposition than THOSE in Thessalonica, for they received the WORD with All Readiness, DAILY ‡ examining the SCRIPTURES whether these things were so.

12 Many of them, therefore, believed; and of the HONORABLE GREEK WOMEN, and Men not a few.

13 But when the JEWS of THESSALONICA knew That the WORD of GOD was preached by PAUL at BEREa, they came there also exciting \* and troubling the CROWDS.

14 † And then the BRETHREN immediately sent PAUL away, as if he were to go towards the SEA; but SILAS and TIMOTHY remained there.

15 And THOSE CONDUCTING PAUL led him to Athens; and having received a charge for SILAS and \* TIMOTHY to come to him as soon as possible, they departed.

16 Now while PAUL was waiting for them at ATHENS, ‡ his SPIRIT was stirred within him, on beholding the CITY was † full of idols.

\* VATICAN MANUSCRIPT.—10. Night.  
 him—omit. 15. TIMOTHY.

13. and troubling the CROWDS.

15.

† 16. This expression denotes the appearance of Athens to the eye of a stranger. "A person could hardly take his position any where in ancient Athens, where the eye did not range over temples, altars, and statues of the gods almost without number." Bib. Sac. Vol. vi. p. 339

‡ 10. Acts ix. 25; ver. 14.  
 ‡ 16. 2 Pet. ii. 8.

‡ 11. Luke xvi. 29; John v. 39.

‡ 14. Matt. x. 23.

την πολιν. <sup>17</sup> Διελεγέτο μὲν οὖν ἐν τῇ συνα-  
the city. He reasoned indeed then in the syna-  
γωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ  
gogue with the Jews and with those being pious, and  
ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς  
in the market during every day with those  
παράτυγχανοντας. <sup>18</sup> Τινες δὲ τῶν Ἐπικουρείων  
happening to meet. Some but of the Epicureans  
καὶ τῶν Στωικῶν φιλοσοφῶν συνεβαλλον αὐτῷ.  
and of the Stoics philosophers encountered him;  
καὶ τινες ἐλέγον· Τι ἀνθελοὶ ὁ σπερμολόγος  
and some said; What may intend the seed-picker  
οὗτος λέγειν· Οἱ δὲ· Ξένων δαιμονίων δοκεῖ  
this to say? They and; Of strange demons he seems  
καταγγέλλευσ εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν  
a proclaimer to be; because the Jesus and the  
ἀναστάσιν \* [αὐτοῖς] εὐηγγελίζετο. <sup>19</sup> Ἐπιλα-  
resurrection [to them] he announced glad tidings. Having  
βομενοὶ τε αὐτοῦ, ἐπὶ τὸν Ἀρεῖον παγὸν ἡγα-  
taken hold and of him, to the Mars hill they  
γόν, λέγοντες· Δυναμέθα γινῶναι, τίς ἢ καὶ νῦν  
led, saying; Are we able to know, what the new  
αὕτη ἢ ὑπο σου λαλοῦμεν διδασκαλίᾳ; <sup>20</sup> Ξενίζον-  
this that by thee being spoken teaching? Strange things  
τα γὰρ τίνα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν.  
for certain thou bringest to the ears of us.  
Βουλομέθα οὖν γινῶναι, τί ἀνθελοὶ ταῦτα  
We desire therefore to know, what may intend these things  
εἶναι. <sup>21</sup> Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημούν-  
to be. Athenians and all and the sojourning  
τες ξένοι, εἰς οὐδὲν ἕτερον εὐκαιροῦν, ἢ λέγειν  
strangers, in nothing else spend leisure, than to tell  
τί καὶ ἀκούειν καινότερον.  
something and to hear newer.  
<sup>22</sup> Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρεῖου  
Having stood up and the Paul in midst of the Mars  
παγῶν, εἶπεν· Ἄνδρες Ἀθηναῖοι, κατὰ πάντα  
hill, said; Men Athenians, in all things  
ὡς δεισιδαιμονεστεροὺς ὑμᾶς θεωρῶ <sup>23</sup> διερ-  
as it were worshippers of demons you I perceive; pass-  
χομενός γάρ καὶ ἀναθεωρῶν τὰ σεβασμὰτα  
ing through for and beholding the objects of worship  
ὑμῶν, εὗρον καὶ βῶμον, ἐν ᾧ ἐπεγεγραπτό·  
of you, I found also an altar, in which had been written;  
Ἄγνωστος θεός. Ὅν οὖν ἀγνοοῦντες εὐσεβεῖτε,  
To an unknown God. Whom therefore not knowing you worship,  
τούτου ἐγὼ καταγγέλλω ὑμῖν. <sup>24</sup> Ὁ θεὸς ὁ  
this I announce to you. The God that  
ποίησας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ,  
having made the world and all the things in it,

<sup>17</sup> He reasoned there-  
fore in the SYNAGOGUE  
with the JEWS, and with  
the PIOUS persons; and  
in the MARKET every Day  
with THOSE he happened  
to MEET.

<sup>18</sup> But some of the EPI-  
CUREAN and \* STOIC  
PHILOSOPHERS encoun-  
tered him. And some  
said, "What does this  
† BABBLER wish to say?"  
And OTHERS, "He seems  
to be a Proclaimer of  
Strange Demons;" Because  
he announced glad tidings  
concerning JESUS and the  
RESURRECTION.

<sup>19</sup> And laying hold of  
him, they led him to  
the † AREOPAGUS, saying,  
"Can we know what This  
NEW Doctrine is, which is  
spoken by thee?"

<sup>20</sup> For thou bringest  
certain strange things to  
our EARS; we desire,  
therefore, to know what  
these things mean."

<sup>21</sup> Now all the Athe-  
nians, and the RESIDENT  
STRANGERS among them,  
spent their time in noth-  
ing else but to tell and  
hear something new.

<sup>22</sup> And PAUL standing  
in the midst of the AREOPA-  
GUS, said, "Athenians, I  
perceive that in all things  
you are † extremely devoted  
to the worship of Demons.

<sup>23</sup> For as I passed  
through, and beheld the  
OBJECTS of your worship,  
I found also an Altar on  
which was an inscription,  
'To an Unknown God.'

\* What therefore you wor-  
ship without knowing,  
This I announce to you.

<sup>24</sup> That † GOD who  
made the WORLD and All  
THINGS in it, He being

\* VATICAN MANUSCRIPT.—18. Stoics.  
you worship without knowing.

18. to them—omit;

23. What therefore

† 18. Literally, a seed-picker, a name given to crows, etc., and applied to a person who  
picks up scraps of knowledge, which he imparts to others without sense or purpose, and  
upon any and every occasion.—Owen. † 19. The supreme court of Athens. † 22.

24. Acts xiv. 15.



οὗτος οὐρανοῦ καὶ γῆς κύριος ὑπάρχων, οὐκ  
 this of heaven and earth Lord being, not  
 ἐν χειροποιήτοις ναοῖς κατοικεῖ, <sup>25</sup> οὐδὲ ὑπό  
 in hand-made temples dwells, nor by  
 χειρῶν ἀνθρώπων θεραπεύεται, προσδεόμενος  
 hands of men is served, wanting  
 τίνας, αὐτὸς δίδους πᾶσι ζωὴν καὶ πνοὴν καὶ  
 anything, he giving to all life and breath and  
 τὰ πάντα. <sup>26</sup> ἐποίησε τε ἐξ ἑνός \* [αἵματος]  
 the things all, made and out of one [blood]  
 παν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ παν τὸ προ-  
 every nation of men to dwell on all the face  
 σωπον τῆς γῆς, ὀρίσας προστεταγμένους και-  
 of the earth, having fixed having been appointed sea-  
 ρους καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν  
 sons and the fixed limits of the habitation of them;  
<sup>27</sup> ζητεῖν τὸν θεόν, εἰ ἀραγε ψηλαφήσειαν αὐτόν  
 to seek the God, if indeed they might feel him  
 καὶ εὗροιν, καίτοιγε οὐ μακρὰν ἀπὸ ἑνός ἕκασ-  
 and might find, and indeed not far from one each  
 τοῦ ἡμῶν ὑπαρχόντα. <sup>28</sup> Ἐν αὐτῷ γὰρ ζῶμεν  
 of us being. In him for we live  
 καὶ κινούμεθα καὶ ἐσμεν ὥς καὶ τινες τῶν καθ'  
 and are moved and we are; as also some of those with  
 ὑμᾶς ποιητῶν εἰρηκάσι· Τοῦ γὰρ καὶ γένος  
 you poets have said; Of the for also offspring  
 ἐσμεν. <sup>29</sup> Γένος οὖν ὑπαρχόντες τοῦ θεοῦ,  
 we are. Offspring therefore being of the God,  
 οὐκ ὀφειλομένον νομίζειν, χρυσοῦ ἢ ἀργυροῦ ἢ  
 not we are bound to suppose, gold or silver or  
 λίθου, χαραγμάτων τέχνης καὶ ἐνθυμησεως ἀνθρώ-  
 none, a sculpture of art and device of man,  
 που, τὸ θεῖον εἶναι ὁμοίον. <sup>30</sup> Τοὺς μὲν οὖν  
 the Deity to be like. The indeed therefore  
 χρόνους τῆς ἀγνοίας ὑπερίδων ὁ θεός, τὰ νῦν  
 times of the ignorance overlooking the God, now  
 παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ  
 he commands to the men all in all places  
 μετανοεῖν. <sup>31</sup> διότι ἐστήσεν ἡμέραν, ἐν ᾗ  
 to reform; because he established a day, in which  
 μελλεῖ κρίνειν τὴν οἰκουμένην ἐν δικαιοσυνῇ,  
 he is about to judge the habitable in righteousness,  
 ἐν ἀνδρὶ ᾧ ὥρισε, πίστιν παρασχὼν πᾶσιν,  
 by a man whom he appointed, a guarantee having furnished to all,  
 ἀναστήσας αὐτὸν ἐκ νεκρῶν. . . . <sup>32</sup> Ἀκούσαν-  
 having raised him out of dead ones. Having heard  
 τες δὲ ἀναστάσιν νεκρῶν, οἱ μὲν ἐχλευάζον·  
 and a resurrection of dead ones, these indeed mocked;  
 οἱ δὲ εἶπον· Ἀκουσομεθα σοῦ παλιν περὶ τού-  
 those but said; We will hear thee again about this.

† Lord of Heaven and Earth, † dwells not in Temples made with hands; <sup>25</sup> nor is he served by the HANDS of MEN, † as needing anything; † he having given to all Life, and Breath, and all things; <sup>26</sup> and made from One, Every Nation of Men to dwell on \* the Whole Face of the EARTH; having determined the appointed Seasons, and † the FIXED LIMITS of their HABITATION; <sup>27</sup> † to seek God, if perhaps they might feel after and find him; † and indeed he is not far from every one of us; <sup>28</sup> for in him we live, and move, and exist; as even some of † YOUR OWN Poets have said, 'For also we HIS Offspring are.' <sup>29</sup> Being, therefore, the Offspring of God, † we ought not to imagine a Gold or Silver or Stone Sculpture,—a work of Art and human Skill,—to be like the DEITY. <sup>30</sup> Therefore, indeed, overlooking † the TIMES of IGNORANCE, GOD † now commands all MEN, in every place, to reform; <sup>31</sup> because he has established a DAY † in which he is about to judge the HABITABLE in Righteousness, by a Man whom he has appointed; having furnished a Proof to all by † raising him from the Dead." <sup>32</sup> And when they heard of the Resurrection of the Dead, some derided; but OTHERS said, "We will hear thee \* again about this.

\* VATICAN MANUSCRIPT.—28. Blood—omit. again.

26. The Whole Face of.

32. also

† 28. The *Phænomena* of Aratus, and *Cleantes*' Hymn to Jupiter, contain this quotation. Aratus was a Cilician, one of Paul's countrymen, with whose writings Paul was probably well acquainted.

† 24. Matt. xi. 25. † 24. Acts vii. 48. † 25. Psal. i. 8. † 25. Gen. ii. 7; Num. xvi. 22; Job xii. 10; xxvii. 3; xxxiii. 4; Isa. xlii. 5; lvii. 16; Zech. xii. 1. † 26. Deut. xxxii. 8. † 27. Rom. i. 20. † 27. Acts xiv. 17. † 29. Isa. xl. 18. † 30. Acts xiv. 16; Rom. iii. 25. † 30. Luke xxiv. 47; Titus ii. 11, 12, 13. † 31. Acts x. 42; Rom. ii. 16; xiv. 10. † 31. Acts ii. 24.

του. <sup>33</sup> Και οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν.  
And thus the Paul went out from midst of them.

<sup>34</sup> Τινες δὲ ἄνδρες κολληθέντες αὐτῷ, ἐπιστεύσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνοματι Δαμαρίς, καὶ ἕτεροι σὺν αὐτοῖς. ΚΕΦ. ιη'. 18. <sup>1</sup> Μετὰ δὲ ταῦτα

χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν, ἦλθεν εἰς Κορίνθον. <sup>2</sup> Καὶ εὗρων τινα Ἰουδαίου ὀνοματι

Ἀκῦλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπο τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, (διὰ τὸ διατεταχέναι Κλαύδιον χωρὶς

εἶσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης,) προσῆλθεν αὐτοῖς. <sup>3</sup> καὶ διὰ τὸ ὁμοτεχνεῖν

εἶναι, ἐμενε παρ' αὐτοῖς· καὶ ἐργαζέτο· ἦσαν γὰρ σκηνοποιοὶ τὴν τέχνην. <sup>4</sup> Διέλεγτο δὲ ἐν τῇ συναγωγῇ κατὰ παν σαββατον, ἐπειθε τε

Ἰουδαίους καὶ Ἕλληνας. <sup>5</sup> Ὡς δὲ κατηλθὼν ἀπὸ τῆς Μακεδονίας ὁ, τε Σίλας καὶ ὁ Τιμόθεος,

συνεῖχτο τῷ λόγῳ ὁ Παῦλος, διαμαρτυρομενός τοις Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. <sup>6</sup> Ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτινα-

ξάμενος τὰ ἱμάτια, εἶπε πρὸς αὐτοὺς· Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν, καθάρος ἐγώ, ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. <sup>7</sup> Καὶ

μεταβὰς ἐκεῖθεν, ἦλθεν εἰς οἰκίαν τινος ὀνοματι Ἰουστου, σεβομένου τὸν θεόν, οὗ ἡ οἰκία ἦν συνομορῶσα τῇ συναγωγῇ. <sup>8</sup> Κρίσπος δὲ ὁ

ἀρχισυναγωγὸς ἐπίστευσε τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκού-

σαν τοῦ λόγου. <sup>9</sup> Ὁ Κρίσπος οὖν ὁ ἀρχισυναγωγὸς ἐπέστηκεν τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκού-

σαν τοῦ λόγου. <sup>10</sup> Ὁ Κρίσπος οὖν ὁ ἀρχισυναγωγὸς ἐπέστηκεν τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκού-

σαν τοῦ λόγου. <sup>11</sup> Ὁ Κρίσπος οὖν ὁ ἀρχισυναγωγὸς ἐπέστηκεν τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκού-

<sup>33</sup> And thus Paul went out from the midst of them.

<sup>34</sup> But Some Men adhering to him, believed; among whom were Dionysius the \*Areopagite, and a Woman named Demaris, and others with them.

# CHAPTER XVIII.

<sup>1</sup> And after these things \* PAUL withdrawing from ATHENS, came to Corinth;

<sup>2</sup> and having found a Certain Jew named † Aquila, a native of Pontus, recently come from ITALY, and his wife Priscilla, (because \* Claudius had COMMANDED ALL JEWS to withdraw from ROME,) he went to them.

<sup>3</sup> And because he was of the same trade, he remained with them, † and \* labored; for they were Tent makers by trade.

<sup>4</sup> † And he reasoned in the SYNAGOGUE Every Sabbath, and persuaded Jews and Greeks.

<sup>5</sup> † And when SILAS and TIMOTHY came from MACEDONIA, PAUL was confined to the word, earnestly testifying to the JEWS the ANOINTED Jesus.

<sup>6</sup> † But when they resisted and blasphemed, shaking his CLOTHES, he said to them, "Your BLOOD be upon your head! I am pure; from this TIME I will go to the GENTILES."

<sup>7</sup> And having removed thence he went into the House of one named Justus, a worshipper of God, Whose HOUSE was adjoining the SYNAGOGUE.

<sup>8</sup> And † Crispus, the RULER of the SYNAGOGUE, believed in the LORD, with All his HOUSE; and many of the CORINTHIANS hear

\* VATICAN MANUSCRIPT.—34. Areopagite, were COMMANDED to withdraw from ROME.

† 2. Rom. xvi. 3; 1 Cor. xvi. 19; 2 Tim. iv. 19. Phess. ii. 9; 2 Thess. iii. 8. Acts xxi. 45, 46, xxviii. 28.

1. he departed from. 3. they labored.

2. All Jews

† 3. Acts xx. 34; 1 Cor. iv. 12; 1 5. Acts xvii. 14, 15. 1 6.

ὄντες εἰσιστευόν, καὶ βαπτίζοντο· <sup>9</sup> εἶπε δὲ ὁ  
ing believed, and were dipped; said and the  
κύριος δι' ὄραματος ἐν νυκτὶ τῷ Παύλῳ· Μὴ  
Lord through a vision by night to the Paul; Not  
φοβου, ἀλλὰ λαλεῖ καὶ μὴ σιωπῆσης· <sup>10</sup> διότι  
fear, but speak and no be silent; because  
ἐγὼ εἰμι μετὰ σου, καὶ οὐδεὶς ἐπιθησεται σοὶ  
I am with thee, and no one shall attack thee  
τοῦ κακῶσαι σε· διότι λαὸς ἐστὶ μοι πολὺς ἐν  
of the to hurt thee; because people is for me much in  
τῇ πόλει ταύτῃ. <sup>11</sup> Ἐκαθίσεν τε ἐνιαυτὸν καὶ  
the city this. He continued and a year and  
μηνῶν ἑξ, διδασκῶν ἐν αὐτοῖς τὸν λόγον τοῦ  
months six, teaching among them the word of the  
θεοῦ.

God.

<sup>12</sup> Γαλλιῶνος δὲ ἀνθυπατεύοντες τῆς Ἀχαΐας,  
Gallio and being proconsul of the Achaia,  
κατεπεστίσθησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύ-  
rushed with one mind the Jews to the Paul,  
λῳ, καὶ ἡγάγον αὐτὸν ἐπὶ τὸ βῆμα, <sup>13</sup> λέγοντες·  
and led him to the tribunal, saying;  
Ὅτι παρὰ τὸν νόμον οὗτος ἀναπείθει τοὺς  
That from the law this persuades the  
ἀνθρώπους σεβέσθαι τὸν θεόν. <sup>14</sup> Μελλοντος  
men to worship the God. Being about

δε τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ  
but the Paul to open the mouth, said the  
Γαλλιῶν πρὸς τοὺς Ἰουδαίους· Εἰ μὲν οὖν ἦν  
Gallio to the Jews; If indeed therefore it was  
ἀδικημα τι, ἢ ῥαδιουργημα πονηρὸν, ὡς Ἰου-  
injustice any, or reckless evil, O Jews,  
δαῖοι, κατὰ λόγον ἀν' ἡμεσχομένην ὑμῶν· <sup>15</sup> εἰ  
according to reason I would bear with you; if

δε ζήτημα ἐστὶ περὶ λόγου καὶ ὀνομάτων καὶ  
but a question it is about a word and names and  
νόμου τοῦ καθ' ὑμᾶς, ὁψέσθε αὐτοὶ· κριτῆς  
of a law of that with you, you will see yourselves; a judge

\*[γὰρ] ἐγὼ τούτων οὐ βουλόμα ἐναί. <sup>16</sup> Καὶ  
[for] I of these not choose to be. And

ἀπηλάσεν αὐτοὺς ἀπὸ τοῦ βήματος. <sup>17</sup> Ἐπιλα-  
he drove them from the tribunal, Having  
βομενοὶ δὲ πάντες \* [οἱ Ἕλληνες] Σωτθένην  
taken hold and all [the Greeks] of Sosthenes  
τὸν ἀρχισυναγωγόν, ἐτύπτον ἐμπροσθεν τοῦ  
the synagogue-ruler, they struck before the  
βήματος· καὶ οὐδὲν τούτων τῷ Γαλλιῳ ἐμε-  
tribunal, and nothing of these the Gallio cared.

λεν. <sup>18</sup> Ὁ δὲ Παῦλος ἐτι προύμεινας ἡμέρας  
The and Paul yet having remained days  
ἱκανάς, τοῖς ἀδελφοῖς ἀποταξάμενος, ἐξεπλεῖ  
many, to the brethren having bid farewell, sailed out  
εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ  
into the Syria, and with him Priscilla and  
Ἀκύλας, κείραμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς·  
Aquila, having shaved the head in Cenchrea;

εἶχε γὰρ εὐχὴν. <sup>19</sup> Κατήντησε δὲ εἰς Ἐφεσον,  
he had for a vow. He came and to Ephesus,

ing, believed, and were im-  
mersed.

<sup>9</sup> † And the LORD said  
to PAUL, in a Vision by  
Night, "Fear not, but  
speak, and be not si-  
lent;

<sup>10</sup> † for I am with thee;  
and no one shall attack  
thee, to HURT thee; for  
there are many People for  
me in this CITY.

<sup>11</sup> And he remained  
there a Year and six  
Months, teaching among  
them the WORD of GOD.

<sup>12</sup> But when Gallio was  
Proconsul of ACHAIA,  
the Jews with one mind  
assaulted PAUL, and  
brought him to the TRIBU-  
NAL,

<sup>13</sup> saying, "This man  
persuades MEN to worship  
GOD contrary to the  
LAW."

<sup>14</sup> And PAUL being  
about to SPEAK, GALLIO  
said to the JEWS, † "If  
indeed it was an act of In-  
justice or reckless Evil, O  
Jews! according to Rea-  
son I would bear with  
you;

<sup>15</sup> but if it be a Ques-  
tion concerning Doctrine,  
and Names, and THAT Law  
which is among you, see  
you to it, for I will not be  
a Judge of these things."

<sup>16</sup> And he drove them  
from the TRIBUNAL.

<sup>17</sup> And they All took  
‡ Sosthenes, the RULER of  
the SYNAGOGUE, and beat  
him before the TRIBUNAL.  
But GALLIO cared for  
none of these things.

<sup>18</sup> And PAUL having re-  
mained yet many Days,  
bidding farewell to the  
BRETHREN, sailed thence  
for SYRIA, in company  
with Priscilla and Aquila;  
‡ having shaved his HEAD  
in ‡ Cenchrea, for he had a  
Vow.

<sup>19</sup> And he came to

\* VATICAN MANUSCRIPT.—15. for—omit.

17. the GREEK—omit.

† 9. Acts xxiii. 11.  
REV. 11, 19.

† 10. Jer. i. 18, 19; Matt. xxviii. 20.  
† 17. 1 Cor. i. 1.

† 18. Num. vi. 12; Acts xxi. 24.

† 14. Acts xxiii. 29.  
† 18. Rom. xvi. 4

κακείνους κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελ-  
and them he left there; he but having en-  
θων εἰς τὴν συναγωγὴν, διελεχθὴ τοῖς  
tered into the synagogue, reasoned with the  
Ιουδαίοις. <sup>20</sup> Ερωτῶντων δὲ αὐτῶν ἐπὶ πλεονα  
Jews. Asking and them for longer  
χρονὸν μείναι \* [παρ' αὐτοῖς,] οὐκ ἐπενεύσεν·  
a time to remain [with them,] not he consented;  
<sup>21</sup> ἀλλ' ἀπεταξάτο \* [αὐτοῖς,] εἰπὼν· \* [Δεῖ με  
but he bade farewell [to them,] saying; [It behoves me  
παντὶ τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς  
by all means the feast that coming to keep into  
Ἱεροσόλυμα·] πάλιν \* [δὲ] ἀνακαμψῶ πρὸς  
Jerusalem;] again [but] I will return to  
ὑμᾶς, τοῦ θεοῦ θελοντος. \* [Καὶ] ἀνηχθὴ ἀπο  
you, the God willing. [And] he sailed from  
τῆς Ἐφεσοῦ· <sup>22</sup> καὶ κατελθὼν εἰς Καισαρείαν,  
the Ephesus, and having gone down to Caesarea,  
ἀναβας, καὶ ἀσπασάμενος τὴν ἐκκλησίαν,  
having gone up, and having saluted the congregation,  
κατέβη εἰς Ἀντιόχειαν. <sup>23</sup> Καὶ ποιήσας χρόνον  
he went down to Antioch. And having spent time  
τινα, ἐξῆλθε, διερχόμενος καθέξῃς, τὴν Γαλα-  
some, he went out, passing through in order, the Gala-  
τικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίξων πάντας  
tia country and Phrygia, establishing all  
τοὺς μαθητάς. <sup>24</sup> Ἰουδαῖος δὲ τις Ἀπολλῶς  
the disciples. A Jew and certain Apollos  
ονοματί, Ἀλεξανδρεὺς τῷ γενεῖ, ἀνὴρ λόγιος,  
by name, an Alexandrian by the birth, a man eloquent,  
κατήντησεν εἰς Ἐφεσὸν δυνατὸς ὡν ἐν ταῖς  
came to Ephesus powerful being in the  
γραφαῖς. <sup>25</sup> Οὗτος ἦν κατήχημένος τὴν ὁδὸν  
writings. This was having been instructed the way  
τοῦ κυρίου· καὶ ζῶν τῷ πνεύματι, ἐλάλει καὶ  
of the Lord; and being fervent in the spirit, he spoke and  
ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ κυρίου,  
taught accurately the things concerning the Lord,  
ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου.  
being acquainted with only the dipping of John.  
<sup>26</sup> Οὗτος τε ἤρξατο παρρησιαζέσθαι ἐν τῇ συνα-  
This and began to speak boldly in the syna-  
γωγῇ. Ἀκούσαντες δὲ αὐτοῦ Ἀquila καὶ  
gogue. Having heard and of him Aquila and  
Πρισκιλλα, προσελαβόντο αὐτὸν, καὶ ἀκριβεσ-  
Priscilla, took him, and more accu-  
τερον αὐτῷ ἐξέθεντο τὴν τοῦ θεοῦ ὁδόν. <sup>27</sup> Βου-  
rately to him explained the of the God way. Wish-  
λομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαίαν, προ-  
ing and of him to pass through into the Achaia, hav-  
τρέψαμενοι οἱ ἀδελφοὶ ἐγράψαν τοῖς μαθηταῖς  
ing exhorted the brethren they wrote to the disciples  
ἀποδεξασθαι αὐτὸν· ὃς παραγενόμενος, συνε-  
to receive him, who having arrived, he  
βαλετο πολὺ τοῖς πεπιστευκοσὶ διὰ τῆς χάρι-  
helped much those having believed through the grace.

Ephesus, and left them there; as he entered into the SYNAGOGUE, and reasoned with the JEWS.

<sup>20</sup> And when they requested him to remain a longer Time, he did not consent;

<sup>21</sup> but bade them farewell, saying, "I will return to you again, † God willing." And he sailed from EPHESUS;

<sup>22</sup> and coming down to Caesarea, and going up, and saluting the CONGREGATION, he went down to Antioch.

<sup>23</sup> And having spent some Time there, he departed; going through the COUNTRY of † GALATIA and Phrygia, in order, † establishing All the DISCIPLES.

<sup>24</sup> † And a certain Jew named Apollos, a Native of Alexandria, an eloquent Man, being powerful in the SCRIPTURES, came to Ephesus.

<sup>25</sup> This person was being instructed in the WAY of the LORD, and being fervent in SPIRIT, he spoke and \* also taught accurately the THINGS \* concerning Jesus, † being acquainted only with the IMMERSION of John.

<sup>26</sup> And he began to speak boldly in the SYNAGOGUE. And \* Aquila and Priscilla explained to him more accurately the WAY of God.

<sup>27</sup> And when he was wishing to pass over into ACHAIA, the BRETHREN wrote exhorting the DISCIPLES to receive him; who, having arrived, † he greatly assisted THOSE BELIEVERS, by his GIFT;

\* VATICAN MANUSCRIPT.—20. with them—omit.  
It behoves me to keep the coming feast in Jerusalem—omit.  
—omit. 25. also taught.

21. to them—omit.  
21. but—omit.  
26. Priscilla and Aquila.

21. It  
21. And  
25. Acts

† 21. 1 Cor. iv. 19; Heb. vi. 3; James iv. 15.  
xiv. 22; xv. 32, 41.  
xix. 5.

† 23. Gal. i. 2; iv. 14.  
† 24. 1 Cor. i. 12; iii. 5, 6; iv. 6; Titus iii. 13.

† 27. 1 Cor. iii. 6.

28 **ΕΥΤΟΝΩΣ** γὰρ τοῖς Ἰουδαίοις διακατη-  
Strenuously for with the Jews he was discus-  
 λεύχετο δημοσίᾳ, ἐπιδεικνύς διὰ τῶν γραφῶν,  
sing publicly, proving by the writings,  
 εἶναι τὸν Χριστὸν Ἰησοῦν.  
to be the Anointed Jesus.

ΚΕΦ. ιθ'. 19.

1 **ἘΓΕΓΕΝΕΤΟ** δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν  
It happened and in the the Apollos to be in  
 Κορινθῷ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη,  
Corinth, Paul having passed through the upper parts,  
 εἰσελθὲν εἰς Ἐφεσον. Καὶ εὗρων τινὰς μαθητάς,  
to come to Ephesus. And having found some disciples,  
 2 εἶπε πρὸς αὐτοὺς· Εἰ πνεῦμα ἅγιον ἐλάβετε  
he said to them; If a spirit holy you received  
 πιστεύσαντες; Οἱ δὲ εἶπον πρὸς αὐτόν· Ἀλλ'  
having believed; They and said to him; But  
 οὐδὲ εἰ πνεῦμα ἅγιον ἐστίν, ἠκούσαμεν. 3 Εἶπε  
not even if a spirit holy is, we have heard. He said  
 τε \* [πρὸς αὐτοὺς·] Εἰς τί οὖν ἐβαπτισθῆτε;  
and [to them,] Into what then were you dipped?  
 Οἱ δὲ εἶπον· Εἰς τὸ Ἰωάννου βαπτισμα. 4 Εἶπε  
They and said, Into the of John dipping. Said  
 δὲ Παῦλος· Ἰωάννης ἐβάπτισε βαπτισμα μετὰ-  
and Paul, John dipped a dipping of refor-  
 νοίας, τῷ λαῷ λέγων, εἰς τὸν ἐρχομένον μετ'  
mation, to the people saying, into him coming after  
 αὐτόν ἵνα πιστευσῶσι· τοῦτ' ἐστίν, εἰς τὸν  
him that they should believe; that is, into the  
 Ἰησοῦν. 5 Ἀκούσαντες δὲ ἐβαπτισθῆσαν εἰς τὸ  
Jesus. Having heard and they were dipped into the  
 ὄνομα τοῦ κυρίου Ἰησοῦ. 6 Καὶ ἐπιθέντος  
name of the Lord Jesus. And having placed  
 αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ πνεῦμα  
to them the Paul the hands, came the spirit  
 τὸ ἅγιον ἐπ' αὐτοὺς, ἐλάλουν τε γλῶσσαις καὶ  
the holy upon them, they spoke and with tongues and  
 προεφήτευον. 7 Ἦσαν δὲ οἱ πάντες ἄνδρες ὥσει  
prophesied. Were and the all men about  
 δεκάδυο. 8 Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν,  
twelve. Having entered and into the synagogue,  
 ἐπαρρησιαζέτο, ἐπὶ μῆνας τρεῖς διαλεγόμενος  
he spoke freely, for months three reasoning  
 καὶ πειθὼν \* [τὰ] περὶ τῆς βασιλείας τοῦ  
and persuading [the things] concerning the kingdom of the  
 θεοῦ. 9 Ὡς δὲ τινες ἐσκληρυνόντο καὶ ἠπει-  
God. When and some were hardened and disbe-  
 θούν, κακολογούντες τὴν ὁδὸν ἐνώπιον τοῦ  
lieved, speaking evil of the way in presence of the

28 for he strenuously  
 discussed with the Jews  
 in public, † proving by the  
 SCRIPTURES that Jesus is  
 the MESSIAH.

CHAPTER XIX.

1 And it happened, while  
 † APOLLOS was in Corinth,  
 Paul, having passed  
 through the UPPER PARTS,  
 came to \* EPHESUS; and  
 having found Some Disci-  
 ples,

2 he said to them,  
 "Have you received the  
 holy Spirit since you be-  
 lieved?" And THEY said  
 to him, † "We have not  
 even heard whether there  
 be any holy Spirit."

3 And he said, "Into  
 what then were you im-  
 mersed?" And THEY said,  
 † "Into JOHN'S IMMERS-  
 ION?"

4 And Paul said,  
 † "John administered the  
 Immersion of Reformation,  
 saying to the PEOPLE, that  
 they should believe into  
 HIM that was COMING  
 after him, that is, into Je-  
 sus."

5 And having heard this,  
 they were immersed † into  
 the NAME of the LORD  
 Jesus.

6 And Paul † putting  
 his \* HANDS on them, the  
 HOLY SPIRIT came on  
 them, and † they spoke  
 with TONGUES and pro-  
 phesied.

7 And ALL the Men  
 were about twelve.

8 And having entered  
 the SYNAGOGUE, he spoke  
 boldly for three Months,  
 reasoning and persuading  
 † about the KINGDOM of  
 GOD.

9 But when some were  
 hardened, and disbelieved,  
 speaking evil of the WAY

\* VATICAN MANUSCRIPT.—1. Ephesus, and found Certain Disciples; and he said to them.  
 3. to them—omit. 6. Hands. 8. the things—omit.

† 23. Acts ix. 22; xvii. 3; ver. 5. † 1. 1 Cor. i. 12; iii. 5, 6. † 2. Acts viii. 10.  
 † 3. Acts xviii. 25. † 4. Matt. iii. 11; John i. 15, 27, 30; Acts i. 5; xi. 16; xiii. 24, 25.  
 † 5. Acts viii. 16. † 6. Acts vi. 6; viii. 17. † 6. Acts ii. 4; x. 40. † 8.  
 Acts xvii. 2, xviii. 4. † 8. Acts i. 3; xviii. 23.

πληθους, αποστας απ' αυτων, αφωρισε τους  
multitude, having departed from them, he separated the  
μαθητας, καθ' ημεραν διαλεγομενος εν τη  
disciples, every day reasoning in the  
σχολη Τυραννου \* [τινος.] 10 Τουτο δε εγενετο  
school of Tyrannus [one.] This and was done  
επι ετη δυο, ωστε παντας τους κατοικουντες  
for years two, so that all the dwellers  
την Ασιαν ακουσαι τον λογον του κυριου, Ιου-  
the Asia to hear the word of the Lord, Jews  
δαιους τε και Έλληνας. 11 Δυναμεις τε ου τας  
both and Greeks. Miracles and not the  
τυχουσας εποιει ο θεος δια των χειρων  
common ones did the God through the hands  
Παυλου. 12 ωστε και επι τους ασθενουντας  
of Paul; so that even to those being sick  
επιφερεσθαι απο του χρωτος αυτου σονδαρια η  
to be brought from the skin of him napkins or  
σιμικινθια, και απαλλασσεσθη απ' αυτων τας  
aprons, and to be set free from them the  
νοσους, τα τε πνευματα τα πονηρα εκπορευεσ-  
diseases, the and spirits the evil to be cast  
θαι.  
out.  
13 Επεχειρησαν δε τινες απο των περιερχο-  
Took in hand and some from of those going  
μενων Ιουδαιων εξορκιστων οναμαζειν επι τους  
about Jews exorcists to name on those  
εχοντας τα πνευματα τα πονηρα το ονομα του  
having the spirits the evil the name of the  
κυριου Ιησου, λεγοντες. 'Ορκιζω υμας τον  
Lord Jesus, saying; I adjure you the  
Ιησουν, ον ο Παυλος κηρυσσει. 14 Ησαν δε  
Jesus, whom the Paul preaches. Were and  
τινες υιοι Σκευα Ιουδαιου αρχιερεως επτα, οι  
some sons of Sceva a Jew a high-priest seven, who  
τουτο ποιουντες. 15 Αποκριθεν δε το πνευμα το  
this were doing. Answering and the spirit the  
πονηρον ειπε. Τον Ιησουν γινωσκω, και τον  
evil said; The Jesus I know, and the  
Παυλον επισταμαι. υμεις δε τινες εστε; 16 και  
Paul I am acquainted with; you but who are? and  
εφαλλομενος επ' αυτους ο ανθρωπος, εν ω ην  
leaping on them the man, in which was  
το πνευμα το πονηρον, και κατακυριενσας  
the spirit the evil, and having overcome  
αυτων, ισχυσε κατ' αυτων, ωστε κυμνους και  
them, prevailed against them, so that naked and  
τετραυματισμενους εκφυγειν εκ του οικου  
having been wounded to have fled out of the house  
εκεινου. 17 Τουτο δε εγενετο γνωστον πασιν  
that. This and became known to all  
Ιουδαιois τε και Έλλησι τοis κατοικουσι την  
Jews both and Greeks those dwelling the  
Εφεσον. και επεπεσε φοβος επι παντας αυτους,  
Ephesus; and fell a fear on all them,

before the PEOPLE, having departed from them, he separated the DISCIPLES, reasoning daily in the SCHOOL of Tyrannus.

10 † And this was done for two Years, so that All the INHABITANTS of ASIA, heard the WORD of the LORD, both Jews and Greeks.

11 And † God performed EXTRAORDINARY Miracles by the HANDS of Paul;

12 † so that Napkins or Aprons were brought from him to the SICK, and the DISEASES departed from them, and the EVIL SPIRITS were cast out.

13 † And some of the TRAVELING Jewish exorcists † undertook to name the NAME of the LORD Jesus over those HAVING EVIL SPIRITS, saying, "I adjure you by Jesus whom PAUL preaches."

14 And there were some \* Seven Sons of One Sceva, a Jewish High-priest, who did so.

15 But the EVIL SPIRIT answering, \* said to them, "Jesus indeed I know, and Paul I know, but who are you?"

16 And the MAN in whom the EVIL SPIRIT was leaped on them, and having overcome \* them, prevailed against them, so that they fled out of that HOUSE naked and wounded.

17 And this became known to ALL, both Jews and GREEKS, dwelling in Ephesus; † and fear fell

\* VATICAN MANUSCRIPT.—9. one—omit. said to them, JESUS indeed I know, and.

14. Seven Sons of One Sceva.

15.

16. them both, and prevailed.

† 10. Acts xx. 31.  
KINGS iv. 29.  
Luke i. 65; vii. 16; Acts ii. 43; v. 6, 11.

† 11. Mark xvi. 20; Acts xiv. 3.

† 12. Acts v. 15; See 2

† 13. See Matt. ix. 38; Luke ix. 49.

† 17.

και εμεγαλυνετο το ονομα του κυριου Ιησου.  
and was magnified the name of the Lord Jesus.

18 Πολλοι τε των πεπιστευκοτων ηρχοντο εξο-  
Many and of those having believed came con-  
μολογουμενοι και αναγγελλοντες τας πραξεις  
fessing and declaring the deeds  
αυτων. 19 Ικανοι δε των τα περιεργα πραξαν-  
of them. Many and of those the magical arts practis-

των, συνενεγκαντες τας βιβλους, κατεκαιον  
ing, having brought together the books, burned  
ενωπιον παντων· και συνεψηφισαν τας τιμας  
in presence of all; and they computed the prices  
αυτων, και ευρον αργυριου μυριαδας πεντε.  
of them, and found pieces of silver myriads five.

20 Ουτω κατα κρατος ο λογος του κυριου  
Thus according to power the word of the Lord  
ηυξανε και ισχυεν. 21 Ως δε επληρωθη ταυτα,  
grew and prevailed. When and was fulfilled these things,

εθετο ο Παυλος εν τω πνευματι, διελθων  
was disposed the Paul in the spirit, having passed through  
την Μακεδονιαν και Αχαιαν, πορευεσθαι εις  
the Macedonia and Achaia, to go into  
Ιερουσαλημ, ειπων· 'Οτι μετα το γενεσθαι με  
Jerusalem, saying; That after the to be come me

εκει, δει με και Ρωμην ιδειν. 22 Αποστειλας  
there, it behoves me also Rome to see. Having sent

δε εις την Μακεδονιαν δυο των διακονουντων  
and into the Macedonia two of those ministering  
αυτω, Τιμοθεον και Εραστον, αυτος επεσχε  
to him, Timothy and Erastus, he remained

χρονον εις την Ασιαν. 23 Εγενετο δε κατα τον  
a time in the Asia. It happened and during the

καιρον εκεινον ταραχος ουκ ολιγος περι της  
season that a tumult not small concerning the  
δδου.  
way.

24 Δημητριος γαρ τις ονοματι, αργυροκοπος,  
Demetrius for a certain by name, a silversmith,

ποιων ναους \* [αργυρους] Αρτεμιδος, παρειχετο  
making temples [of silver] for Diana, brought

τοις τεχνιταις εργασιαν ουκ ολιγην. 25 Ους  
to the workmen gain not a little. Whom

συναθροισας, και τους περι τα τοιαυτα εργα-  
having brought together, and those about the such like work-

τας, ειπεν· Ανδρες, επιστασθε, οτι εκ ταυ-  
men, said; Men, you know, that out of this

της της εργασιας η ευπορια ημων εστι· 26 και  
the work the wealth of us is; and

θεωρειτε και ακουετε, οτι ου μονον Εφεσου,  
you see and you hear, that not only of Ephesus,

on them all, and the NAME  
of the LORD Jesus was  
magnified.

18 And MANY of those  
who BELIEVED, came,  
confessing and declaring  
their DEEDS.

19 And many of THOSE  
PRACTISING MAGICAL  
ARTS, having brought to-  
gether their BOOKS, burnt  
them before all; and they  
computed the value of  
them, and found it to be  
fifty thousand pieces of  
Silver.

20 Thus the WORD of  
\* the LORD powerfully in-  
creased and prevailed.

21 † And when these  
things were accomplished,  
‡ PAUL was disposed by  
the SPIRIT, having passed  
through Macedonia and  
Achaia, to go to Jerusalem,  
saying, "After I have  
BEEN there, ‡ I must also  
see Rome."

22 And having sent two  
of ‡ THOSE who MINIS-  
TERED to him, Timothy  
and Erastus, into Macedo-  
nia, he remained for a  
Time in ASIA.

23 And † there occurred  
during that PERIOD, no  
small Tumult concerning  
‡ that WAY.

24 For a certain man,  
named Demetrius, a Sil-  
versmith, making † silver  
Temples of Diana afforded  
‡ no \* Small Gain to the  
WORKMEN.

25 whom he having as-  
sembled, with THOSE em-  
ployed about the LIKE BU-  
SINESS, said, "Men, you  
know That from This WORK  
is our WEALTH;

26 and you see and hear,  
That not only at Ephesus

\* VATICAN MANUSCRIPT.—20. the LORD.

24. silver—omit.

24. Small Gain.

† 24. Portable representations of this temple, which were bought by strangers as mat-  
ters of curiosity, and probably of devotion. The temple of Diana was raised at the expense  
of all Asia Minor, and yet was 220 years in building, before it was brought to its sum of per-  
fection. It was in length 425 feet, by 228 in breadth, and was beautified by 127 columns,  
which were made at the expense of so many kings; and was adorned with the most beauti-  
ful statues.—Clarke.

‡ 21. Rom. xv. 25; Gal. i. 1.

‡ 21. Acts xx. 22.

‡ 21. Acts xviii. 21; xxiii.

11; Rom. xv. 24—28.

‡ 23. Acts xiii. 5

‡ 23. 2 Cor. i. 8.

‡ 23. See Acts ix. 2

‡ 25. Acts xvi. 19, 19.

αλλα σχεδον πασης της Ασιας ο Παυλος ουτος  
but almost all the Asia the Paul this  
πεισας μετεστησεν ικανον οχλον, λεγων,  
having persuaded misled large a crowd, saying,  
οτι ουκ εστι θεοι οι δια χειρων γινόμενοι. 27 Ου  
that not are gods those by hands being made. Not  
μονον δε τουτο κινδυνευει ημιν το μερος εις  
only and this in danger to us the craft into  
απελεγμον ελθειν· αλλα και το της μεγαλης  
contempt to come; but also that the great  
θεας Αρτεμιδος ιερον εις ουδεν λογισθηναι,  
goddess Diana temple into nothing to be despised,  
μελλειν τε και καθαιρεισθαι την μεγαλειότητα  
to be about and also to be destroyed the magnificence  
αυτης, ην ολη η Ασια και η οικουμενη σεβεται.  
other, which whole the Asia and the habitable worships.  
25 Ακουσαντες δε, και γενομενοι πληρεις θυμου,  
Having heard and, and having become full of wrath,  
εκραζον, λεγοντες· Μεγαλη η Αρτεμις Εφεσιων.  
they cried out, saying; Great the Diana of Ephesians.  
29 Και επλησθη η πολις \* [ολη] της συγχυσεως·  
And was filled the city [whole] the confusion;  
ωρμησαν τε δημοθυμαδον εις το θεατρον, συναρ-  
they rushed and with one mind into the theatre, having  
πασαντες Γαιον και Αρισταρχον Μακεδονας,  
seized Gaius and Aristarchus Macedonians,  
συνεκδημους Παυλου. 30 Του δε Παυλου βου-  
fellow-travelers of Paul. The and Paul wish-  
λομενου εισελθειν εις τον δημον, ουκ ειων  
ing to enter into the assembly of the people, not suffered  
αυτον οι μαθηται. 31 Τινες δε και των Ασιαρ-  
him the disciples. Some and even of the rulers of  
χων οντες αυτω φιλοι, πεμψαντες προς αυτον,  
Asia being to him friends, having sent to him,  
παρεκαλουν μη δουναι εαυτον εις το θεατρον.  
besought not to venture himself into the theatre.  
32 Αλλοι μεν ουν αλλο τι εκραζον· ην γαρ η  
Some indeed therefore some thing cried; was for the  
εκκλησια συγκεχυμενη, και οι πλειους ουκ  
assembly having been confused, and the greater not  
ηδειςαν, τινος ενεκεν συνεληλυθεισαν. 33 Εκ  
knew, for what purpose they were come together. Out of  
δε του οχλου προεβιβασαν Αλεξανδρον, προ-  
and the crowd they pushed forward Alexander, thrust-  
βαλοντων αυτον των Ιουδαιων· ο δε Αλεξαν-  
ing forward him the Jews; the and Alexan-  
δρος κατασεισας την χειρα, ηθελεν απολογεισ-  
der having waved the hand, wished to defend himself  
θαι τω δημω. 34 Επιγνοντες δε οτι Ιου-  
in the assembly of the people. Knowing but that a

but almost All Asia, this PAUL has persuaded and turned aside Many People, saying, That † THEY are not Gods which are MADE by Hands.

27 And not only This WORK of ours is in danger of being brought into contempt, but also that the TEMPLE of the GREAT Goddess Diana should be despised, and her GRANDEUR destroyed, whom All Asia and the HABITABLE worships."

28 And having heard this, they were full of Wrath, and cried out, saying, "Great is the DIANA of the Ephesians."

29 And the CITY was filled with Confusion; and having seized † Gaius and † Aristarchus, Macedonians, Paul's Fellow-travelers, they rushed with one mind into the THEATRE.

30 And \* PAUL desiring to enter the THEATRE, the DISCIPLES did not permit him.

31 And some even of the † ASIARCHS, who were his Friends, sent to him, advising him not to venture into the THEATRE.

32 Some therefore cried one thing, and some another; for the ASSEMBLY was confused, and the GREATER part did not know why they were come together.

33 And they pushed Alexander out of the CROWD, the JEWS thrusting him forward. And † ALEXANDER † having waved the HAND wished to defend himself in the ASSEMBLY OF THE PEOPLE.

34 But knowing that he

\* VATICAN MANUSCRIPT.—29. Whole—omit.

30. Paul.

† 31. These persons presided over religious observances and the public games. They were ten in number, chosen by the cities from persons of wealth and influence, and approved by the proconsul. One of them styled the chief Asiarch resided at Ephesus; the others were his associates and advisers.

‡ 28. Isa. cix. 4; Isa. xlv. 10—20; Jer. x. 3. Acts xi. 4; xxvii. 2; Col. iv. 10; Philemon 24. ‡ 33. Acts xii. 17.

‡ 29. Rom. xvi. 23; 1 Cor. i. 14. ‡ 30. ‡ 33. 1 Tim. i. 20; 2 Tim. iv. 14.



δαιος ἐστὶ, φωνὴ ἐγένετο μία ἐκ πάντων, ὥς  
Jew he is, voice came one from all, about  
ἐπὶ ὥρας δύο κρᾶζοντων· Μεγαλὴ ἡ Ἀρτεμις  
for hours two crying; Great the Diana  
Ἐφεσίων. <sup>35</sup> Καταστείλας δὲ ὁ γραμματεὺς τῶν  
of Ephesians. Having stilled and the scribe the  
ὄχλον, φησὶν· Ἄνδρες Ἐφεσίοι, τίς γὰρ ἐστὶν  
crowd, he said; Men Ephesians, what for is  
ἄνθρωπος, ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν  
man, who not knows the Ephesians city  
νεώκορον οὖσαν τῆς μεγάλης Ἀρτεμίδος καὶ  
temple-keeper being of the great Diana and  
τοῦ Διοπέτου; <sup>36</sup> Ἀναντιρρήτων οὖν οὐγὰρ  
of that fallen from Jupiter? Cannot be denied therefore being  
τούτων, δεόν ἐστιν ὑμᾶς κατεσταλμένους  
these things, necessary it is you having been quiet  
ὑπαρχεῖν, καὶ μὴδὲν προπετές πρᾶττειν.  
to be, and nothing rashly to do.  
<sup>37</sup> Ἠγάγετε γὰρ τοὺς ἀνδράς τούτους, οὔτε  
You brought for the men these, neither  
ἱεροσυλοῦς, οὔτε βλασφημοῦντας τὴν θεὸν  
temple-robbers, nor blasphemers of the goddess  
ὑμῶν. <sup>38</sup> Εἰ μὲν οὖν Δημητρίος καὶ οἱ σὺν  
of you; If indeed therefore Demetrius and those with  
αὐτῷ τεχνῖται ἔχουσι πρὸς τίνα λόγον, ἀγοραῖοι  
him workmen have against any word, courts  
ἀγόνται, καὶ ἀνθυπατοὶ εἰσὶν· ἐγκαλείτωσαν  
are held, and proconsuls are; let them accuse  
ἀλλήλους. <sup>39</sup> Εἰ δὲ τι περὶ ἑτέρων ἐπιζη-  
each other. If but anything about other things you in-  
τεῖτε, ἐν τῇ ἐννομῇ ἐκκλησίᾳ ἐπιλυθῇσεται.  
quire, in the lawful assembly it shall be settled.  
<sup>40</sup> Καὶ γὰρ κινδυνευομένῳ ἐγκαλεῖσθαι στάσεως  
Even for we are in danger to be accused of tumult  
περὶ τῆς σημερον, μὴδενος αἰτίου ὑπαρχόν-  
concerning the day, not one cause being,  
τός, περὶ οὗ δύνησομεθα ἀποδοῦναι λόγον τῆς  
about which we are able to give a reason for the  
συστροφῆς ταύτης. <sup>41</sup> Καὶ ταῦτα εἰπὼν, ἀπε-  
gathering this. And these having said, he dis-  
λύσε τὴν ἐκκλησίαν.  
missed the assembly.

ΚΕΦ. κ'. 20.

<sup>1</sup> Μετὰ δὲ το παυσασθαι τὸν θόρυβον, προσ-  
After and the to be restrained the tumult, having  
καλεσαμένους ὁ Παῦλος τοὺς μαθητάς, καὶ ἀσπα-  
called to the Paul the disciples, and having  
σαμένους, ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν.  
embraced, he went out to go into the Macedonia.  
<sup>2</sup> Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακα-  
Having passed through and the parts those, and having ex-  
λέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν  
horted them with a word great, he went into the

was a Jew, one Voice came from all for about two Hours, crying, "Great is the DIANA of the \* Ephesians?"

<sup>35</sup> And the RECORDER having quieted the CROWD, said, "Ephesians! What Man is there who does not know that the CITY of the EPHESIANS is Temple-keeper of the GREAT Diana, and of that which FELL FROM JUPITER?"

<sup>36</sup> These things, therefore, being indisputable, it is necessary for you to be quiet, and to do nothing rashly;

<sup>37</sup> for you have brought these MEN, which are neither Temple-robbers, nor Blasphemers of your GODDESS.

<sup>38</sup> If, therefore, Demetrius and the ARTIFICERS with him have a Charge against any one, Courts are held, and there are Proconsuls; let them accuse each other.

<sup>39</sup> But if you seek anything \* further, it shall be settled in the LAWFUL Assembly.

<sup>40</sup> For we are even in danger of being accused about the Tumult of TO-DAY; there being no cause by which we can excuse this CONCOURSE."

<sup>41</sup> And having said this, he dismissed the ASSEMBLY.

CHAPTER XX.

<sup>1</sup> Now after the TUMULT was allayed, PAUL, \* having summoned the DISCIPLES, and embracing them, † departed to go into MACEDONIA.

<sup>2</sup> And passing through those PARTS, and exhorting them with many Words, he went into GREECE.

\* VATICAN MANUSCRIPT.—34. Ephesians! Great is the DIANA of the Ephesians! And, the. <sup>39</sup> further, it shall be. 1. sent for the DISCIPLES, and exhorting and embracing them, he departed for, †. 1. 1 Cor. xvi. 5; 1 Tim. 3.

Ἑλλάδα· <sup>3</sup> ποιήσας τε μηνάς τρεις, γενομένης  
Greece; having continued and months three, being formed  
αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων, μελλόντι  
him a plot against by the Jews, being about  
ἀναγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνῶμη τοῦ  
to sail into the Syria, came a resolution of the  
ὑποστρεφεῖν διὰ Μακεδονίας. <sup>4</sup> Συνειπετο δὲ  
to return through Macedonia. Went with and  
αὐτῷ \* [ἀχρι τῆς Ἀσίας] Σωπάτρος Πυρρῶν Βε-  
him [as far as the Asia] Sopater of Pyrrhus a Be-  
ρραῖος. Θεσσαλονικέων δὲ, Ἀριστάρχος καὶ  
rean. Of Thessalonians and, Aristarchus and  
Σεκουνδός, καὶ Γαῖος Δερβαιοὺς καὶ Τιμοθέος·  
Secundus, and Gaius of Derbe and Timothy;  
Ἀσιανοὶ δὲ, Τυχικός καὶ Τροφίμος. <sup>5</sup> Οὗτοι  
Asiatics and, Tychicus and Trophimus. These  
προελθόντες ἐμενον ἡμᾶς ἐν Τρωαδί· <sup>6</sup> ἡμεῖς δὲ  
going before awaited us in Troas; we but  
ἐξεπλευσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων  
sailed out after the days of the unleavened cakes  
ἀπὸ Φιλιππῶν, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν  
from Philippi, and came to them into the  
Τρωάδα ἀχρις ἡμερῶν πέντε, οὗ διετριψάμεν  
Troas in days five, where we remained;  
ἡμέρας ἑπτά. <sup>7</sup> Ἐν δὲ τῇ μιᾷ τῶν σαββάτων,  
days seven. In and the first of the sabbaths,  
συνηγμένων ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος  
having been assembled of us to break bread, the Paul  
διελεγέτο αὐτοῖς, μελλῶν ἐξιέναι τῇ ἐπαύριον·  
discoursed to them, being about to depart on the morrow;  
παρετείνε τε τὸν λόγον μέχρι μεσονυκτίου.  
continued and the discourse till midnight.  
<sup>8</sup> Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερφῶ, οὗ  
Were and lamps many in the upper room, where  
ἦμεν συνηγμένοι. <sup>9</sup> Καθημένος δὲ τις νεανίας,  
we were assembled. Was sitting and a certain youth,  
ὀνοματι Εὐτυχός, ἐπὶ τῆς θυρίδος, καταφερο-  
by name Eutychus, in the window, being over-  
μένος ὑπνῷ βαθεῖ, διαλεγόμενου τοῦ Παύλου  
powered with sleep deep, discoursing the Paul  
ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἐπέσεν  
for a longer time, having been overcome from the sleep, fell  
ἀπὸ τοῦ τρίστειγου κατῶ, καὶ ἠρθῆ νεκρός.  
from the third story down, and was taken up dead.  
<sup>10</sup> Καταβὰς δὲ ὁ Παῦλος ἐπεπεσεν αὐτῷ, καὶ  
Having gone down and the Paul fell upon him, and  
συμπεριλαβὼν εἶπε· Μὴ θορυβείσθε· ἡ γὰρ  
having embraced said; Not be you troubled; the for  
ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. <sup>11</sup> Ἀναβὰς δὲ, καὶ  
life of him in him is. Having come up and, and  
κλάσας ἄρτον καὶ γεύσας, ἐφ' ἱκανὸν τε  
having broken bread and having tasted, for a longer time and

3 And having remained three Months, † a Plot being laid for him by the JEWS, as he was about to sail into SYRIA, he resolved to RETURN through Macedonia.

4 And there went with him into ASIA, Sopater, the son of Pyrrhus, a Berean; but † Aristarchus and Secundus of the Thessalonians; and Gaius of Derbe, and † Timothy; and † Tychicus and † Trophimus, Asiatics;

5 \* these going before waited for us at Troas.

6 And we sailed out from Philippi, after the † DAYS of UNLEAVENED BREAD, and came to them at † TROAS in five Days; where we continued seven Days.

7 And on † the FIRST day of the WEEK, we having assembled † to break Bread, Paul, intending to depart on the NEXT day, discoursed to them, and continued his SPEECH till Midnight.

8 And there were many Lamps in the † UPPER ROOM where we were assembled.

9 And there was a Certain Youth, named Eutychus, sitting in a WINDOW, being overpowered with deep Sleep; and as PAUL prolonged his discourse, having been overcome by SLEEP, he fell from the THIRD STORY down, and was taken up dead.

10 And PAUL going down, † fell on him, and embracing him, said, † "Be not troubled; for his LIFE is in him."

11 And having come up and broken \* Bread, and tasting it, and con-

\* VATICAN MANUSCRIPT.—4. as far as ASIA—omit.

5. And these going. 11. BREAD.

† 3. Acts ix. 23; xxiii. 12; xiv. 3; 2 Cor. xi. 26. † 4. Acts xix. 20; xxvii. 2; Col. iv. 10. † 4. Acts xvi. 1. † 5. Eph. vi. 21; Col. iv. 7; 2 Tim. iv. 12; Tit. iii. 12. † 6. Acts xxi. 29; 2 Tim. iv. 20. † 6. Exod. xii. 14, 15; xxiii. 15. † 6. Acts xvi. 8; 2 Cor. ii. 12; 2 Tim. iv. 13. † 7. 1 Cor. xvi. 3; Rev. i. 10. † 7. 1 Cor. ii. 42; 1 Cor. x. 16; xi. 20. † 8. Acts i. 13. † 10. 1 Kings xvii. 21; 2 Kings iv. 34. † 10. Matt. ix. 24.

ὁμιλήσας ἀχρις αὐγῆς, οὕτως ἐξηλθεν. <sup>12</sup> Ἡ γὰρ  
having conversed till day-break, so he departed. They  
'γον δε τον παιδα ζῶντα, καὶ παρεκληθησαν οὐ  
brought and the youth living, and were comforted not  
μετριῶς. <sup>13</sup> Ἡμεῖς δὲ προελθόντες ἐπ. το  
a little. We but going before to the  
πλοῖον, ἀνηχθήμεν εἰς τὸ Ἀσσόν, ἐκεῖθεν μελ-  
ship, sailed to the Assos, there in-  
λόντες ἀναλαμβάνειν τὸν Παῦλον· ὅτι γὰρ ἦν  
tending to take in again the Paul; so for it was  
διατεταγμένος, μελλῶν αὐτὸς πεζεῦν. <sup>14</sup> Ὡς  
having been arranged, being about himself to go on foot. When  
δε συνεβαλεν ἡμῖν εἰς τὴν Ἀσσόν, ἀναλαβόντες  
and he met with us at the Assos, having again received  
αὐτὸν ἦλθομεν εἰς Μιτυληνῆν. <sup>15</sup> κακειθεν ἀπο-  
him we came to Mitylene; and thence hav-  
πλευσάντες, τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρυ  
ing sailed away, on the morrow we came opposite  
Χίου. Τῇ δὲ ἑτέρα παρεβαλομεν εἰς Σάμον.  
Chios. In the and another we touched at Samos;  
\* [καὶ μείναντες ἐν Τρογυλλίῳ,] τῇ ἐχομένῃ  
[and having remained in Trogyllium,] in the following  
ἦλθομεν εἰς Μίλητον. <sup>16</sup> Ἐκρίκει γὰρ ὁ Παῦ-  
we came to Miletus. Had determined for the Paul  
λος παραπλευσαι τὴν Ἐφεσον, ὅπως μὴ γενηται  
to sail by the Ephesus, so that not it might be  
αὐτῷ χρόνοντριβῆσαι ἐν τῇ Ἀσίᾳ· ἐσπευδε γὰρ,  
for him to spend time in the Asia; he was hastening for,  
εἰ δυνατόν ἦν αὐτῷ, τὴν ἡμέραν τῆς πεντηκοστ-  
if possible it was for him, the day of the pentecost  
τῆς γενεσθαι εἰς Ἱεροσόλυμα. <sup>17</sup> Ἀπο δὲ τῆς  
to be in Jerusalem. From and the  
Μιλητου πεμψας εἰς Ἐφεσον, μετεκαλεσατο  
Miletus having sent to Ephesus, he called for  
τοὺς πρεσβυτέρους τῆς ἐκκλησίας. <sup>18</sup> Ὡς δὲ  
the elders of the congregation. When and  
παρεγενοντο πρὸς αὐτὸν, εἶπεν αὐτοῖς· Ὑμεῖς  
they were come to him, he said to them; You  
ἐπιστασθε, ἀπο πρώτης ἡμέρας ἀφ' ἧς ἐπεβην  
know, from first day in which I entered  
εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν παντὰ χρόνον  
into the Asia, how with you the whole time  
ἐγενόμην, <sup>19</sup> δουλεύων τῷ κυρίῳ μετὰ πάσης  
I was, serving the Lord with all  
ταπεινοφροσύνης καὶ δακρυῶν καὶ πειρασμῶν,  
lowliness and tears and temptations,  
τῶν συμβαντῶν μοι ἐν ταῖς ἐπιβουλαῖς τῶν  
of those having happened to me by the plots of the  
Ἰουδαίων. <sup>20</sup> ὥς οὐδὲν ὑπέστειλα μὴ τῶν συμ-  
Jews, how nothing I kept back of that being  
φεροντῶν, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι  
profitable, the not to declare to you and to teach  
ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους· <sup>21</sup> διαμαρτυρομέ-  
you publicly and in houses; earnestly testifying

versed for a long time even till Day-break, he so departed.

<sup>12</sup> And they brought the YOUTH alive, and were not a little comforted.

<sup>13</sup> But we, having gone before to the SHIP, sailed to Assos, there intending to take PAUL in again; for it was so arranged, he being about to go by land.

<sup>14</sup> And when he met us at Assos, we received him, and came to Mitylene.

<sup>15</sup> And sailing thence, on the NEXT day we came opposite to Chios; and on \* the NEXT we arrived at Samos; and having remained at Trogyllium, on the FOLLOWING we came to Miletus.

<sup>16</sup> For PAUL had determined to sail by EPHESUS, that it might not be necessary for him to spend time in ASIA; † for he was hastening, if it were possible for him, † to be at Jerusalem on † the DAY of PENTECOST.

<sup>17</sup> But sending from MILETUS to Ephesus, he called to him the ELDERS of the CONGREGATION.

<sup>18</sup> And when they were come to him, he said to them, "You know, † from the FIRST Day in which I came into ASIA, how I was the WHOLE Time with you,

<sup>19</sup> serving the LORD with all humility, and with Tears, and THOSE Trials which happened to me † by the PLOTS of the JEWS;

<sup>20</sup> how † I kept back NOTHING that was PROFITABLE; neglecting not to declare to you and to teach you publicly, and at your houses;

<sup>21</sup> earnestly testifying

\* VATICAN MANUSCRIPT.—15. in the EVENING we arrived. trogyllium—omit.

15. and remained at

† 16. Acts xviii. 21; xix. 21; xxi. 4, 12.

† 16. Acts xxiv. 17.

† 16. Acts ii. 1;

Cor. xvi. 8.

† 18. Acts xviii. 19; xix. 1, 10.

† 19. verse 3.

† 20. verse 27.

νος Ἰουδαίοις τε καὶ Ἑλλήσι τὴν εἰς τὸν θεὸν  
 to Jews both and Greeks the towards the God  
 μετανοίαν, καὶ πίστιν τὴν εἰς τὸν κυρίον ἡμῶν  
 reformation, and faith that towards the Lord of us  
 Ἰησοῦν Χριστόν. <sup>22</sup> Καὶ νῦν ἰδού, δεδεμένος  
 Jesus Anointed. And now lo, having been bound  
 ἐγὼ τῷ πνεύματι, πορεύομαι εἰς Ἱερουσαλὴμ,  
 I in the spirit, to go to Jerusalem,  
 τὰ ἐν αὐτῇ συναντήσονται μοι μὴ εἰδώς,  
 the things in her shall be happening to me not knowing.  
<sup>23</sup> πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν  
 except that the spirit the holy every city  
 διαμαρτυρεται μοι, λέγον, ὅτι δεσμά με καὶ  
 witnesses to me, saying, that bonds me and  
 θλίψεις μένουσιν. <sup>24</sup> Ἀλλ' οὐδενὸς λόγον ποιου-  
 afflictions await. But of no account I make,  
 μαι, οὐδὲ ἔχω τὴν ψυχὴν μου τίμιαν ἑμαυτῷ,  
 nor I the life of me valuable to myself,  
 ὥς τελειῶσαι τὸν δρόμον μου \* [μετὰ χαρᾶς,]  
 so that to finish the course of me [with joy,]  
 καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου  
 and the service which I received from the Lord  
 Ἰησοῦ, διαμαρτυρασθαι τὰ εὐαγγέλιον τῆς  
 Jesus, to earnestly declare the glad tidings of the  
 χάριτος τοῦ θεοῦ. <sup>25</sup> Καὶ νῦν ἰδού, ἐγὼ οἶδα,  
 favor of the God. And now lo, I know,  
 ὅτι οὐκέτι ὀψεσθε τὸ πρόσωπον μου ὑμεῖς πάν-  
 that no longer will see the face of me you all,  
 τες, ἐν οἷς διηλθὼν κηρύσσω τὴν βασιλείαν  
 among whom I have gone about proclaiming the kingdom  
 \* [τοῦ θεοῦ.] <sup>26</sup> Διὸ μαρτυροῦμαι ὑμῖν ἐν τῇ  
 [of the God.] Therefore I testify to you in the  
 σημερινῇ ἡμέρᾳ, ὅτι καθὰς ἐγὼ ἀπὸ τοῦ  
 this day, that clean I from the  
 αἵματος πάντων. <sup>27</sup> οὐ γὰρ ὑπέστειλα μὴν τοῦ  
 blood of all, not for I kept back of the  
 μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ  
 not to declare to you all the will of the  
 θεοῦ. <sup>28</sup> Προσεχετε \* [οὖν] ἑαυτοῖς καὶ παντὶ  
 God. Take heed [therefore] to yourselves and to all  
 τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον  
 the flock, in which you the spirit the holy  
 ἐθετο ἐπισκοποῦς, ποιμαίνειν τὴν ἐκκλησίαν  
 placed overseers, to feed the congregation  
 τοῦ κυρίου, ἣν περιποιήσατο διὰ τοῦ αἵματος  
 of the Lord, which he purchased through the blood  
 τοῦ ἰδίου. <sup>29</sup> Ἐγὼ γὰρ οἶδα \* [τοῦτο,] ὅτι εἰς-  
 of the own. I for know [this,] that shall

both to Jews and Greeks,  
 † of REFORMATION towards  
 God, and THAT Faith  
 which is towards our LORD  
 Jesus Christ.

<sup>22</sup> And now behold, † be-  
 ing constrained by the  
 SPIRIT, † I go to Jerusalem,  
 not knowing the things  
 which will happen to me  
 there;

<sup>23</sup> except That † the  
 HOLY SPIRIT testifies to  
 me in every City, saying  
 That Bonds and Afflictions  
 await Me.

<sup>24</sup> † But \* of No Ac-  
 count make I LIFE pre-  
 cious to myself, so that I  
 may finish my COURSE,  
 even the SERVICE which  
 I received from the LORD  
 Jesus, earnestly to declare  
 the GLAD TIDINGS of the  
 FAVOR of GOD.

<sup>25</sup> And now, behold, † I  
 know That you all, among  
 whom I have gone pro-  
 claiming the KINGDOM of  
 GOD, will see my FACE no  
 more.

<sup>26</sup> Therefore I testify to  
 you THIS Day, That \* I am  
 pure from the BLOOD of  
 All;

<sup>27</sup> for I kept not back  
 from announcing \* All the  
 WILL of GOD to you.

<sup>28</sup> † Take heed to your-  
 selves, therefore, and to  
 All the FLOCK among  
 whom the HOLY SPIRIT  
 made you Overseers, to  
 feed † the CHURCH of GOD,  
 † which he acquired by the  
 BLOOD of his OWN.

<sup>29</sup> For I know, That

\* VATICAN MANUSCRIPT.—24. of No Account make I LIFE precious to myself. 24.  
 with Joy—omit. 25. of God—omit. 26. I am pure. 27. All the WILL of  
 God to you. 28. therefore—omit. 28. the church of God. 29. this—omit.

† 28. The Common Version and Vatican MS. have been followed in the above rendering.  
 Griesbach, and nearly all modern editors, read "Church of the Lord." The phrase *ecclesia*  
*tu* *Kurion* nowhere occurs in the New Testament, while *ecclesia tou theou* occurs about ten  
 times in Paul's epistles. There are no less than six different readings of this phrase in the  
 MSS., which have probably arisen from a presumed difficulty in understanding it in con-  
 nection with the latter part of the sentence—"purchased with his own blood." But read it  
 as it stands in the original, and it still makes good sense, without rejecting the reading of  
 the most ancient MS. and some of the oldest Peshito Syriac copies. The reader can sup-  
 ply the elliptical word after *own*, whether it be *Son*, or *Lamb*, or *Sacrifice*. Thus, "feed the  
 church of God, which he acquired by the blood of his own [Son.]"

† 21. Luke xxiv. 47; Acts ii. 38. † 22. Acts xix. 21. † 23. Acts xxi. 4, 11; 1  
 Thess. iii. 3. † 24. Acts xxi. 13; Rom viii. 35; 2 Cor. iv. 16. † 25. ver. 38; Rom.  
 xv. 23. † 28. 1 Pet. v. 2. † 28. Eph. i. 7, 14; Col. i. 14; Heb. ix. 12; 1 Pet. i. 19;  
 1 Cor. v. 9.

ελευσονται μετα την αφιξιν μου λυκοι βηρες  
enter after the departure of me wolves rapacious  
εις υμας, μη φειδομενοι του ποιμνιου. <sup>30</sup> και  
among you, not sparing the flock; and  
εξ υμων αυτων αναστησονται ανδρες λαλουν-  
from yourselves will arise men speaking  
τες διεστραμμενα, του αποσπαν τους μαθητας  
perverse things, the to draw away the disciples  
οπισω αυτων. <sup>31</sup> Διο γρηγορειτε, μνημονευ-  
after them. Therefore watch you, remember-  
οντες, οτι τριετιαν νυκτα και ημεραν ουκ επαυ-  
ing, that three years night and day not  
σαμην μετα δακρυων νουθετων ενα εκαστον.  
ceased with tears admonishing one each.  
<sup>32</sup> Και τανυν παρατιθεμαι υμας, \* [αδελφοι,] τω  
And now I commend you, [brethren,] to the  
θεω και τω λογω της χαριτος αυτου, τω δυνα-  
God and to the word of the favor of him, to that being  
μενω εποικοδομησαι, και δουναι υμιν κληρονο-  
able to build up, and to give you an inheri-  
μιαν εν τοις ηγιασμενοις πασιν. <sup>33</sup> Αργυριου η  
tance among those having been sanctified all. Silver or  
χρυσιου η ιματισμου ουδενος επεθυμησα  
gold or raiment of no one I coveted;  
<sup>34</sup> αυτοι γινωσκετε, οτι ταις χρεiais μου και  
yourselves you know, that the necessities of me and  
τοις ουσι μετ' εμου υπηρετησαν οι χειρες αυται.  
those being with me supplied the hands these.  
<sup>35</sup> Παντα υπειδειξα υμιν, οτι ουτω κοπιωντας  
All things I pointed out to you, that so laboring  
δει αντιλαμβανεσθαι των ασθενουντων,  
it is necessary to all those being weak,  
μνημονευειν τε των λογων του κυριου Ιησου,  
to remember and the words of the Lord Jesus,  
οτι αυτος ειπε· Μακαριον εστι μαλλον διδοναι,  
that he said; Blessed it is more to give,  
η λαμβανειν. <sup>36</sup> Και ταυτα ειπων, θεις  
than to receive. And these things having said, having placed  
τα γονατα αυτου, συν πασιν αυτοις προσηυξατο.  
the knees of himself, with all those he prayed.  
<sup>37</sup> Ικανος δε εγενετο κλαυθμος παντων· και  
Much and was weeping of all; and  
επιπεσοντες επι τον τραχηλον του Παυλου,  
having fallen on the neck of the Paul,  
κατεφιλουν αυτον. <sup>38</sup> οδυνωμενοι μαλιστα  
they affectionately kissed him; sorrowing most of all  
επι τω λογω· ο ειρηκει, οτι ουκετι, μελλουσι  
for the word which he spoke, that no more, they are about  
το προσωπον αυτου θεωρειν. Προσπεμπον δε  
the face of him to see. They accompanied and  
αυτον εις το πλοιον.  
him to the ship.

after my DEPARTURE † ra-  
pacious Wolves will come  
in among you, not sparing  
the FLOCK;

30 † and \* of you will  
Men arise speaking per-  
verse things, to DRAW  
AWAY DISCIPLES after  
them.

31 Therefore watch, re-  
membering That for three  
years, by Night and by  
Day, I ceased not to ad-  
monish every one with  
Tears.

32 And now I commend  
you \* to GOD, and to THAT  
WORD of his FAVOR, which  
is able to edify, and to give  
you † an Inheritance among  
all THOSE who were SANC-  
TIFIED.

33 I have coveted no  
man's Silver, or Gold, or  
Apparel;

34 you yourselves know  
† That these HANDS have  
served my NECESSITIES,  
and THOSE who WERE  
with me.

35 I have showed you in  
All things, † That by thus  
laboring you ought to as-  
sist the WEAK, and to re-  
member the WORDS of  
the LORD Jesus, That he  
said, 'It is more blessed  
to give than to receive.'

36 And having said  
these WORDS, he kneeled,  
and prayed with them all.

37 And there was much  
weeping among them all;  
and falling on PAUL'S  
NECK, they affectionately  
kissed him,

38 grieving chiefly for  
the WORDS which he  
spoke, That they should  
see his FACE no more.  
And they accompanied him  
to the SHIP.

\* VATICAN MANUSCRIPT.—30. of you will men arise.  
to the LORD, and to THAT WORD.

32. brethren—omit.

32.

† 20. Matt. vii. 15; 2 Pet. ii. 1. † 30. 1 Tim. i. 20; 1 John ii. 10. † 32. Acts  
xvi. 18; Eph. i. 18; Col. i. 12; iii. 24; Heb. ix. 15; 1 Pet. i. 4. † 34. Acts xviii. 3; 1  
Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8. † 35. Rom. xv. 1; 1 Cor. ix. 12; 2 Cor. xi. 9,  
12; xii. 13; Eph. iv. 28; 1 Thess. iv. 11; v. 14; 2 Thess. iii. 8.

ΚΕΦ. κα'. 21.

1 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθεν-  
When and it happened to have sailed us having separated  
τας ἀπ' αὐτῶν, εὐθυδρομησαντες ἦλθομεν εἰς  
from them, having run a straight course we came to  
τὴν Κω, τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, κακείθεν εἰς  
the Coos, the and next to the Rhodes, and thence to  
Πάταρα. 2 Καὶ εὗροντες πλοῖον διαπερῶν εἰς  
Patara. And having found a ship passing over to  
Φοινικὴν, ἐπιβάντες ἀνηχθήμεν. 3 Ἀναφανεν-  
Phœnicia, going on board we set sail. Having come in  
τες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτήν  
view and the Cyprus, and having left behind her  
εὐαννύμον, ἐπλεομεν εἰς Συρίαν, καὶ κατηχθη-  
on the left, we sailed into Syria, and were brought  
μεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀπο-  
to Tyre; there for was the ship un-  
φορτίζομενον τὸν γόμον. 4 Καὶ ἀνευρόντες  
loading the freight. And having found  
τοὺς μαθητάς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτά·  
the disciples, we remained there days seven;  
οἵτινες τῷ Παύλῳ ἐλέγον δια τοῦ πνεύματος,  
these to the Paul said through the spirit,  
μὴ ἀναβαίνειν εἰς Ἱερουσόλυμα. 5 Ὅτε δὲ ἐγε-  
not to go up to Jerusalem. When and it  
νετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες  
happened us to have completed the days, having gone out  
ἐπορευομεθα, προπεμποντων ἡμᾶς πάντων συν-  
we went our way. accompanying us all with  
γυναῖξί καὶ τέκνοις, ἕως ἐξω τῆς πόλεως· καὶ  
wives and children, till outside of the city; and  
θεντες τὸ γόνατα ἐπὶ τὸν αἰγιαλόν, προση-  
having placed the knees on the shore, we prayed.  
ζαμεθα. 6 Καὶ ἀσπασαμενοὶ ἀλλήλους, ἐπεβή-  
And having embraced each other, en-  
μεν εἰς τὸ πλοῖον· ἐκεῖνοι δὲ ὑπέστρεψαν εἰς  
tered into the ship; they and returned into  
τὰ ἰδία. 7 Ἡμεῖς δὲ τὸν πλάνν διανυσαντες,  
the own. We and the voyage having finished,  
ἀπο Τύρου κατηγντησαμεν εἰς Πτολεμαῖδα· καὶ  
from Tyre we came down to Ptolemais; and  
ἀσπασαμενοὶ τοὺς ἀδελφούς, ἐμείναμεν ἡμέραν  
having embraced the brethren, we remained day  
μῖαν παρ' αὐτοῖς. 8 Τῇ δὲ ἐπαύριον ἐξελθόντες  
one with them. On the and morrow having gone out  
ἦλθομεν εἰς Καισαρείαν· καὶ εἰσελθόντες εἰς  
we came into Caesarea; and having entered into  
τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, οὗτος  
the house of Philip the Evangelist, being  
ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτοῦ. 9 Τοῦτο  
from of the seven, we remained with him. To this  
δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφη-  
and were daughters virgins four being  
τεῦσαι. 10 Ἐπιμενόντων δὲ ἡμῶν ἡμέρας  
gifted with prophecy. Continuing and of us days

CHAPTER XXI.

1 Now it occurred, when we had separated from them, and had sailed, having run a straight course we came to Coos; and on the FOLLOWING day to RHODES, and thence to Patara.

2 And having found a Ship passing over to Phœnicia, going on board we sailed.

3 And arriving in view of CYPRUS, and leaving it on the left, we sailed into Syria, and landed at Tyre; for there the SHIP was to unload its FREIGHT.

4 And having found the DISCIPLES we remained there seven Days; † and these told PAUL, through the SPIRIT, not to go up to Jerusalem.

5 And it happened when we had completed the DAYS, we went our way; they all accompanying us with Wives and Children, till out of the CITY; and ‡ kneeling down on the SHORE, we prayed.

6 And having embraced each other, we entered the SHIP; and they returned to † their own homes.

7 And having finished the VOYAGE, from Tyre we went down to Ptolemais, and having embraced the BRETHREN, we remained one Day with them.

8 And departing on the NEXT day we came to Caesarea; and having entered the house of THAT PHILIP † the EVANGELIST, ‡ who was one of the SEVEN, we lodged with him.

9 And this man had four Virgin Daughters, † who prophecised.

10 And as we continued there many Days, a Cer-

† 4. ver. 12; Acts xx. 23.  
iv 11; 2 Tim. iv. 6.

‡ 5. Acts xx. 36.  
‡ 8. Acts vi. 5; viii. 20, 40.

† 6. John i. 11. ‡ 8. Eph.  
† 9. Joel ii. 28; Acts ii. 17.

πλείους, κατήλθε τις ἀπο τῆς Ἰουδαίας προφη-  
many. came down a certain from the Judea a pro-  
 τῆς ὀνοματί Ἀγαβός· <sup>11</sup> καὶ ἐλθὼν πρὸς ἡμᾶς,  
rhet. by name Agabus; and having come to us,  
 καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δῆσας τε  
and having taken the girdle of the Paul, having bound and  
 αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας, εἶπε· Ταδε  
of himself the hands and the feet, said; Thus  
 λέγει τὸ πνεῦμα τὸ ἅγιον· Τὸν ἀνδρα, οὗ  
says the spirit the holy; The man, of whom  
 ἐστὶν ἡ ζώνη αὕτη, οὕτω δῆσουσιν ἐν Ἱερουσα-  
is the girdle this, so shall bind in Jerusa-  
 λῃ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας  
lem the Jews, and deliver into hands  
 ἐθνῶν. <sup>12</sup> Ὡς δὲ ἤκουσαμεν ταῦτα, παρεκα-  
of Gentiles. When and they heard these things, entreated  
 λουμεν ἡμεῖς τε καὶ οἱ ἐντοπιοὶ, τοῦ μὴ ἀνα-  
we both and those of the place, of the not to  
 βαίνειν αὐτὸν εἰς Ἱερουσαλὴμ. <sup>13</sup> Ἀπεκριθὼν δὲ  
go up him to Jerusalem. Answered and  
 ὁ Παῦλος· Τί ποιεῖτε, κλαίοντες καὶ συνθρην-  
the Paul; What do you, weeping and breaking  
 τόντες μου τὴν καρδίαν· ἐγὼ γὰρ οὐ μόνον  
of me the heart? I for not only  
 δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ  
to be bound, but also to die in Jerusalem  
 ἐτοιμῶς ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου  
in readiness I in behalf of the name of the Lord  
 Ἰησοῦ. <sup>14</sup> Μὴ πειθομένου δὲ αὐτοῦ, ἡσυχάσα-  
Jesus. Not being persuaded and of him, we were silent,  
 μεν, εἰπόντες· Τὸ θέλημα τοῦ κυρίου γενησθῶ.  
saying; The will of the Lord let it be done.  
<sup>15</sup> Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευάσα-  
After and the days these packing up bag-  
 μενοι ἀνέβαινον εἰς Ἱερουσαλὴμ. <sup>16</sup> Συνῆλ-  
gage we went up to Jerusalem. Went with  
 θον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας συν-  
and also of the disciples from Caesarea with  
 ἡμῖν, ἀγοντες παρ' ὧν ξενισθῶμεν, Μνάσωνι  
us, leading with whom we might lodge, to Mnason  
 τινὶ Κυπρίῳ, ἀρχαίῳ μαθητῇ. <sup>17</sup> Γενομένων δὲ  
one a Cyprian, an old disciple. Having arrived and  
 ἡμῶν εἰς Ἱεροσόλυμα, ἀσμενῶς ἐδέξαντο ἡμᾶς  
of us to Jerusalem, gladly received us  
 οἱ ἀδελφοί. <sup>18</sup> Τῇ δὲ ἐπιουσῇ εἰσῆει ὁ Παῦλος  
the brethren. On the and next had entered the Paul  
 συν ἡμῖν πρὸς Ἰακώβον· πάντες τε παρέγενον-  
with us to James; all and were present  
 το οἱ πρεσβύτεροι. <sup>19</sup> Καὶ ἀσπασάμενος αὐτοὺς,  
the elders. And having saluted them,  
 ἐξηγεῖτο καθ' ἓν ἕκαστον, ὃν ἐποίησεν ὁ θεὸς  
he related one by one, which did the God  
 ἐν τοῖς ἐθνεσὶ διὰ τῆς διακονίας αὐτοῦ. <sup>20</sup> Οἱ  
among the Gentiles through the service of him. They

tain Prophet, named † Agabus, came down from JU-  
 DEA.

<sup>11</sup> And coming to us, taking PAUL'S GIRDLE and having bound his \* FEET and HANDS, he said, "Thus says the HOLY SPIRIT, ‡ So will the JEWS at Jerusalem bind the MAN who owns this GIR-  
 DLE, and deliver him into the Hands of the Gen-  
 tiles."

<sup>12</sup> And when we heard these things, both we and THOSE of that place, entreated him not to GO UP to Jerusalem.

<sup>13</sup> But PAUL answered, † "What do you, weeping and breaking My HEART? for ‡ I am ready not only to be bound, but also to die at Jerusalem in behalf of the NAME of the LORD Je-  
 sus."

<sup>14</sup> And he not being persuaded, we were silent, saying, † "Let the WILL of the LORD be done."

<sup>15</sup> And after these DAYS, packing up our bag-  
 gage, we went up to Jeru-  
 salem.

<sup>16</sup> And some of the DISCIPLES also from Ce-  
 sarea accompanied us, con-  
 ducting us to one Mnason,  
 a Cyprian, an Old Disci-  
 ple, with whom we might  
 lodge.

<sup>17</sup> † And on our arriv-  
 ing at Jerusalem, the  
 BRETHREN received us  
 gladly.

<sup>18</sup> And on the FOLLOW-  
 ING day, PAUL went in  
 with us to † James; and  
 all the ELDERS were pre-  
 sent.

<sup>19</sup> And having saluted  
 them, † he particularly re-  
 lated what things GOD did  
 among the GENTILES by  
 † his MINISTRY.

\* VATICAN MANUSCRIPT.—11. FEET and H ANDS, he said.

† 10. Acts xi. 28. † 11. ver. 33; Acts x. 23. † 13. Acts xx. 24. † 14.  
 Matt. vi. 10; xxvi. 42; Luke xi. 2; xxii. 42. † 17. Acts xv. 4. † 18. Acts xv. 13.  
 Gal. i. 19; ii. 9. † 19. Acts xv. 4, 12; Rom. xv. 18, 19. † 19. Acts xx. 24.

δε ακουσαντες εδοξαζον τον θεον· ειπον τε  
and having heard glorified the God; they said and  
αυτω· θεωρεις, αδελφε, ποσαι μυριαδας εισιν  
to him; Thou seest, O brother, how many myriads are  
Ιουδαιων των πεπιστευκοτων· και παντες ζηλω-  
of Jews of those having believed; and all zealots  
ται του νομου υπαρχουσι. 21 Κατηχηθησαν δε  
of the law being. They were informed and

περι σου, οτι αποστασιαν διδασκεις απο  
concerning thee, that apostasy thou teachest from  
Μωυσεως τους κατα τα εθνη παντας Ιουδαιους,  
Moses those among the Gentiles all Jews,  
λεγων, μη περιτεμνειν αυτοους τα τεκνα, μηδε  
saying, not to circumcise them the children, nor  
τοις εθεσι περιπατειν. 22 Τι ουν εστι; παντως  
the customs to walk. What then is it? certainly

\*[δει πληθος συνελθειν·] ακουσονται \*[γαρ,  
must a multitude to assemble;] they will hear [for,]

οτι εληλυθας. 23 Τουτο ουν ποιησον, ο σοι  
that thou hast come. This therefore do thou, what to thee

λεγομεν· Εισιν ημιν ανδρες τεσσαρες ευχην  
we say; Are to us men four a vow

εχοντες εφ' εαυτων. 24 Τουτους παραλαβων,  
having upon themselves. These having taken,

αγνισθητι συν αυτοις, και δαπανησον επ  
be thou purified with them, and be at expense for

αυτοις, ινα ξυρησωνται την κεφαλην, και γνω-  
them, that they may shave the head, and will

σονται παντες, οτι ων κατηχηνται περι  
know all, that the things they have been informed concerning

σου ουδεν εστιν, αλλα στοιχεις και αυτος τον  
thee nothing is, but walkest orderly also himself the

νομον φυλασσων. 25 Περι δε των πεπιστευκο-  
law keeping. Concerning but those having be-

των εθνων ημεις επεστειλαμεν, κριναντες  
lieved of Gentiles we sent word, judging

\*[μηδεν τοιουτον τηρειν αυτοους, ει μη] φυ-  
[nothing such like to observe them, if not] to

λασσεσθαι αυτοους το, τε ειδωλοθυτον και το  
keep themselves the, both things offered to idols and the

αιμα και πνικτον και πορνειαν.  
blood and strangled and fornication.

26 Τότε ο Παυλος παραλαβων τους ανδρας,  
Then the Paul having taken the men,

τη εχομενη ημερα συν αυτοις αγνισθεις εισηει  
on the following day with them being purified entered

εις το ιερον, διαγγελλων την εκπληρωσιν των  
into the temple, announcing the completion of the

ημερων του αγνισμού, εως ου προσηνεχθη  
days of the purification, till of which they offered

υπερ ενος εκαστου αυτων η προσφορα. 27 Ως  
in behalf of one of each of them the offering. When

δε εμελλον αι επτα ημεραι συντελεισθαι, οι απο  
and were about the seven days to be completed, those from

της Ασιας Ιουδαιοι θεασαμενοι αυτον εν τω ιερω,  
the Asia Jews having seen him in the temple,

20 And THEY, having heard, glorified GOD, and said to him, "Thou seest, brother, how Many Myriads \*there are, among the JEWS, of THOSE who BELIEVE, and all are †Zealots for the LAW.

21 And they have been informed concerning thee, That thou teachest ALL the JEWS among the GEN-TILES to apostatize from Moses, telling them not to circumcise their CHIL-DREN, nor to follow the CUSTOMS.

22 What is it then? They will certainly hear That thou hast come.

23 Do this, therefore, which we say to thee. We have four Men who have a Vow on them;

24 take them, and be purified with them, and be at expense for them, that they may † shave the HEAD; and all will know That those things of which they were informed concerning thee are not correct; but that thou thyself walkest orderly, keeping the LAW.

25 But concerning the BELIEVING GENTILES † we have sent word, judging that they avoid WHAT IS OFFERED TO IDOLS, and BLOOD, and what is Stran-gled, and Fornication."

26 Then PAUL took the MEN, and on the FOLLOW-ING Day being purified with them, † entered the TEMPLE, † announcing the COMPLETION of the DAYS of PURIFICATION; till the OFFERING should be offered in behalf of each one of them.

27 But when the SEVEN DAYS were about to be completed, the Jews from Asia seeing him in the

\* VATICAN MANUSCRIPT.—20. there are among the JEWS, of THOSE who BELIEVE. 22. the Multitude must assemble—omit. 22. for—omit. 25. that they observe no such thing, except—omit.

† 20. Acts xxii. 3; Rom. x. 2; Gal. i. 14.  
‡ 25. Acts xv. 20, 29. † 26. Acts xxiv. 18.

† 24. Num. vi. 2, 18, 19; Acts xviii. 18.  
‡ 26. Num. vi. 13.



συνεχεον παντα τον οχλον, και επεβαλον επ' <sup>stirred up all the crowd, and put on</sup>  
 αυτον τας χειρας, <sup>28</sup> κρᾶζοντες· Ανδρες Ισραηλι- <sup>him the hands, crying; Men Israel-</sup>  
 ται, βοηθειτε· οὗτος εστιν ὁ ανθρωπος, ὁ κατα <sup>ites, help you: this is the man, who against</sup>  
 του λαου και του νομου και του τοπου τουτου <sup>the people and the law and the place this</sup>  
 παντας πανταχου διδασκων· ετι τε και Ἑλλη- <sup>all everywhere is teaching; besides and also Greeks</sup>  
 νας εισηγαγεν εις το ιερον, και κεκοινωκε τον <sup>he led into the temple, and has made common the</sup>  
 ἁγιον τοπον τουτον. <sup>29</sup> (Ἦσαν γαρ προεωρακο- <sup>holy place this. (Were for having seen before</sup>  
 τες Τροφιμον τον Εφεσιον εν τη πολει συν <sup>Trophimus the Ephesian in the city with</sup>  
 αυτω, ὃν ενομιζον ὅτι εις το ιερον εισηγαγεν ὁ <sup>him, whom they supposed that into the temple led the</sup>  
 Παυλος.) <sup>30</sup> Εκινηθη τε ἡ πολις ὅλη, και εγενε- <sup>Paul.) Was moved and the city whole, and was</sup>  
 το συνδρομη του λαου· και επιλαβομενοι του <sup>a running together of the people; and having taken hold of the</sup>  
 Παυλου, ειλκον αυτον εξω του ιερου· και <sup>Paul, they were dragging him outside of the temple; and</sup>  
 ευθεως εκλεισθησαν αἱ θυραι. <sup>31</sup> Ζητούντων <sup>immediately were closed the gates. Seeking</sup>  
 δε αυτον αποκτειναι, ανεβη φασις τῷ χιλιάρχῳ <sup>and him to kill, went up a report to the commander</sup>  
 της σπειρης, ὅτι ὅλη συγκεχυται Ἱερουσαλημ· <sup>of the band, that whole was in confusion Jerusalem;</sup>  
<sup>32</sup> ὃς ἐξαυτης παραλαβων στρατιώτας και ἐκα- <sup>who immediately having taken soldiers and cen-</sup>  
 τονταρχους, κατεδραμεν ἐπ' αὐτους. Οἱ δὲ <sup>turions, ran down upon them. They and</sup>  
 ἰδοντες τον χιλιάρχον και τους στρατιώτας, <sup>seeing the commander and the soldiers,</sup>  
 ἐπαυσαντες τυπτοντες τον Παυλον. <sup>33</sup> Τότε <sup>ceased beating the Paul. Then</sup>  
 ἐγγισας ὁ χιλιάρχος ἐπέλαβετο αὐτου, και <sup>having approached the commander laid hold of him, and</sup>  
 ἐκέλευσε δεθηναι ἄλυσεσι δυσι· και ἐπυνθα- <sup>ordered to be bound with chains two; and inquired,</sup>  
 νετο, τίς αὖν εἴη, και τί ἐστι πεποιηκώς. <sup>who it might be, and what it is having been done.</sup>  
<sup>34</sup> Ἄλλοι δὲ ἄλλο τι ἐβωων ἐν τῷ ὄχλῳ. Μὴ <sup>(Others and another thing were crying in the crowd. Not</sup>  
 δυναμενος δὲ γινῶναι το ἀσφαλές δια τον θορυ- <sup>-being able and to know the certainty through the tumult,</sup>  
 βον, ἐκέλευσεν ἀγεσθαι αὐτον εἰς την παρεμ- <sup>he ordered to be brought him into the castle.</sup>  
 βολην. <sup>35</sup> Ὅτε δὲ ἐγενετο ἐπὶ τοὺς ἀναβαθμοὺς, <sup>When and he came on the steps,</sup>  
 συνέβη βασταζεσθαι αὐτον ὑπὸ των στρατιω- <sup>it happened to be carried him by the soldiers</sup>  
 των δια την βίαν του ὄχλου· <sup>36</sup> ἠκολουθεῖ γὰρ <sup>through the violence of the crowd; followed for</sup>

TEMPLE, stirred up All the CROWD, † and laid HANDS on him,

28 exclaiming, "Israelites, help! This is THAT MAN † who TEACHES all men everywhere against the PEOPLE, and the LAW, and this PLACE; and besides he brought Greeks into the TEMPLE, and made this HOLY Place common."

29 (For they had previously seen † Trophimus the EPHESIAN, in the CITY with him, whom they imagined THAT PAUL had brought into the TEMPLE.)

30 † And all the CITY was moved, and there was a running together of the PEOPLE; and having seized PAUL they dragged him out of the TEMPLE; and the GATES were instantly closed.

31 And while they were seeking to kill Him, a Report went up to the COMMANDER of the COHORT, That All Jerusalem was in confusion;

32 † who immediately having taken Soldiers and Centurions, rushed down upon them, and THEY, seeing the COMMANDER and the SOLDIERS, ceased beating PAUL.

33 Then the COMMANDER coming near, seized him, and † ordered him to be bound with two Chains; and inquired who he was, and what he has done.

34 And some among the CROWD shouted one thing, and some another; and not being able to ascertain the TRUTH on account of the TUMULT, he ordered him to be led into the CASTLE.

35 But when he was upon the STEPS, it happened that he was borne away by the SOLDIERS, because of the VIOLENCE of the CROWD.

† 27. Acts xxvi. 21.

† 28. Acts xxiv. 5, 6.

† 29. Acts xx. 4.

† 30. Acts

xxvi. 21.

† 32. Acts xxiii. 27; xxiv. 7.

† 33. ver. 11; Acts xx. 23.

το πλῆθος του λαου, κρᾶζον· Αἰρε αυτον.  
the multitude of the people, crying; Lift up him.  
37 Μελλων τε εισαγεσθαι εις την παρεμβολην δ  
Being about and to be led into the castle the  
Παυλος, λεγει τῷ χιλιάρχῳ· Εἰ ἐξεστι μοι  
Paul, he says to the commander; If it is permitted for me  
ειπειν τι προς σε; Ὁ δὲ εφη· Ἑλληνιστι  
to say anything to thee? He and said; Greek  
γινωσκεις; 38 Οὐκ ἀρα συ εἰ ὁ Αἰγυπτιος, ὁ  
understandest thou? Not then thou art the Egyptian who  
προ τούτων των ἡμερων ἀναστατῶτας και  
before these the days having raised an insurrection and  
ἐξαγαγων εις την ἐρημον τους τετρακισχιλιους  
having led out into the desert the four thousand  
ἀνδρας των σικαριων; Εἶπε δὲ ὁ Παυλος· 39 ἐγὼ  
men of the Sicarii? Said and the Paul; I  
ἀνθρωπος μὲν εἰμι Ἰουδαῖος Ταρσεύς, τῆς Κιλι-  
a man indeed am a Jew of Tarsus, of the Cili-  
κίας οὐκ ἀσημου πολέως πολιτῆς· δεομαι δὲ  
cia not of a mean city a citizen; I beseech and  
σου, ἐπιτρέψον μοι λαλησαι προς τον λαον.  
or thee, permit me to speak to the people.  
40 Ἐπιτρεψαντες δὲ αυτον, ὁ Παυλος ἐστῶς ἐπι  
Having permitted and him, the Paul having been set on  
των ἀναβαθμων κατέσεισε τῇ χειρὶ τῷ λαῷ·  
the steps waved with the hand to the people;  
πολλῆς δὲ σιγῆς γενομένης, προσεφώνησε τῇ  
great and silence occurring, he spoke in the  
Ἑβραϊδὶ διαλεκτῷ, λεγών·  
Hebrew dialect, saying;

ΚΕΦ. κβ'. 22.

1 Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκουσατέ μου  
Men brethren and fathers, hear you of me  
τῆς προς ὑμᾶς νυνὶ ἀπολογίας. 2 Ἀκουσαντες  
the to you now apology. Hearing  
δὲ ὅτι τῇ Ἑβραϊδὶ διαλεκτῷ προσεφώνει αυτοῖς,  
and that in the Hebrew dialect he was speaking to them,  
μᾶλλον παρεσχον ἡσυχίαν. Καὶ φησὶν· 3 ἐγὼ  
more they kept silence. And he said; I  
μὲν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ  
indeed am a man a Jew, having been born in Tarsus  
τῆς Κιλικίας; ἀνατεθραμμένος δὲ ἐν τῇ παλαιοῖ  
of the Cilicia? having been brought up and in the city  
ταύτῃ, παρὰ τοὺς πόδας Γαμαλιὴλ πεπαιδευμέ-  
this, at the feet of Gamaliel having been taught  
νος κατὰ ἀκριβείαν τοῦ πατρῴου νόμου, ζήλω-  
with accuracy the ancestral law, a ze-  
της ὑπαρχῶν τοῦ θεοῦ, καθὼς πάντες ὑμεῖς ἐστε  
or being of the God, even as all you are  
σημερον· 4 ὁς ταύτην τὴν ὁδὸν ἐδιώξα ἀχρι  
to day; who this the way I persecuted till

36 for the MULTITUDE of the PEOPLE followed, crying, † "Take him away!"

37 And PAUL being about to be led into the CASTLE, he says to the COMMANDER, "May I be allowed to say something to thee?" And HE said, "Dost thou understand Greek?"

38 Art thou not then THAT † Egyptian, who didst before these DAYS, excite a Sedition, and lead out into the DESERT FOUR THOUSAND Men of the † SICARII?"

39 But PAUL said, † "I am a Jew, of Tarsus in CILICIA, a Citizen of no Inconsiderable City; and I entreat thee, permit me to speak to the PEOPLE."

40 And having given him permission, PAUL, standing on the STEPS, † waved the HAND to the PEOPLE; and when there was Great Silence, he addressed them in the HEBREW Dialect, saying,

# CHAPTER XXII.

1 "Men, † Brethren, and Fathers, hear now My APOLOGY before you."

2 (And hearing that he spoke to them in the HEBREW Dialect, they kept greater silence; and he said,)

3 † "I am a Jew, born in Tarsus, of CILICIA, but having been brought up in this CITY, at the FEET of † Gamaliel, and accurately instructed in the ANCESTRAL LAW; † being a Zealot for God, † as you all are To-day."

4 And I persecuted THIS WAY to Death,

† 38. Josephus mentions this Egyptian as having raised a mob of 80,000 men, (or as some think it originally read 4,000.) which he led against Jerusalem, as far as Mount Olivet, but was suddenly dispersed by Felix. † 38. The Sicarii were a body of rebels mentioned by Josephus, Wars b. vii, c. 10, § 1.

† 36. Luke xxiii. 18; John xix. 15; xxii. 22. ix. 11; xxii. 2. † 40. Acts xii. 17. Cor. xi. 23; Phil. iii. 5. † 3. Acts v. 34. Rom. x. 2.

† 38. See Acts v. 36. † 1. Acts vii. 2. † 3. Acts xxi. 39; † 3. Acts xxi. 20; Gal. i. 14. † 4.

θανάτου, δεσμευων και παραδιδους εις φυλακας  
death, binding and delivering into prisons  
ανδρας τε και γυναικας, <sup>5</sup>ως και ο αρχιερευς  
men both and women, as also the high-priest  
μαρτυρει μοι, και παν το πρεσβυτεριον παρ  
testifies to me, and all the eldership; from  
ων και επιστολας δεξαμενος προς τους αδελ-  
whom also letters having received to the breth-  
φους, εις Δαμασκον επορευομενην, αξων και  
ren, to Damascus I went, going to lead and  
τους εκεισε οντας, δεδεμενους εις Ιερουσαλημ,  
those there being, having been bound into Jerusalem,  
ινα τιμωρηθωσιν. <sup>6</sup>Εγενετο δε μοι πορευομενην  
that they might be punished. It happened and to me traveling  
και εγγιζοντι τη Δαμασκω, περι μεσημβριαν  
and drawing near to the Damascus, about noon  
εξαιφνης εκ του ουρανου περιαστοφαι φως ικα-  
suddenly out of the heaven to shine round a light great  
νον περι εμε· <sup>7</sup>επεσον τε εις το εδαφος, και  
about me; fell and on the ground, and  
ηκουσα φωνης λεγουσης μοι· Σαουλ, Σαουλ, τι  
heard a voice saying to me; Saul, Saul, why  
με διωκεις; <sup>8</sup>Εγω δε απεκριθην· Τις ει,  
me persecutest thou? I and answered; Who art thou,  
κυριε; Ειπε τε προς με· Εγω ειμι Ιησους ο  
O sir? He said and to me; I am Jesus the  
Ναζωραιος, ον συ διωκεις. <sup>9</sup>Οι δε συν εμοι  
Nazarene, whom thou persecutest. Those and with me  
οντες το μεν φως εθεασαντο, \* [και εμφοβοι  
being the indeed light saw, [and terrified  
εγενοντο·] την δε φωνην ουκ ηκουσαν του  
they were,] the but voice not they heard of the  
λαλουντος μοι. <sup>10</sup>Ειπον δε· Τι ποιησω, κυριε;  
speaking to me. I said and; What shall I do, O Lord?  
Ο δε κυριος ειπε προς με· Αναστας πορευου  
The Lord said to me; Having arisen go thou  
εις Δαμασκον· κακει σοι λαληθησεται περι  
into Damascus; and there to thee it shall be told concerning  
παντων, ων τετακται σοι ποιησαι. <sup>11</sup>Ως δε  
all things, which have been appointed for thee to do. As and  
ουκ ενβλεπον χρο της δοξης του φωτος εκει-  
not I saw from the glory of the light of that,  
νου, χειραγωγουμενος υπο των συνοντων μοι,  
being led by the hand by those being with me,  
ηλθον εις Δαμασκον.  
I came into Damascus.

<sup>12</sup>Ανανιας δε τις, ανηρ ευσεβης κατα τον  
Ananias and one, a man pious according to the  
νομον, μαρτυρουμενος υπο παντων των κατοι-  
law, being testified to by all the resi-  
κουντων Ιουδαιων, <sup>13</sup>ελθων προς με και επισ-  
ding Jews, having come to me and having  
τας ειπε μοι· Σαουλ αδελφε, αναβλεψον.  
stood said to me; Saul O brother, look up.

binding and delivering into  
Prisons both Men and Wo-  
men;

5 as the HIGH-PRIEST  
also \*is my witness, † and  
All the ELDERSHIP;  
† from whom also receiv-  
ing Letters to the BRETH-  
REN, I went to Damascus  
to bring THOSE who WERE  
there bound to Jerusalem,  
that they might be pun-  
ished.

6 † And it occurred, as  
I was traveling and draw-  
ing near to Damascus,  
about noon, suddenly a  
great Light from HEAVEN  
shone around me;

7 and I fell to the  
GROUND, and heard a  
Voice saying to me, 'Saul,  
Saul, why dost thou perse-  
cute Me?'

8 And † I answered;  
'Who art thou, Sir?'  
And he said to me, '†  
am Jesus the NAZARENE,  
whom thou persecutest.'

9 And † THOSE who  
WERE with me saw indeed  
the LIGHT, but they un-  
derstood not the VOICE of  
HIM who SPOKE to me.

10 And I said, 'What  
shall I do, Lord?' And  
the LORD said to me,  
'Arise, and go into Da-  
mascus, and there it shall  
be told thee of all things  
which are appointed for  
thee to do.'

11 And as I could not  
see from the GLORY of  
that LIGHT, being led by  
the hand of THOSE who  
WERE with me, I came into  
Damascus.

12 And † one Ananias,  
a pious Man according to  
the LAW, † having a good  
testimony from All the  
JEWS RESIDING there.

13 coming to me, and  
standing by, said to me,  
'Brother Saul, look up.'

\* VATICAN MANUSCRIPT.—5. did bear me witness.

9. and they were terrified—omit

† 5. Luke xxii. 66; Acts iv. 5.

† 5. Acts ix. 2; xxvi. 10, 12.

† 6. Acts ix. 8

xxvi. 12, 13. † 9. Acts ix. 7; Dan. x. 7.

† 12. Acts ix. 17.

† 13. Acts x. 2

† 12. 1 Tim. iii. 7.

Καὶ ὡς αὐτὴν τὴν ὥραν ἀνεβλεψα εἰς αὐτόν. 14 Ὁ  
And I in this the hour looked on him. He  
δὲ εἶπεν· Ὁ θεὸς τῶν πατέρων ἡμῶν προεχειρί-  
and said; The God of the fathers of us destined  
σατο σε γνῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν  
thee to know the will of himself, and to see the  
δικαίον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος  
righteous one, and to hear a voice out of the mouth  
αὐτοῦ. 15 ὅτι ἐσὶν μαρτυρῶν αὐτῷ πρὸς πάντας  
of him; because thou shalt be a witness for him to all  
ἀνθρώπους ὧν ἑώρακας καὶ ἤκουσας. 16 Καὶ  
men of what thou hast seen and thou hast heard. And  
νῦν τί μελλεῖς; ἀναστὰς βαπτισαί, καὶ ἀπο-  
now why dost thou delay? having arisen be thou dipped, and wash  
λουσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ  
thyself from the sins of thee, having invoked the  
ὄνομα αὐτοῦ. 17 Ἐγένετο δὲ μοι ὑποστρεψάντι  
name of him. It happened and to me having returned  
εἰς Ἱερουσαλὴμ, καὶ προσευχομένου μου ἐν τῷ  
to Jerusalem, and praying of me in the  
ἱερῷ, γενέσθαι με ἐν ἐκστασει, 18 καὶ ἰδεῖν  
temple, to have been me in an ecstasy, and to see  
αὐτὸν λεγόντα μοι· Σπευσον, καὶ ἐξελθε ἐν  
him saying to me; Do thou hasten, and come out with  
ταχείᾳ ἐξ Ἱερουσαλὴμ· διότι οὐ παραδεχόνται  
speed from Jerusalem; because not they will receive  
σου τὴν μαρτυρίαν περὶ ἐμοῦ. 19 Καὶ ἐγὼ εἶπον·  
of thee the testimony concerning me. And I said;  
Κυριε, αὐτοὶ ἐπιστάνται, ὅτι ἐγὼ ἡμῶν φυλα-  
O Lord, they know, that I was impris-  
κίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πισ-  
oning and beating in the synagogues those be-  
τευόντας ἐπὶ σε. 20 καὶ ὅτε ἐξεχείτο τὸ αἷμα  
lieving on thee; and when was poured out the blood  
Στεφάνου τοῦ μαρτύρου σου, καὶ αὐτὸς ἡμῶν  
of Stephen the martyr of thee, and myself was  
ἐφῆστος, καὶ συνευδοκῶν, καὶ φυλάσσων τὰ  
having been standing, and approving, and keeping the  
ἱμάτια τῶν ἀναιρουντῶν αὐτόν. 21 Καὶ εἶπε  
mantles of those killing him. And he said  
πρὸς με· Πορεύου· ὅτι ἐγὼ εἰς ἐθνὰ μακρὰν  
to me; Go thou; for I to nations at a distance  
ἐξαποστέλω σε. . . . 22 Ἦκουον δὲ αὐτοῦ ἀχρι  
will send thee. They heard and him till  
τουτοῦ τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν  
this the word, and they raised the voice  
αὐτῶν, λέγοντες· Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦ-  
of them, saying; Lift up from the earth the such a  
τόν· οὐ γὰρ καθεκεν αὐτὸν ζῆν. 23 Κραυγα-  
person; not for it is fit him to live. Crying  
ζόντων δὲ αὐτῶν καὶ ῥιπτούντων τὰ ἱμάτια, καὶ  
out and of them and tossing up the mantles, and  
κονιορτόν βαλλόντων εἰς τὸν αἶρα, 24 ἐκέλευσεν  
dust throwing into the air, ordered

And in That HOUR I looked upon him.

14 And HE said, † 'The GOD of our FATHERS † ap- pointed thee to know his WILL, and to † see that † RIGHTEOUS ONE, and † to hear a Voice from his MOUTH;

15 † for thou shalt be a Witness for him to All Men of † what thou hast seen and heard.

16 And now, why dost thou delay? Arising, be immersed, † and wash thy- self from thy SINS, † hav- ing invoked his NAME.'

17 † And it happened, when I returned to Jeru- salem, and was praying in the TEMPLE, I was in a Trance,

18 and saw him saying to me, 'Make haste, and go quickly out from Jeru- salem; because they will not receive \* Thy TESTI- MONY concerning me.'

19 And I said, 'Lord, thy know That I was im- prisoning and beating in the SYNAGOGUES THOSE BELIEVING on thee;

20 † and when the BLOOD of Stephen, thy WITNESS, was poured out, I also was standing by and consenting, and hav- ing in charge the MANTLES of THOSE who KILLED him.'

21 And he said to me, † 'Go; for I will send thee to NATIONS far away.' . . .

22 And they heard him to This WORD, and then raised their VOICE, saying, † "Take away SUCH a man from the EARTH, for it is not fit that he should live."

23 And as they were crying out, and tossing up their MANTLES, and throw- ing Dust into the AIR,

\* VATICAN MANUSCRIPT.—18. Thy Testimony concerning me.

† 14. Acts iii. 13; v. 30.

† 14. Acts iii. 14; vii. 52.

† 15. Acts iv. 20; xxvi. 10.

ix. 14; Rom. x. 13; 1 Cor. i. 2; 2 Tim. ii. 23.

Acts vii. 58.

† 21. Acts ix. 15; xiii. 2, 40, 47; xviii. 6; xxvi. 17; Rom. i. 5; xi. 13; xv. 10; Gal. i. 15, 16; ii. 7, 8; Eph. iii. 7, 8; 1 Tim. ii. 7; 2 Tim. i. 11.

xxv. 24.

† 14. Acts ix. 15; xxvi. 10.

† 14. 1 Cor. xi. 23; Gal. i. 12.

† 16. Acts ii. 38; Titus iii. 5; Heb. x. 21.

† 17. Acts ix. 20; 1 Cor. xii. 2.

† 20.

† 22. Acts xxi. 30;

† 14. 1 Cor. ix. 1; xv. 8.

† 15. Acts xlii. 11.

† 16. Acts

† 20.

† 22. Acts xxi. 30;

ὁ χιλιάρχος εἰσαγεσθαι αὐτὸν εἰς τὴν παρεμβολήν, εἰπὼν μαστιξὶν ἀνετάζεσθαι αὐτόν· ἵνα ἐπιγνῶ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ. <sup>25</sup> Ὡς δὲ προτείναν αὐτὸν τοῖς ἱμασίν, εἶπε πρὸς τὸν ἐστὼτα ἑκατοντάρχον ὁ Παῦλος· Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἐξεστὶν ὑμῖν μαστιξέιν; <sup>26</sup> Ἀκούσας δὲ ὁ ἑκατοντάρχος, προσελθὼν τῷ χιλιάρχῳ ἀπηγγείλε, λέγων· τί μέλλεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖος ἐστὶ. <sup>27</sup> Προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ· Λέγε μοι, σὺ Ῥωμαῖός εἰ; ὁ δὲ εἶπεν· Ναί. <sup>28</sup> Ἀπεκρίθη τε ὁ χιλιάρχος· Ἐγὼ πολλοῦ κεφαλαιου τὴν πολιτείαν ταύτην ἐκτησαμην. ὁ δὲ Παῦλος εἶπεν· Ἐγὼ δὲ καὶ γεγεννημαι. <sup>29</sup> Εὐθεὺς οὖν ἀπεστήσαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν. Καὶ ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγνούς ὅτι Ῥωμαῖος ἐστὶ, καὶ ὅτι τὴν αὐτὸν δεδεκώς. <sup>30</sup> Τῇ δὲ ἐπαύριον βουλομενος γινῶναι τὸ ἀσφαλές, τὸ τι κατηγορεῖται παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτόν, καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πάντο το συνέδριον· καὶ καταγαγὼν τὸν Παῦλον, ἔστησεν εἰς αὐτοὺς.

ΚΕΦ. κγ'. 23.

<sup>1</sup> Ἀτενίσας δὲ ὁ Παῦλος τῷ συνέδριῳ, εἶπεν· Ἄνδρες, ἀδελφοί, ἐγὼ πάσῃ συνείδησει ἀγαθῇ πεπολιτευμαι τῷ θεῷ ἄχρι ταύτης τῆς ἡμέρας. . . . <sup>2</sup> Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέ-

<sup>24</sup> the COMMANDER ordered him to be led into the CASTLE, and to be examined with Scourges, so that he might know for what reason they thus cried against him.

<sup>25</sup> And as they extended him with the THONGS, PAUL said to the CENTURION STANDING BY, † "Is it lawful to scourge a Man, a Roman, and uncondemned?"

<sup>26</sup> And the CENTURION having heard, went and told the COMMANDER, saying, "What art thou about to do? for this MAN is a Roman."

<sup>27</sup> And the COMMANDER coming near said to him, "Tell me, art thou a Roman?" And HE said, "Yes."

<sup>28</sup> And the COMMANDER answered, "I purchased this CITIZENSHIP with a Great Sum of money." And PAUL said, "But I have even been born so."

<sup>29</sup> Then THOSE being about to examine him, immediately departed from him; and the COMMANDER also was afraid, having ascertained That he was a Roman, and Because he had bound him.

<sup>30</sup> And on the NEXT DAY, desiring to know the CERTAINTY of WHAT he was accused by the JEWS, he loosed him; and ordered the HIGH-PRIESTS and all the SANHEDRIM to come together, and having led PAUL down, placed him before them.

# CHAPTER XXIII.

<sup>1</sup> And PAUL earnestly looking on the SANHEDRIM, said, "Brethren! † I have lived before GOD in All good Conscience to This DAY.".....

<sup>2</sup> And the HIGH-PRIEST, Ananias, ordered THOSE

† 25. Acts xvi. 37. Heb. xiii. 18.

† 1. Acts xxiv. 16; 1 Cor. iv. 4; 2 Cor. i. 12; iv. 2; 2 Tim. i. 3;

ταξε τοις παρεστωσιν αυτω, τυπτειν αυτου  
a charge to those having been standing by him, to strike of him  
το στομα. <sup>3</sup> Τότε ο Παυλος προς αυτον ειπε·  
the mouth. Then the Paul to him said;  
Τυπτειν σε μελλει ο θεος, τοιχε κεκονιαμενε·  
To strike thee is about the God, O wall having been whitewashed;  
και συ καθη κρινων με κατα τον νομον, και  
and thou sittest judging me according to the law, and  
παρανομων κελυεις με τυπτεσθαι; <sup>4</sup> Οἱ δε  
violating the law thou orderest me to be struck? Those and  
παρεστωτες ειπον· Τον αρχιερα του θεου  
having been standing by said; The high-priest of the God  
λοιδορεις; <sup>5</sup> Εφη τε ο Παυλος· Ουκ ηδειν,  
revilest thou? Said and the Paul; Not I had known,  
αδελφοι, οτι εστιν αρχιερευς· γεγραπται γαρ·  
brethren, that it is a high-priest; it is written for;  
Αρχοντα του λαου σου ουκ ερεις κακως.  
A ruler of the people of thee not thou shalt speak evil.  
<sup>6</sup> Γινους δε ο Παυλος, οτι το εν μέρος εστι Σαδ-  
Knowing and the Paul, that the one part is of Sad-  
δουκαιων, το δε ετερον Φαρισαιων, εκραξεν εν  
ducees, the and other of Pharisees, he cried out in  
τω συνεδριω· Ανδρες αδελφοι, εγω Φαρισαιος  
the sanhedrim; Men brethren, I a Pharisee  
ειμι, υιος Φαρισαιου· περι ελπιδος και ανασ-  
am, a son of a Pharisee; concerning hope and a resur-  
τασεως νεκρων εγω κρινομαι. <sup>7</sup> Τουτο δε αυτου  
rection of dead ones I being judged. This and of him  
αληθσαντος, εγενετο στασις των Φαρισαιων  
having spoken, was a dispute of the Pharisees  
και των Σαδδουκαιων, και εσχισθη το πληθος.  
and the Sadducees, and was divided the multitude.  
<sup>8</sup> Σαδδουκαιοι μεν γαρ λεγουσι μη ειναι αναστα-  
Sadducees indeed for say not to be a resurrec-  
σιν, μηδε αγγελον μητε πνευμα· Φαρισαιοι δε  
tion, nor a messenger nor a spirit; Pharisees but  
ομολογουσι τα αμφοτερα. <sup>9</sup> Εγενετο δε κραυγη  
confess the both, Was and an outcry  
μεγαλη και ανασταντες οἱ γραμματεῖς του  
great; and having arisen the scribes of the  
μερους των Φαρισαιων διεμαχοντο, λεγοντες·  
party of the Pharisees contended, saying;  
Ουδεν κακον ευρισκομεν εν τω ανθρωπω τουτω·  
Nothing evil we find in the man this;  
ει δε πνευμα ελαλησεν αυτω, η αγγελος. . . .  
if but a spirit spoke to him, or a messenger.  
<sup>10</sup> Πολλης δε γενομενης στασεως, ευλαβηθεις ο  
Great and becoming dispute, fearing the  
χιλιαρχος μη διασπασθῃ ο Παυλος ὑπ' αυτων,  
commander lest would be torn to pieces the Paul by them,  
εκελευσε το στρατευμα καταβαν αρπασαι αυτον  
he ordered the armed force having gone down to take him

STANDING BY him, † to strike him on the MOUTH.

3 Then PAUL said to him, "GOD is about to strike thee, O whitened Wall! and dost thou sit judging me according to the LAW, † and yet, violating the law, commandest me to be struck?"

4 And THOSE STANDING BY said, "Dost thou revile the HIGH-PRIEST of GOD?"

5 And PAUL said, "I did not know, Brethren, That he was a High-priest; for it is written, † 'Thou shalt not speak evil of the 'Ruler of thy PEOPLE.'"

6 And PAUL perceiving That the ONE Part were of the Sadducees, and the OTHER of the Pharisees, he exclaimed in the SANHEDRIM, "Brethren, † I am a Pharisee, † a Son \* of PHARISEES; concerning † the Hope and the Resurrection of the Dead \* I am being judged."

7 And having said this, there was a Dispute between the PHARISEES and the SADDUCEES; and the MULTITUDE was divided.

8 † For indeed the Sadducees say, there is no Resurrection, nor Angel, nor Spirit; but the Phari-sees confess BOTH.

9 And there was a great Clamor; and \* some of the SCRIBES of the PARTY of the PHARISEES arising contended, saying, † "We find no Evil in this MAN; † and what if a Spirit or an Angel spoke to him?".....

10 And the Dispute becoming vehement, the COMMANDER, fearing that Paul would be torn in pieces by them, ordered the Troops to go down and take him by force from the

\* VATICAN MANUSCRIPT.—O. OF PHARISEES. OF THE SCRIBES.

6. I am being judged.

9. some

† 6. Or, a Disciple of the Pharisees.

† 3. 1 Kings xxii. 24; Jer. xx. 2; John xviii. 22.  
1, 2; John vii. 51. † 5. Exod. xxii. 28; Eccl. x. 10; 2 Pet. ii. 10; Jude 8.  
xxvi. 5; Phil. iii. 5. † 6. Acts xxiv. 15, 21; xxvi. 6; xxviii. 20. † 8. Matt. xxii. 28; Mark xii. 18; Luke xx. 27. † 9. Acts xxv. 25, 31. † 9. Acts xxii. 7, 17, 18.

† 8. Lev. xix. 35; Deut. xxv. 16; 1 Pet. ii. 10; Jude 8. † 6. Acts xxvi. 5; Phil. iii. 5. † 8. Matt. xxii. 28; Mark xii. 18; Luke xx. 27. † 9. Acts xxv. 25, 31. † 9. Acts xxii. 7, 17, 18.

ἐκ μέσου αὐτῶν, ἀγείν\* [τε] εἰς τὴν παρεμβολήν.  
from midst of them, to lead [and] into the castle.

11 Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστάς αὐτῷ ὁ κύριος  
On the and next night having stood by him the Lord  
εἶπε· Θάρσει· ὡς γὰρ διεμαρτύρω τὰ περὶ  
said: Take courage; as for thou didst testify the things concerning  
ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτως σε δεῖ καὶ εἰς Ῥώ-  
me in Jerusalem, so thee it behoves also in Rome  
μην μαρτυρῆσαι.  
to testify.

12 Ἐνομένων δὲ ἡμερᾶς, ποιήσαντες συστρο-  
Becoming and day, having formed a conspir-  
φήν οἱ Ἰουδαῖοι, ἀνεθεματίσαν ἑαυτοὺς, λεγόν-  
acy the Jews, they bound with a curse themselves, saying  
τες μὴτε φαγεῖν μὴτε πίνειν ἕως οὐ ἀποκτείνωσι  
neither to eat nor drink till they might kill

τὸν Παῦλον· 13 ἦσαν δὲ πλείους τεσσαράκοντα  
the Paul, were and more forty

οἱ ταύτην τὴν συνωμοσίαν πεποιηκότες· 14 οἵτι-  
those this the conspiracy having been engaged; who

νες προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσ-  
having come to the high-priests and the elders,

βυτεροῖς, εἶπον· Ἀναθεματι ἀνεθεματίσαμεν  
said; With a curse we have cursed

ἑαυτοὺς, μὴδενος γευσάσθαι ἕως οὐ ἀποκτείνω-  
ourselves, of nothing to taste till we have killed

μεν τὸν Παῦλον· 15 Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ  
the Paul. Now therefore you make known to the

χιλιάρχῳ σὺν τῷ συνέδριῳ, ὅπως αὐτὸν κατα-  
commander with the sanhedrim, in order that him he may

γάγῃ πρὸς ὑμᾶς, ὡς μέλλοντας διαγινώσκειν  
lead down to you, as being about to examine

ἀκριβεστέρον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ, προ-  
more accurately the things concerning him; we and, before

τοῦ ἐγγίσει αὐτὸν, ἐτοιμοὶ ἐσμεν τοῦ ἀνελεῖν  
of the to have come nigh him, ready we are of the to kill

αὐτόν· 16 Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παῦ-  
him. Having heard but the son of the sister of Paul

λου τὴν ἐνεδραν, παραγενομένος καὶ εἰσελθὼν  
the lying in wait, having come near and having gone

εἰς τὴν παρεμβολήν, ἀπηγγείλε τῷ Παύλῳ.  
into the castle, he related to the Paul.

17 Προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα τῶν ἐκα-  
Having summoned and the Paul one of the cen-  
τονταρχῶν, εἶπε· Τὸν νεανίαν τούτον ἀπαγάγε  
turions, he said; The young man this lead thou

πρὸς τὸν χιλιάρχον· ἔχει γὰρ τι ἀπαγγεῖλαι  
to the commander; he has for something to relate

αὐτῷ· 18 Ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε  
to him. He indeed then having taken him led

πρὸς τὸν χιλιάρχον, καὶ φησιν· Ὁ δεσμιός  
to the commander, and said; The prisoner

Παῦλος προσκαλεσάμενός με, ἠρώτησε τούτον  
Paul having summoned me, asked this

τὸν νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντα τι λαλῆ-  
the young man to lead to thee, having something to say

σαι σοί· 19 Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ  
to thee. Having taken and the hand of him

midst of them, and to lead him into the CASTLE.

11 † And on the FOLLOWING Night the LORD standing by him, said, "Take courage; for as thou didst testify the things concerning me in Jerusalem, so thou must also testify at Rome."

12 And when it was Day, † the JEWS, forming a Conspiracy, bound themselves with a Curse, declaring that they would neither eat nor drink till they had killed Paul.

13 And THOSE HAVING FORMED THIS CONSPIRACY, were more than forty;

14 who having come to the HIGH-PRIESTS and the ELDERS, said, "We have cursed ourselves with a Curse to taste nothing till we have killed PAUL."

15 Now therefore, do you, with the SANHEDRIM, intimate to the COMMANDER, that he may bring him down to you, as if you were about to examine more accurately the things concerning him; and we, before he COMES NEAR, are ready to KILL him."

16 But the SON of PAUL'S SISTER having heard the PLOT, came up, and going into the CASTLE, told PAUL.

17 And PAUL, having called one of the CENTURIONS to him, said, "Conduct THIS YOUNG MAN to the COMMANDER, for he has something to tell him."

18 Then HE took him and led him to the COMMANDER, and said, "Paul the PRISONER calling me to him, asked me to conduct THIS YOUNG MAN to thee, who has something to tell thee."

19 And the COMMANDER, taking him by the

\* VATICAN MANUSCRIPT.—10. and—omit.

† 11. Acts xviii. 9; xxvii. 23, 24.

† 12. ver 21, 30; xxv. 8.

ὁ χιλιάρχος, καὶ ἀναχωρήσας κατ' ἰδίαν, ἐπυν-  
 the commander, and having retired by one's self, he in-  
 θανέτο· Τι ἐστὶν ὃ ἔχεις ἀπαγγεῖλαι μοι;  
 quired; What is it which thou hast to relate to me?  
 20 εἶπε δὲ· Ὅτι οἱ Ἰουδαῖοι συνεθεντο τοῦ ἐρω-  
 he said and; That the Jews agreed together of the to ask  
 τησαὶ σε, ὅπως αὐρίον εἰς τὸ συνέδριον καταγα-  
 thee, that to-morrow into the sanhedrim thou mayest lead  
 γῃς τὸν Παῦλον, ὥς μελλόντες τι ἀκριβεστε-  
 down the Paul, as being about something more accu-  
 ρον πυνθανεσθαι περὶ αὐτοῦ. 21 Σὺ οὖν μὴ  
 rately to investigate concerning him. Thou therefore not  
 πεισθῇς αὐτοῖς· ἐνεδρευοῦσι γὰρ αὐτὸν ἐξ  
 shouldst be persuaded by them; lie in wait for him of  
 αὐτῶν ἄνδρες πλείους τεσσαρκοντα, οἵτινες ἀνε-  
 them men more forty, who bound  
 θεματίσαν ἑαυτοὺς, μὴτε φαγεῖν μὴτε πιεῖν  
 with a curse themselves, neither to eat nor to drink  
 ἕως οὗ ἀνελώσιν αὐτόν· καὶ νῦν ἑτοιμοὶ εἰσι  
 till they killed him; and now ready they are  
 προσδεχόμενοι τὴν ἀπο σου ἐπαγγελίαν.  
 looking for the from thee promise.  
 22 Ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν νεα-  
 The indeed then commander dismissed the young  
 ρίαν, παραγγείλας μηδεὶ ἐκλαλεῖν, ὅτι ταῦτα  
 man, having charged to no one to speak out, that these things  
 ἐνεφανίσας πρὸς με. 23 Καὶ προσκαλεσαμένος  
 thou didst report to me. And having summoned  
 δύο τινὰς τῶν ἑκατονταρχῶν, εἶπεν· Ἐτοιμα-  
 two certain of the centurions, he said; Make  
 σατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν  
 ready soldiers two hundred, that they may go  
 ἕως Καισαρείας, καὶ ἵππεις ἐβδομηκοντα, καὶ  
 to Caesarea, and horsemen seventy, and  
 δεξιολαβούς διακοσίους, ἀπὸ τρίτης ὥρας τῆς  
 spearmen two hundred, from third hour of the  
 νυκτός· 24 κτήνη τε παραστήσαι, ἵνα ἐπιβιβα-  
 night; animals and to have provided, that having  
 σάντες τὸν Παῦλον διασωσῶσι πρὸς Φηλικά  
 mounted the Paul they might convey safely to Felix  
 τὸν ἡγεμόνα· 25 γράψας ἐπιστολὴν περιεχούσαν  
 the governor; having written a letter containing  
 τὸν τύπον τούτου· 26 Κλαύδιος Λυσίας τῷ  
 the form this; Claudius Lysias to the  
 κρατιστῷ ἡγεμονί Φηλίκι χαιρεῖν. 27 Τὸν  
 most excellent governor Felix health. The  
 ἄνδρα τούτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων,  
 man this having been seized by the Jews,  
 καὶ μελλόντα ἀναρῆσθαι ὑπ' αὐτῶν, ἐπισ-  
 and being about to be killed by them, having come  
 τας συν τῷ στρατευματι ἐξείλομην \* [αὐτόν,]  
 suddenly with the armed force I rescued [him,]  
 μαθὼν ὅτι Ῥωμαῖος ἐστὶ. 28 Βουλομένου δὲ  
 having learned that a Roman he is. Wishing and

HAND, and having retired by himself, he inquired, "What is it that thou hast to tell me?"

20 And he said, † "The JEWS have agreed together to ASK thee that thou wouldst bring down PAUL To-morrow into the SANHEDRIM, as if about to investigate something more accurately concerning him.

21 Therefore, be not thou persuaded by them; for more than forty Men of them lie in wait for him, who have bound themselves with a curse, neither to eat nor drink till they have killed him; and now they are ready, looking for the PROMISE from thee."

22 Then the COMMANDER dismissed the YOUNG MAN, charging him, "Inform No one That thou hast told me these things."

23 And having summoned \* Certain Two of the CENTURIONS, he said, "Prepare two hundred Soldiers to go to Caesarea, and seventy Horsemen, and two hundred Spear-men, after the Third Hour of the NIGHT;

24 and provide Animals on which to place PAUL, that they may convey him safely to † Felix, the GOVERNOR."

25 And he wrote a Letter having this FORM:—

26 "Claudius Lysias to the MOST-EXCELLENT Governor Felix, greeting:

27 † This MAN having been seized by the JEWS, and being about to be killed by them, I rescued, having come suddenly upon them with an ARMED FORCE. Having learned that he is a Roman,

\* VATICAN MANUSCRIPT.—27. him—omit.

† 24. Felix was a freed man of the emperor Claudius, and brother of Pallas, chief favorite of the emperor. Tacitus gives us to understand that he governed with all the authority of a king, and the baseness and insolence of a quondam slave. He was an unrighteous governor, a baso, mercenary, and bad man.

‡ 20. ver. 12.

‡ 27. Acts xxi. 38; xxiv. 7.



γνῶναι τὴν αἰτίαν δι' ἣν ἐνακαλοῦν αὐτῷ,  
to know the cause on account of which they were accusing him,  
κατηγαγον αὐτον εἰς τὸ συνέδριον αὐτῶν. <sup>29</sup> ὃν  
I led down him into the sanhedrim of them; whom  
εὑρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νομοῦ  
I found being accused concerning questions of the law  
αὐτῶν, μὴδὲν δὲ ἀξίον θανάτου ἢ δεσμῶν ἐγκλη-  
of them, nothing but worthy of death or bonds an accu-  
μα ἔχοντα. <sup>20</sup> Μηνυθείσης δὲ μοι ἐπιβουλῆς εἰς  
sation having. Having been disclosed but to me a plot against  
τον ἀνδρα μέλλειν ἐσεσθαι ὑπὸ τῶν Ἰουδαίων,  
the man to be about to be by the Jews,  
ἐξαυτῆς ἐπεμψα πρὸς σε, παραγγείλας καὶ τοῖς  
instantly I sent to thee, having commanded also the  
κατηγοροῖς λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ.  
accusers to say the things against him before thee.  
\* [Εἰρήσο.] <sup>31</sup> Οἱ μὲν οὖν στρατιῶται, κατὰ  
[Farewell.] The indeed therefore soldiers, according to  
τὸ διατεταγμένον αὐτοῖς, ἀναλαβόντες τὸν  
that having been commanded them, having taken the  
Παῦλον, ἤγαγον διὰ τῆς νυκτός εἰς τὴν Ἀντι-  
Paul, they led through the night into the Anti-  
πατρίδα. <sup>32</sup> Τῇ δὲ ἐπαυρίῳ εἰσάντες τοὺς ἵπ-  
patris. On the and morrow having left the horse-  
πεις πορευέσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν  
men to go with him, they returned to the  
παρεμβολὴν. <sup>33</sup> Οἵτινες εἰσελθόντες εἰς τὴν  
castle. Who having come into the  
Καίσαρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ  
Caesarea, and having delivered the letter to the  
ἡγεμονί, παρεστήσαν καὶ τὸν Παῦλον αὐτῷ.  
governor, presented also the Paul to him.  
<sup>34</sup> Ἀναγνούς δὲ, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρ-  
Having read and, and having asked from what province  
χίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας·  
he is, and having understood that from Cilicia;  
<sup>35</sup> διακουσομαι σοῦ, ἐφῆ, ὅταν καὶ οἱ κατηγοροὶ  
I will fully hear thee, he said, when also the accusers  
σοῦ παραγενῶνται. Ἐκέλευσε τε αὐτὸν ἐν τῷ  
of thee may arrive. He commanded and him in the  
πραιτωρίῳ τοῦ Ἡρώδου φυλασσεσθαι.  
judgment-hall of the Herod to be kept.

## ΚΕΦ. κδ'. 24.

<sup>1</sup> Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς  
After and five days went down the high-priest  
Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ῥητορὸς  
Ananias with the elders and an orator  
Τερτυλλοῦ τινος, οἵτινες ἐνεφάνισαν τῷ ἡγε-  
Tertullus certain, who appeared before the gov-  
μονι κατὰ τοῦ Παύλου. <sup>2</sup> Κληθέντος δὲ αὐτοῦ,  
ernor against the Paul. Having been called and of him,  
ἤρξατο κατηγορεῖν ὁ Τερτυλλός, λέγων· <sup>3</sup> πολ-  
began to accuse the Tertullus, saying; great

<sup>28</sup> † and desiring to know the CRIME of which they accused him, I led him down into their SANHEDRIM;

<sup>29</sup> whom I found being accused † concerning Questions of their LAW, † but having no Accusation worthy of Death or Bonds.

<sup>30</sup> † But it having been disclosed to me that a Plot was about to be formed against the MAN by the JEWS, I instantly sent to thee, † having commanded his ACCUSERS also \* to speak against him before thee."

<sup>31</sup> The SOLDIERS, therefore, according to THAT which was COMMANDED them, took Paul, and conveyed him by \* Night to ANTIPATRIS.

<sup>32</sup> And on the NEXT DAY they returned to the CASTLE, having left the HORSEMEN to proceed with him;

<sup>33</sup> who, having entered CESAREA, and delivered the LETTER to the GOVERNOR, they also presented PAUL to him.

<sup>34</sup> And having read it, he asked of What Province he was; and being informed That he was from † Cilicia,

<sup>35</sup> he said, † "I will fully hear thee, when thine ACCUSERS are also come." And he commanded him to be kept in † HEROD'S PRETORIUM.

## CHAPTER XXIV.

<sup>1</sup> And after † Five Days the HIGH-PRIEST, † Ananias, went down with \* the ELDERS, and a certain Orator named Tertullus, and appeared before the GOVERNOR against PAUL.

<sup>2</sup> And he being called, TERTULLUS began to accuse him, saying;

\* VATICAN MANUSCRIPT.—30. to speak against him before thee. 31. Night. 1. certain Elders.

30. Farewell—omit.

† 28. Acts xxii. 30.

† 29. Acts xviii. 15; xxv. 19.

† 29. Acts xxvi. 31.

† 30. ver. 20.

† 30. Acts xxiv. 8; xxv. 6.

† 34. Acts xxi. 39.

† 35. Acts

xxiv. 1, 10; xxv. 16.

† 35. Matt. xxvii. 27.

† 1. Acts xxi. 27.

† 1. Acts

xxiii. 2, 30, 35; xxv. 2.

λης ειρηνης τυγχανοντες δια σου, και κατορ-  
peace enjoying through thee, and worthy  
 θωματων γινομενων τω εθνει τουτω δια της σης  
deeds being done to the nation this through of the of thy  
 προνοιας, παντη τε και πανταχου αποδεχομεθα,  
foresight, in every thing and and everywhere we accept,  
 κρατιστε Φηλιξ, μετα πασης ευχαριστιας.  
O most excellent Felix, with all thankfulness.  
 4 Ίνα δε μη επι πλειον σε εγκοπτω, παρακαλω  
That and not to longer thee I may detain, I beseech  
 ακουσαι σε ημων συντομως τη ση επιεικεια.  
to hear thee of us briefly in the thy clemency.  
 5 Εύροντες γαρ τον ανδρα τουτον λοιμον, και  
We have found for the man this a pestilence, and  
 κινουντα στασιν πασι τοις Ιουδαιοις τοις κατα  
exciting a sedition in all the Jews those in  
 την οικουμενην, πρωτοστατην τε της των Να-  
the habi able, a leader and of the of the Na-  
 ζωραιων αιρεσεως, 6 δς και το ιερον επειρασε  
zarenes sect, who also the temple attempted  
 βεβηλωσαι· ον και εκρατησαμεν, \* [και κατα  
to profane, whom also we apprehended, [and according to  
 τον ημετερον νομον ηβελησαμεν κρινειν. 7 Παρ-  
the our law we wished to judge. Having  
 ελθων δε Λυσιας ο χιλιαρχος, μετα πολλης  
come but Lysias the commander, with a great  
 βιας εκ των χειρων ημων απηγαγε, 8 κελευσας  
force out of the hands of us led away, having commanded  
 τους κατηγορους αυτου ερχεσθαι επι σε·] παρ'  
the accusers of him to come to thee;] from  
 ου δυναση αυτος, ανακρινας περι  
whom thou wilt be able thyself, having examined closely, concerning  
 παντων τουτων επιγνωναι, ων ημεις κατη-  
all of these things to have knowledge, of which we ac-  
 γορουμεν αυτου. 9 Συνεπεθεντο δε και οι Ιου-  
accuse him. United in impeaching and also the Jews,  
 δαιοι, φασκοντες ταυτα ούτως εχειν. 10 Απεκ-  
asserting these things thus to be. Answered  
 ριθη δε ο Παυλος, νευσαντος αυτω του ηγεμο-  
and the Paul, nodding to him the governor  
 νος λεγειν· Εκ πολλων ετων οντα σε κριτην τω  
to speak, From many years being thee a judge to the  
 εθνει τουτω πισταμενος, ευθυμοτερον τα  
nation this knowing, more cheerfully the things  
 περι εμαυτου απολογουμαι. 11 δυναμενου σου  
concerning myself I defend; being able of thee  
 γνωναι, οτι ου πλειους εισι μοι ημεραι δεκαδυο,  
to know, that not more are to me days twelve,  
 αφ' ης ανεβην προσκυνησων εν Ιερουσαλημ.  
from which I went up to worship in Jerusalem.  
 12 Και ουτε εν τω ιερω εδρον με προς τινα δια-  
And neither in the temple they found me with any one dis-  
 λεγομενον, η επισυστασιν ποιουντα οχλου,  
puting, or a tumult making of a crowd,

3 " Having obtained Great Peace through thee, and \* worthy Deeds being done for this NATION by THY Forethought, and in every thing and every-where, we accept it, Most excellent Felix, with all Thankfulness.

4 But that I may not further detain thee, I beseech thee to hear us briefly, with THY usual Candor.

5 † For we found this MAN a Pestilence, and exciting \* Seditions among ALL THOSE JEWS throughout the EMPIRE, and a Chief of the SECT of the NAZARENES;

6 † who even attempted to profane the TEMPLE, and whom we apprehended, [and wished † to judge according to our Law;

7 † but Lysias, the COM-MANDER, having come with a Great Force, took him away out of our HANDS,

8 † commanding his AC-CUSERS to come to thee;] from whom thou wilt be able to learn for thyself, on examination, of all these things of which we accuse him."

9 And the JEWS also jointly impeached him, as-asserting that these things were so.

10 And the GOVERNOR having made a sign for him to speak, PAUL answered, " Knowing that thou hast been for Several Years a Judge of this NATION, \* I cheerfully defend myself;

11 it also being in thy power to ascertain, That it is not more than twelve Days since † I went up to worship at Jerusalem.

12 † And they did not find me disputing with any one in the TEMPLE, or making an Insurrection of

\* VATICAN MANUSCRIPT.—3. Reformation is going on in this NATION.

5. Sedi-

tions among. 6—8. omit. 10. I cheerfully.

† 5. Luke xxiii. 2; Acts vi. 13; xvi. 20; xvii. 6; xxi. 28; 1 Pet. ii. 12, 15.

† 6. Acts

xxi. 28. † 6. John xviii. 31. † 7. Acts xxi. 33.

† 8. Acts xxiii. 30.

† 11. ver. 17; Acts xxi. 26. † 12. Acts xxv. 8; xxviii. 17.

οὐτε ἐν ταῖς συναγωγαῖς, οὐτε κατὰ τὴν πόλιν·  
nor in the synagogues, nor in the city;  
13 οὐτε παραστήσαι δύνανται, περὶ ὧν νῦν  
nor to prove are they able, concerning which now  
κατηγοροῦσι μου. 14 Ὁμολογῶ δὲ τοῦτο σοί,  
they accuse me. I confess but this to thee,  
ὅτι κατὰ τὴν ὁδόν, ἣν λεγουσιν αἵρεσιν, οὕτως  
that according to the way, which they called a sect, so  
λατρεῦω τῷ πατρὶ καὶ θεῷ, πιστευὼν πᾶσι τοῖς  
I serve the patriarchal God, believing all things those  
κατὰ τὸν νόμον καὶ τοῖς ἐν τοῖς προφήταις  
according to the law and those in the prophets  
γεγραμμένοις. 15 ἐλπίδα ἔχων εἰς τὸν θεόν, ἣν  
having been written; a hope having in the God, which  
καὶ αὐτοὶ οὗτοι προσδεχονται, ἀναστασιν μελ-  
even they themselves are looking for, a resurrection about  
λεῖν ἐσθῆθαι \* [νεκρῶν,] δικαίων τε καὶ ἀδι-  
to be [of dead ones,] of just ones and also unjust  
κῶν. 16 Ἐν τούτῳ δὲ αὐτὸς ἀσκῶ, ἀπροσκοπον  
ours. In this and myself I exercise, a clear  
συνείδησιν ἔχειν πρὸς τὸν θεόν καὶ τοὺς ἀνθρώ-  
conscience to have towards the God and the men  
πους διαπαντός. 17 Δι' ἐτῶν δὲ πλείονων  
always. In the course of years and many  
παρεγενόμενῃ ἐλεημοσύνῃς ποιῶν εἰς τὸ ἔθνος  
I came alma bringing to the nation  
μου, καὶ προσφοράς. 18 Ἐν οἷς εὗρον με ἡγ-  
of me, and offerings. In which they found me having  
νισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου, οὐδὲ μετὰ  
been purified in the temple, not with a crowd, nor with  
θορυβοῦ. Τινες δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι,  
a tumult. Some and from the Asia Jews,  
19 οὓς εἶπε ἐπὶ σοῦ παρῆναι, καὶ κατηγορεῖν ἐμὴν  
who ought before thee to be present, and to accuse if  
τι ἔχοιεν πρὸς με. 20 Ἡ αὐτοὶ οὗτοι εἰπα-  
anything they may have against me Or these themselves let  
τῶσαν, τι εὗρον ἐν ἐμοὶ ἀδικημα, σταντος  
them say, what they found in me crime, having stood  
μου ἐπὶ τοῦ συνεδρίου. 21 ἢ περὶ μίας ταύ-  
of me before the sanhedrim; or concerning one this  
της φωνῆς, ἧς ἐκράξα ἔστω ἐν αὐτοῖς. Ὅτι  
voice, which I cried out standing among them; That  
περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμε-  
concerning a resurrection of dead ones I am judged to-day  
ρον ὑφ' ὑμῶν. 22 Ἀνεβαλετο δὲ αὐτοὺς ὁ Φηλιξ,  
by you. Put off but them the Felix,  
ἀκριβεστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ,  
more accurately knowing the things concerning the way,  
εἰπὼν. Ὅταν Λυσίας ὁ χιλιάρχος κατηβῇ,  
saying; When Lysias the commander may come down,

the Crowd, either in the  
SYNAGOGUES, or in the  
CITY;

13 nor are they able to  
prove the things concern-  
ing which they now accuse  
me.

14 But this I confess  
to thee, that according to  
the way which they call a  
Sect, so serve I the God of  
my FATHERS, believing  
\* the THINGS which are  
according to the LAW, and  
THOSE which have been  
written in the PROPHETS;

15 having a Hope in  
God, which even they  
themselves are looking for,  
—† that there is to be a  
Resurrection both of the  
Righteous and Unright-  
eous.

16 And in this I exer-  
cise myself, always to have  
† a clear Conscience to-  
wards GOD and MEN.

17 But in the course of  
several Years † I came  
bringing Alms to my NA-  
TION, and Offerings;

18 at which time they  
found me purified in the  
TEMPLE, not with a  
Crowd, nor with Tumult.  
† But there are some Jews  
from ASIA,

19 † who ought to be  
present before thee, and to  
accuse, if they may have  
anything against me.

20 Or let these them-  
selves say, What Crime  
they found in me while I  
stood before the SANHE-  
DRIM;

21 unless it be for This  
One Declaration which I  
made while I was standing  
among them,—† 'That con-  
cerning the Resurrection  
of the Dead I am judged  
by you This day.'

22 But FELIX knowing  
more accurately about that  
way, put them off, saying,  
"When Lysias, the COM-  
MANDER, comes down, I

\* VATICAN MANUSCRIPT.—14. the THINGS according to Law.

15. of the dead—omit.

† 15. DAN. xii. 2; JOHN v. 28, 29.  
xx. 16; ROM. xv. 25; 2 COR. viii. 4; GAL. ii. 10.  
ACTS xxiii. 80; xxv. 16.

† 16. ACTS xxiii. 1.  
† 18. ACTS xxi. 26, 27 xxvi. 21.  
† 21. ACTS xxiii. 6; xxviii. 20.

† 17. ACTS xi. 29, 30;  
† 19.

διαγνώσωμαι τα καθ' ὑμᾶς. <sup>23</sup> Διαταξάμενος  
I will inquire into the things about you. Having given orders  
τε τῷ ἑκατονταρχῇ τηρεῖσθαι αὐτόν, ἔχειν τε  
and to the centurion to keep him, to have and  
ανεῖν, καὶ μηδὲνα κωλύειν τῶν ἰδίων αὐτοῦ  
liberty, and no one to forbid of the own friends of him  
ὑπηρετεῖν, \* [ἢ προσερχεσθαι] αὐτῷ.  
to assist, [or to come] to him.

<sup>24</sup> Μετὰ δὲ ἡμέρας τινὰς παραγενομένου δὲ Φη-  
After and days some having come the Fe-  
λιξ σὺν Δρουσίλλῃ τῇ γυναικί, οὖσῃ Ἰουδαίᾳ,  
lix with Drusilla the wife, being a Jewess,  
μετέπεμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ  
he sent for the Paul, and heard him

περί τῆς εἰς Χριστὸν πίστεως. <sup>25</sup> Διαλεγό-  
concerning the into Anointed faith. Discours-  
μενου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρα-  
lag and of him concerning justice and self-con-  
τείας καὶ τοῦ κριματός τού μελλοντος, ἐμφο-  
trol and of the judgment that being about to come, terri-  
βος γενομένου ὁ Φηλιξ ἀπεκρίθη· Τοῦ νῦν ἔχον  
fied being the Felix answered; The present being  
πορευοῦ· καιρὸν δὲ μεταλαβὼν μετακαλεσομαι  
go thou; a season and having found I will call

σε. <sup>26</sup> Ἀλλὰ καὶ ἐλπίζων, ὅτι χρήματα δοθή-  
thee. At the same time also hoping, that money will be  
εῖται \* [αὐτῷ] ὑπὸ τοῦ Παύλου, \* [ὅπως] λύσῃ  
given [to him] by the Paul, [so that he might loose  
αὐτόν·] διὸ καὶ πικνότερον αὐτὸν μεταπεμ-  
him;] therefore and oftener him sending  
πομενος ὠμίλει αὐτῷ. <sup>27</sup> Διετίας δὲ πληρωθεί-  
for talked with him. Two years but being ended

σης ἐλάβη διαδοχὸν ὁ Φηλιξ Πορκίον Φηστόν·  
received a successor the Felix Porcius Festus;  
θελὼν τε χάριτας καταθεσθαι τοῖς Ἰουδαίοις ὁ  
wishing and favors to lay in store for himself with the Jews the  
Φηλιξ, κατέλιπε τὸν Παῦλον δεδεμένον.  
Felix, left the Paul having been bound.

ΚΕΦ. κέ'. 25.

<sup>1</sup> Φηστός οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ  
Festus therefore having entered upon the prefecture, after  
τρεις ἡμέρας ἀνέβη εἰς Ἱερουσόλυμα ἀπὸ Καισα-  
three days went up to Jerusalem from Cesa-  
ρειας. <sup>2</sup> Ἐνεφανίσαν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ  
rea. Appeared before and him the high-priest and  
οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ  
the chiefs of the Jews against the Paul, and  
παρεκαλὼν αὐτόν, <sup>3</sup> αἰτοῦμενοι χάριν κατ'  
entreated him, asking a favor against  
αὐτόν, ὅπως μεταπεμψῇται αὐτὸν εἰς Ἱερουσα-  
him, that he would send for him to Jerusa-  
λημ· ἐνεδραν ποιοῦντες ἀνελεῖν αὐτόν κατὰ  
lem; an ambush forming to kill him in

will inquire about your MATTERS."

<sup>23</sup> And he commanded the CENTURION to keep him, and let him have Liberty, † and to forbid none of his FRIENDS to assist him.

<sup>24</sup> And after some Days, FELIX coming with † Drusilla, \* his WIFE, who was a Jewess, sent for PAUL, and heard him concerning the FAITH in \* Christ Jesus.

<sup>25</sup> And as he was discoursing concerning Justice, Self-government, and THAT JUDGMENT about to come, FELIX, being terrified, answered, "Go for the PRESENT; and when I find an Opportunity I will call for thee."

<sup>26</sup> At the same time also hoping that Money would be given him by PAUL; and therefore he more frequently sent for Him, and conversed with him.

<sup>27</sup> But when two Years were ended, FELIX had a Successor, Porcius Festus; and FELIX, † wishing to be favorably regarded by the JEWS, left PAUL a prisoner.

CHAPTER XXV.

<sup>1</sup> Festus, therefore, having entered upon his GOVERNMENT, after Three Days went up from Cæsarea to Jerusalem.

<sup>2</sup> † And \* the HIGH-PRIESTS and the CHIEFS of the JEWS appeared against PAUL, and entreated him,

<sup>3</sup> asking a Favor against him, that he would send for him to Jerusalem, † forming an Ambuscade to kill him on the ROAD.

\* VATICAN MANUSCRIPT.—23. or to come—omit. 24. his own Wife. 24. Christ Jesus. 26. to him—omit. 26. so that he might loose him—omit. 2. the HIGH-PRIESTS.

† 24. Drusilla was the youngest daughter of Herod Agrippa, and had been married to Azizus, king of Emessa, whom Felix had persuaded her to abandon in order to an adulterous marriage with himself.

‡ 23. Acts xxvii. 3; xxviii. 16. ‡ 27. Acts xii. 3; xxv. 9, 14. ‡ 2. Acts xxiv, 2. ver. 15. ‡ 3. Acts xxiii. 12, 16.

την ὁδον. <sup>4</sup> Ὁ μὲν οὖν Φηστος ἀπεκρίθη,  
the way. The indeed then Festus answered,  
τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ  
to be kept the Paul in Cesarea, himself but  
μελλεῖν ἐν ταχείᾳ ἐκπορευέσθαι. <sup>5</sup> Οἱ οὖν ἐν  
to be about with speed to go out. Those therefore among  
ὑμῖν, φησι, δυνατοί, συγκатаβαnτες, εἰ τι  
you, he says, being able, having gone down with, if anything  
ἐστὶν ἐν τῷ ἀνδρὶ, κατηγορεῖτωσαν αὐτοῦ.  
is in the man, let them accuse him.  
<sup>6</sup> Διατριψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτώ  
Having remained and among them days not more eight  
ἢ δέκα, καταβας εἰς Καισαρείαν, τῇ ἐπαυριον  
or ten, having gone down into Cesarea, on the morrow  
καθισας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν  
having sat down on the judgment-seat, he commanded the  
Παῦλον ἀχθῆναι. <sup>7</sup> Πραγενομένου δὲ αὐτοῦ,  
Paul to be led forth. Having approached and of him,  
περιεστήσαν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκο-  
stood around the from Jerusalem having been come  
τες Ἰουδαῖοι, πολλὰ καὶ βαρεὰ αἰτιαματα φερον-  
down Jews, many and heavy accusations bring-  
τες \* [κατὰ τοῦ Παύλου,] ἃ οὐκ ἰσχυρὸν ἀποδείξαι  
ing [against the Paul,] which not they were able to point out;  
<sup>8</sup> ἀπολογουμένου αὐτοῦ. Ὅτι οὔτε εἰς τὸν νόμον  
saying in defence of him; That neither against the law  
τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερόν, οὔτε εἰς Καί-  
of the Jews, nor against the temple, nor against Ce-  
σαρά τι ἡμάρτον. <sup>9</sup> Ὁ Φηστος δὲ, τοῖς Ἰουδαί-  
sar anything did I wrong. The Festus but, with the Jew  
οῖς θελών χάριν καταθεσθαι, ἀποκριθεὶς τῷ  
wishing a favor to lay up for himself answering to the  
Παύλῳ εἶπε· Θέλεις εἰς Ἱεροσόλυμα ἀναβας,  
Paul said; Art thou willing to Jerusalem having gone up,  
ἐκεῖ περὶ τούτων κρινέσθαι ἐπ' ἐμοῦ; <sup>10</sup> Εἶπε  
there concerning these things to be judged before me? Said  
δὲ ὁ Παῦλος· Ἐπὶ τοῦ βήματος Καίσαρος ἐστὼς  
but the Paul; At the judgment-seat of Cesar standing  
εἰμι, οὐ μὲ δει κρινέσθαι. Ἰουδαίους οὐδὲν  
I am, where me it behoves to be judged. Jews nothing  
ἡδίκησα, ὥς καὶ σύ καλλίον ἐπιγινώσκεις.  
I have done wrong, as also thou full well hast ascertained.  
<sup>11</sup> Εἰ μὲν γὰρ ἀδίκῳ, καὶ ἀξίον θανάτου πεπρα-  
If indeed for I am unjust, and worthy of death I have  
χα τι, οὐ παραιτοῦμαι τὸ ἀποθάνειν· εἰ δὲ  
done anything, not I refuse the to die; if but  
οὐδὲν ἐστὶν ὧν οὗτοι κατηγοροῦσι μου, οὐδεὶς  
nothing is of which these accuse me, no one  
μὲ δυνατὸν αὐτοῖς χάρισσθαι. Καίσαρα ἐπι-  
me is able to them to give as a favor. Cesar I call  
καλοῦμαι. <sup>12</sup> Τότε ὁ Φηστος συλλαλήσας μετὰ  
upon. Then the Festus having conferred with

4 But Festus answered that PAUL should be kept at Cesarea, and that he himself would go down there shortly.

5 "Therefore," said he, "let THOSE among you who are ABLE go down with me, † and \* if there is anything amiss in the MAN, accuse him."

6 And having continued among them eight or ten Days, he went down to Cesarea; and on the NEXT DAY, sitting down on the TRIBUNAL, commanded PAUL to be brought.

7 And he having come, the JEWS who had COME DOWN from Jerusalem stood \* round him, † bringing down Many and Heavy Accusations, which they were not able to prove,

8 \* while PAUL maintained in his defence, † "Neither against the LAW of the JEWS, nor against the TEMPLE, nor against Cesar, have I sinned in anything."

9 But Festus, † wishing to gratify the JEWS, answering PAUL, said, † "Art thou willing to go up to Jerusalem, and there be judged before me concerning these things?"

10 And PAUL said, "I am standing at Cesar's TRIBUNAL, where I ought to be judged. I have done no wrong to the JEWS, as thou also very well knowest."

11 † \* For if, indeed, I do wrong, or have done anything deserving of Death, I refuse not to die; but if there be nothing of which they accuse me, no one can give Me up to gratify Them. † I appeal to Cesar."

12 Then Festus, having conferred with the

\* VATICAN MANUSCRIPT.—5. if there is anything amiss in the man, accuse him. 7. round him, bringing down Many. 7. against Paul—omit. 8. PAUL answering; 11. If, then, indeed.

† 5. Acts xviii. 14; ver. 18. † 7. Mark xv. 8; Luke xxiii. 2, 10; Acts xxiv. 5, 18.  
† 8. Acts vi. 13; xxiv. 12; xxviii. 17. † 9. Acts xxiv. 27. † 9. ver. 20. † 11.  
ver. 25; Acts xviii. 14; xxiii. 20; xxvi. 31. † 11. Acts xxvi. 32; xxviii. 19.

του συμβουλίου, απεκριθη· Καισαρα επικεκλη-  
the council, answered; Cesar thou hast called  
σαι· επι Καισαρα πορευση.  
upon; to Cesar thou shalt go.

13 Ἡμερων δε διαγενομενων τινων, Αгриππας  
Days and having intervened some, Agrippa  
ὁ βασιλευς και Βερνικη κατηντησαν εις Καισα-  
the king and Bernice came down to Cesarea,  
ρειαν, ασπασομενοι τον Φηστου. 14 Ὡς δε  
paying their respects to the Festus. When and

πλειους ἡμερας διετριβον εκει, ὁ Φηστος τῷ  
many days they remained there, the Festus to the  
βασιλει ανεθετο τα κατα τον Παυλον, λεγων·  
king submitted the things against the Paul, saying;

Ανὴρ τις εστι καταλελειμμενος ὑπο Φηλικος  
A man certain is having been left behind by Felix

δεσμιος· 15 περι οὗ, γενομενου μου εις Ἱερο-  
a prisoner; concerning whom, being of me in Jeru-  
σολυμα, ενεφανισαν οἱ αρχιερεις και οἱ πρεσβυ-  
salem, gave information the high-priests and the elders

τεροι των Ιουδαιων, αιτουμενοι κατ' αυτου  
of the Jews, asking against him

δικην. 16 Προς οὗς απεκριθην, ὅτι ουκ εστιν  
a judgment. To whom I answered, that not it is

εθος Ῥωμαιοις χαριζεσθαι τινα ανθρωπον, πριν η  
a custom for Romans to give as a favor any man, before

ὁ κατηγορουμενος κατα προσωπον εχει τους  
he being accused face to face may have the

κατηγορους, τοπον τε απολογιας λαβοι περι  
accusers, an opportunity and of defence he may take concerning

του εγκληματος. 17 Συνελθοντων ουν \* [αυτων]  
the accusation. Having come therefore [of them]

ενθαδε, αναβολην μηδεμιαν ποιησαμενος, τη  
here, delay none having made, on the

ἐξης καθισας επι του βηματος, εκελευσα αχ-  
next day having sat down on the judgment-seat, I commanded to be

θηναι τον ανδρα. 18 Περι οὗ σταθεντες οἱ  
brought the man. Concerning whom having stood up the

κατηγοροι ουδεμιαν αιτιαν επεφερον, ὡν ὑπε-  
accusers no one accusation brought, of things sup-  
ποουν· εγω· 19 ζητηματα δε τινα περι της  
posed I; questions but certain concerning of the

ιδιας δεισιδαιμονιας ειχον προς αυτον, και  
own religion they had with him, and

περι τινος Ιησου τεθνηκοτος, ὃν εφασκεν ὁ  
concerning one Jesus having been dead, whom affirmed the

Παυλος ζην. 20 Απορουμενος δε εγω εις την  
Paul to be alive. Being in doubt but I on that

περι τουτου ζητησιν, ελεγον, ει βουλοιτο  
concerning this question, I said, if he would be willing

πορευεσθαι εις Ἱερουσαλημ, κακει κρινεσθαι  
to go to Jerusalem, and there to be judged

περι τουτων. 21 Του δε Παυλου επικαλεσα-  
concerning these things. The but Paul having appealed

COUNSEL, answered, "To Cesar thou hast appealed; to Cesar thou shalt go."

13 And after some Days, † Agrippa the king and Bernice came down to Cesarea, to pay their respects to FESTUS.

14 And when they had spent Many Days there, FESTUS submitted PAUL'S CASE to the KING, saying, † "There is a certain Man left a Prisoner by Felix;

15 † concerning whom, when I was in Jerusalem, the HIGH-PRIESTS and the ELDERS of the JEWS \* ap-  
peared; asking a Sentence of judgment against him;

16 † to whom I answered, That it is not a Custom for Romans to make a present of Any Man, before the ACCUSED has the ACCUSERS Face to Face, and an Opportunity is allowed for defence concerning the AC-  
CUSATION.

17 Therefore, when they arrived here, † making no Delay, the NEXT DAY, sitting down on the TRIBU-  
NAL, I commanded the MAN to be brought;

18 concerning whom the ACCUSERS having stood up, brought No Charge of \* such Evil things as I supposed;

19 † but had certain Questions with him about their OWN Religion, and about One Jesus who died, whom PAUL affirmed to be alive.

20 And † being in doubt on that concerning this QUESTION, I inquired if he would be willing to go to Jerusalem, and there be judged concerning these things.

21 But PAUL having ap-

\* VATICAN MANUSCRIPT.—15. appeared, making a Sentence of judgment. 17. of them—omit. 18. such Evil things.

† 13. This was the son of Agrippa, whose miserable death is recorded in Acts xii. 23. In A. D. 53, he was transferred from the kingdom of Chalcis, which he had received from Claudius, when only 17 years old, to the provinces possessed by his father, viz., Batanea, Trachonitis, Auranitis, and Abilene, which he governed with the title of king. He died A. D. 100, after a reign including that over Chalcis, of 61 years.—Owen.

† 14. Acts xxiv. 27. Acts xviii. 15; xxiii. 29.

† 15. ver. 2, 3.

† 16. ver. 4, 5.

† 17. ver. 6.

† 19.

μενου τηρηθηναι αυτον εις την του Σεβαστου  
to be kept himself for the of the Augustus  
διαγνωσιν, εκελευσα τηρεισθαι αυτον, εως ου  
decision, I commanded to be kept him, till  
πεμψω αυτον προς Καισαρα. <sup>22</sup> Αгриππας δε  
I could send him to Cesar. Agrippa but  
προς τον Φηστον \* [εφη·] Εβουλομην και  
to the Festus [said·] I was wishing also  
αυτος του ανθρωπου ακουσαι. 'Ο δε αυριον,  
myself the man to hear. The and morrow;  
φησιν, ακουση αυτον. <sup>23</sup> Τη ουν επαυριον  
he said, thou shalt hear him. On the therefore morrow  
ελθοντος του Αгриππα και της Βερνικης μετα  
having come the Agrippa and the Bernice with  
πολλης φαντασιας, και εισελθοντων εις το  
great display, and having entered into the  
ακροατηριον, συν τε τοις χιλιαρχοις και ανδρασι  
place of hearing, with both the commanders and men  
τοις κατ' εξοχην \* [ουσι] της πολεως, και κε-  
those principal [being] of the city, and hav-  
λευσαντος του Φηστου, ηχθη ο Παυλος. <sup>24</sup> Και  
ing commanded the Festus, was brought the Paul. And  
φησιν ο Φηστος· Αгриππα βατιλευ, και παντες  
said the Festus; Agrippa O king, and all  
οι συμπαραντες ημιν ανδρες, θεωρειτε τουτον,  
those being present with us men, you see this,  
περι ου παν το πληθος των Ιουδαιων ενετυ-  
concerning whom all the multitude of the Jews applied  
χον μοι εν τε Ιεροσολυμοις και ενθαδε, επι-  
to me in both Jerusalem and here, cry-  
βωντες μη δειν ζην αυτον μηκετι. <sup>25</sup> Εγω  
ing out not to be right to live him longer. I  
δε καταλαβομενος μηδεν αξιον θανατου αυτον  
but having detected nothing worthy of death him  
πεπραχεναι, και αυτου δε τουτου επικαλεσα-  
to have done, also of him and of this having appealed  
μενου του Σεβαστου, εκρινα πεμπειν \* [αυτον.]  
to the Augustus, I resolved to send [him.]  
<sup>26</sup> Περι ου ασφαλές τι γραψαι τω κυριω  
Concerning whom certain anything to write to the Lord  
ουκ εχω, διο προηγαγον αυτον εφ' υμων, και  
not I have, therefore I led forth him before you, and  
μαλιστα επι σου, βασιλευ Αгриππα, οπως της  
especially before thee, O king Agrippa, so that the  
ανακρισεως γενομενης σχω τι γραψαι.  
examination having taken place I may have something to write.  
<sup>27</sup> Αλογον γαρ μοι δοκει πεμποντα δεσμιον, μη  
Absurd for to me it seems sending a prisoner, not  
και τας κατ' αυτου αιτιας σημαναι.  
and the against him charges to signify.

pealed to be kept for the  
DECISION of † AUGUSTUS,  
I ordered him to be kept  
till I could send him \* to  
Cesar.

<sup>22</sup> And Agrippa said to  
Festus, "I myself also  
desire to hear this MAN."  
And he said, "To-morrow,  
thou shalt hear him."

<sup>23</sup> On the NEXT DAY,  
therefore, AGRIPPA and  
BERNICE having arrived  
with Great Pomp, and hav-  
ing entered into the PLACE  
OF HEARING, with the  
\* Commanders and THOSE  
Men who were of Distinc-  
tion in the CITY, at the  
COMMAND of FESTUS,  
PAUL was brought.

<sup>24</sup> And FESTUS said,  
"King Agrippa, and All  
the MEN PRESENT with  
us! you see this man,  
about whom † All the MUL-  
TITUDE of the JEWS ap-  
plied to me, both in Jerusa-  
lem and here, crying out  
that he ought † not to live  
any longer.

<sup>25</sup> But when I detected  
Nothing which † he had  
done deserving Death,  
† and he also having ap-  
pealed to † AUGUSTUS, I  
determined to send him;

<sup>26</sup> concerning whom I  
have nothing definite to  
write to the † SOVEREIGN.  
Therefore I have brought  
him before you, and espe-  
cially before thee, King  
Agrippa! that on EXAMI-  
NATION, I may have some-  
thing to write.

<sup>27</sup> For it appears to Me  
unreasonable to send a  
Prisoner, and not to sig-  
nify the CHARGES alleged  
against him."

\* VATICAN MANUSCRIPT.—21. up to Cesar. 22. said—omit. 23. Commanders  
and. 23. being—omit. 25. him—omit.

† 21 & 25. Although *Sebastos*, is usually translated *Augustus*, and the Roman emperors gen-  
erally assumed this epithet, which signifies no more than the *venerable*, the *august*; yet  
here it seems to be used merely to express the *emperor*, without any reference to any of his  
attributes or titles. † 26. The title *Kurios*, Lord, both *Augustus* and *Tiberius* had ab-  
solutely refused; and forbad, even by public edicts, the application of it to themselves.  
*Tiberius* himself was accustomed to say, that he was *lord* of his *slaves*, *emperor* of the *troops*,  
and *prince* of the *senate*. See *Suetonius*, in his life of this prince. The succeeding emperors  
were not so modest; they affected the title. *Nero*, the emperor, *would* have it; and *Pliny*  
the younger is continually giving it to *Trajan*, in his letters.—*Clarke*.

† 24. ver. 2, 3, 7. † 24. Acts xxii. 22. † 25 Acts xxiii. 9, 29; xxvi. 31. † 25.  
ver. 11, 12.

ΚΕΦ. κς'. 26.

<sup>1</sup> Ἀγρίππας δὲ πρὸς τὸν Παῦλον εἶπε· Ἐπι-  
Agrippa and to the Paul said; It is  
τρέπεται σοι ὑπὲρ σεαυτοῦ λεγεῖν. Τότε ὁ  
permitted for thee in behalf of thyself to speak. Then the  
Παῦλος ἀπελογεῖτο, ἐκτεινας τὴν χεῖρα·  
Paul made a defence, having stretched out the hand;  
<sup>2</sup> περὶ πάντων ὧν ἐγκαλουμαι ὑπὸ Ἰου-  
concerning all things of which I am accused by Jews,  
δαιων, βασιλεῦ Ἀγρίππα, ἡγήμαι ἐμαυτὸν μακα-  
O king Agrippa, I esteem myself happy.  
ριον, ἐπὶ σου μέλλων σημερον ἀπολογεῖσθαι·  
before thee being about to-day to make a defence;  
<sup>3</sup> μάλιστα γνωστὴν οὐτα σε πάντων τῶν κατὰ  
especially acquainted being thee of all of the among  
Ἰουδαίους ἐθῶν τε καὶ ζητημάτων. Διὸ δεο-  
Jews customs and also questions. Therefore I en-  
μαι \* [σου,] μακροθυμῶς ἀκουσαί μου. <sup>4</sup> Τὴν  
treat [thee,] patiently to hear of me. The  
μεν οὖν βίωσιν μου τὴν ἐκ νεότητος, τὴν  
indeed therefore mode of life of me that from youth, that  
ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱερο-  
from beginning being among the nation of me in Jeru-  
σολυμοῖς, ἵσασι πάντες οἱ Ἰουδαῖοι. <sup>5</sup> προγινώσ-  
salem, know all the Jews; previously know-  
κοντες με ἀνωθεν, (εἰαν θέλωσι μαρτυρεῖν,) ὅτι  
ing me from the first, (if they would be willing to testify,) that  
κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετε-  
according to the most rigid sect of the our  
ρας θρησκείας ἐζῆσα Φαρισαῖος. <sup>6</sup> Καὶ νῦν ἐγ'-  
religion I lived a Pharisee. And now for  
ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγγελίας γενο-  
hope of that to the fathers promise being  
μένης ὑπὸ τοῦ θεοῦ, ἔστηκα κρινόμενος· <sup>7</sup> εἰς  
made by the God, I have stood being judged; to  
ἣν το δώδεκαφυλον ἡμῶν, ἐν ἐκτενεῖα νυκτὶ  
which the twelve tribes of us, in intently night  
καὶ ἡμέραν λατρεῖν, ἐλπίζει καταντῆσαι·  
and day serving, hopes to attain;  
περὶ ἧς ἐλπίδος ἐγκαλουμαι, βασιλεῦ  
concerning which hope I am accused, O king  
\* [Ἀγρίππα,] ὑπὸ Ἰουδαίων. <sup>8</sup> Τι; ἀπίστον  
[Agrippa,] by Jews. What? incredible  
κρίνεται παρ' ὑμῖν, εἰ ὁ θεὸς νεκροὺς ἐγείρει;  
is it judged by you, if the God dead ones raises?  
<sup>9</sup> Ἐγὼ \* [μεν] οὖν ἐδοξα ἐμαυτῷ πρὸς τὸ  
I [indeed] therefore thought in myself to the  
ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία  
name of Jesus the Nazarene ought many things against  
πραξάει. <sup>10</sup> Ὁ καὶ ἐποίησα ἐν Ἱεροσολυμοῖς·  
to practise, Which also I did in Jerusalem;  
καὶ πολλοὺς τῶν ἁγίων ἐγὼ ἐν φυλακαῖς κατε-  
and many of the saints I in prisons shut  
κλείσα, τὴν παρα τῶν ἀρχιερέων ἐξουσίαν λα-  
up, the from of the high-priests authority having

CHAPTER XXVI.

1 And Agrippa said to PAUL, "It is permitted thee to speak in behalf of thyself." Then PAUL extending his HAND, spoke his defence.  
2 "Concerning all things of which I am accused by the Jews, I esteem myself happy, King Agrippa! that I am about This day to speak my defence before thee;  
3 especially as thou art acquainted with all the customs and Questions among the Jews, therefore, I entreat thee, to hear me patiently.  
4 My MODE OF LIFE, from my Youth, THAT which was from the Beginning among my own NATION, \* and in Jerusalem, is known to All the \* Jews;  
5 who, knowing me from the first, if they would, might testify, That according to ‡ the MOST RIGID Sect of our Religion, I lived a Pharisee.  
6 ‡ And now I stand on trial for the Hope of that PROMISE made by GOD to OUR FATHERS;  
7 to which our ‡ TWELVE TRIBES, earnestly serving Night and Day, hope to attain; concerning Which Hope, O King, I am accused by the Jews.  
8 What! is it judged by you as an incredible thing, that God should raise the Dead?  
9 ‡ Therefore, indeed, I thought within myself that I ought to do Many things against the NAME of Jesus the NAZARENE;  
10 ‡ \* which even I did in Jerusalem; and Many of the SAINTS I shut up in Prisons, having received AUTHORITY ‡ from the

\* VATICAN MANUSCRIPT.—3. thee—omit.  
7. Agrippa—omit.

9. Indeed—omit.

4. and in Jerusalem.  
10. Therefore also I did.

4. the Jews.

‡ 5. Acts xlii. 3; xlii. 6; xlii. 15, 22; Phil. iii. 5. ‡ 6. Gen. xli. 3; xlii. 18; xxvi. 4; Psal. cxxxii. 11. ‡ 7. James i. 7. ‡ 9. 1 Tim. i. 13. ‡ 10. Gal. i. 3. ‡ 10. Acts ix. 14, 21; xlii. 5.



βων· αναιρουμενων τε αυτων, κατηνεγκα ψηφον·  
received; being killed and of them, I brought against a vote;  
11 καὶ κατα πασας τας συναγωγας πολλακις τι-  
and in all the synagogues often pun-  
μωρων αυτους, ηνα· καζον βλασφημειν· περισ-  
ishing them. I was compelling to blaspheme; exceed-  
σως \* [τε] εμμαινομενος αυτοις, εδιωκον εως  
ingly [and] being furious towards them, I pursued till  
και εις τας εξω πολεις. 12 Εν οἷς \* [και] πορευ-  
even into the foreign cities. In which [also] going  
ομενος εις την Δαμασκον μετ' εξουσιας και επι-  
to the Damascus with authority and a com-  
τροπης της \* [παρα] των αρχιερεων, 13 ημερας  
mission of that [from] the high-priests, of a day  
μεσης, κατα την οδον ειδον, βασιλευ, ουρανο-  
middle, in the way I saw, O king, from heaven  
θεν, υπερ την λαμπροτητα του ηλιου,  
above the brightness of the sun,  
περιλαμψαν με φως και τους συν εμοι πορευο-  
having shone round me a light and those with me going.  
μενους. 14 Παντων δε καταπεσοντων \* [ημων] εις  
All and having fallen down [of us] on  
την γην, ηκουσα φωνην λαλουσαν προς με,  
the earth, I heard a voice speaking to me,  
\* [και λεγουσαν] τη 'Εβραιδι διαλεκτω· Σαουλ,  
[and saying] in the Hebrew dialect; Saul,  
Σαουλ, τι με διωκεις; σκληρον σοι προς  
Saul, why me persecutest thou? hard for thee against  
κεντρα λακτιζειν. 15 Εγω δε ειπον· Τις ει,  
sharp points to kick. I and said; Who art thou,  
κυριε; 'Ο δε ειπεν· Εγω ειμι Ιησους, ον συ  
O sir? He and said; I am Jesus, whom thou  
διωκεις. 16 Αλλα αναστηθι, και στηθι επι  
persecutest. But arise thou, and stand up on  
τους ποδας σου· εις τουτο γαρ ωφθην σοι,  
the feet of thee; for this for I appeared to thee,  
προχειρισασθαι σε υπηρετην και μαρτυρα, ων  
to constitute thee a minister and a witness, of what  
τε ειδες, ων τε οφθησομαι σοι· 17 εξαιρου-  
both thou didst see, of what and I will appear to thee, deliver.  
μενος σε εξ του λαου και των εθνων, εις ους  
ing thee from the people and the Gentiles, to whom  
εγω σε αποστελλω, 18 ανοιξαι οφθαλμους αυτων,  
I thee send, to open eyes of them,  
του επιστρεψαι απο σκοτους εις φως, και της  
of the to have turned from darkness to light, and of the  
εξουσιας του σατανα επι τον θεον, του λαβειν  
authority of the adversary to the God, of the to receive  
αυτους αφεσιν αμαρτιων, και κληρον εν τοις  
them forgiveness of sins, and inheritance among those  
ηγιασμενοις, πιστει τη εις εμε. 19 'Οθεν, βασι-  
having been sanctified, faith by the into me. Thereupon, O king

HIGH-PRIESTS; and when they were killed I gave my vote against them.

11 † And punishing them often in All the SYNAGOGUES, I compelled them to blaspheme; and being exceedingly furious towards them, I pursued them even to FOREIGN CITIES.

12 † At which time, as I was going to DAMASCUS with Authority, and a Commission from the HIGH-PRIESTS,

13 at Mid-day—I saw on the ROAD, O King—from heaven—exceeding the BRIGHTNESS of the SUN—a Light shining round me, and THOSE GOING with me.

14 And all of us having fallen to the EARTH, I heard a Voice speaking to me in the HEBREW Language, 'Saul, Saul, why dost thou persecute Me? It is hard for thee to kick against the Goats.'

15 And I said, 'who art thou, Sir?' And \* HE said, 'I am Jesus whom thou persecutest?'

16 But arise, and stand on thy FEET; since for this purpose I have appeared to thee, † to constitute thee a Minister and a Witness, both \* of what thou hast seen, and of those things in which I will appear to thee;

17 delivering thee from the PEOPLE and the GENTILES, † to whom I send thee,

18 to open their Eyes, † to TURN them from Darkness to Light, and from the DOMINION of the ADVERSARY to GOD; † that they may RECEIVE Forgiveness of Sins, and an Inheritance among THOSE HAVING BEEN † SANCTIFIED through THAT Faith which leads into me.

\* VATICAN MANUSCRIPT.—11. and—omit.  
14. of us—omit. 14. and saying—omit.  
thou hast seen me, and of those things.

12. also—omit.  
15. the LORD said.

12. from—omit.  
16. in the which

† 11. Acts xxii. 19.  
Acts xxii. 21.  
Eph. i. 11; Col. i. 12.

† 12. Acts ix. 3; xxii. 6.  
† 18. 2 Cor. vi. 14; Eph. iv. 28; v. 8; Col. i. 28; 1 Pet. ii. 7, 25.  
† 18. Acts xx. 82.

† 16. Acts xxii. 15.  
† 18.

† 17.  
† 18.

λεν Αгриππα, ουκ εγενομην απειθης τη ουρανιω  
Agrippa, not I was disobedient to the heavenly  
 οπτασια· <sup>20</sup> αλλα τοις εν Δαμασκω πρωτον και  
vision; but to those in Damascus first and  
 Ιεροσολυμοις, εις πασαν τε την χωραν της  
in Jerusalem, in all and the country of the  
 Ιουδαιας, και τοις εθνεσιν, απηγγελλον μετα-  
Judea, and to the Gentiles, I declared to re-  
 μοειν, και επιστρεφειν επι τον θεον, αξια της  
form, and to turn to the God, worthy of the  
 μετανοιας εργα πρασσοντας. <sup>21</sup> Ενεκα τουτων  
reformation works doing. On account of these  
 με οι Ιουδαιοι συλλαβομενοι εν τω ιερω επει-  
me the Jews having seized in the temple at-  
 ρωντο διαχειρισσασθαι. <sup>22</sup> Επικουριας ουν τυ-  
tempted with violent hands to have killed. Help therefore hav-  
 χων της παρα του θεου, αχρι της ημερας  
ing obtained of that from of the God, till the day  
 ταυτης εστηκα, μαρτυρουηενος μικρω τε και  
this I have stood, testifying to small both and  
 μεγαλω, ουδεν εκτος λεγων, ων τω οι προφηται  
to great, nothing beyond saying, of what both the prophets  
 ελαλησαν μελλοντων γινεσθαι, και Μωυσης·  
spoke being about to take place, and Moses;  
<sup>23</sup> ει παθης ο Χριστος, ει πρωτος εξ αναστα-  
that liable to suffer the Anointed, that first from a resurrec-  
 σεως νεκρων φως μελλει καταγγελλειν τω  
tion of dead ones a light he is about to announce to the  
 λαω και τοις εθνεσι.  
people and to the Gentiles.  
<sup>24</sup> Ταυτα δε αυτου απολογουμενου, ο Φηστος  
These things and of him saying in defence, the Festus  
 μεγαλη τη φωνη εφη· Μαινη, Παυλε· τα πολ-  
loud with the voice said; Thou art mad, O Paul; the much  
 λα σε γραμματα εις μανιαν περιτρεπει. <sup>25</sup> Ο  
these learning into madness turns about. He  
 δε· Ου μαινομαι, φησι, κρατιστε Φηστε, αλλ'  
but; Not I am mad, he says, O most noble Festus, but  
 αληθειας και σωφροσυνης ρηματα αποφθεγγο-  
of truth and of sanity words I utter.  
 μαι. <sup>26</sup> Επισταται γαρ περι τουτων ο βασι-  
Is acquainted for concerning these things the king,  
 λευς, προς ον \* [και] παρρησιαζομενος λαλω·  
to whom [also] being confident I may speak;  
 λανθανειν γαρ αυτον τι τουτων ου πειθο-  
unobserved by for him any of these things not I am  
 μαι ουδεν· ου γαρ εστιν εν γωνια πεπραγμε-  
persuaded nothing; not for it is in a corner having been  
 νον τουτο. <sup>27</sup> Πιστευεις, βασιλευ Αгриππα,  
done this. Believest thou, O king Agrippa,  
 τοις προφηταις; Οίδα, οτι πιστευεις. <sup>28</sup> Ο δε  
in the prophets? I know, that thou believest. The and

19 Wherefore, O King Agrippa, I was not disobe-  
 dient to the HEAVENLY  
 Vision;

20 but I declared first  
 to THOSE \* in Damascus  
 and in Jerusalem, and in  
 All the COUNTRY of JU-  
 DEA, and to the GENTILES,  
 that they should reform,  
 and turn to God, perform-  
 ing Works worthy of RE-  
 FORMATION.

21 On account of these  
 things, I the JEWS, having  
 seized Me in the TEMPLE,  
 attempted with violent  
 hands to kill me.

22 Having obtained,  
 therefore, THAT Assistance  
 which is from God, I have  
 continued to this DAY,  
 testifying both to small  
 and great, saying nothing  
 beyond what I the PROPH-  
 ETs and Moses spoke as  
 being about to transpire;

23 I That the MESSIAH  
 would be a sufferer—would  
 be I the first from the Re-  
 surrection of the Dead—  
 and would communicate  
 I \* Light both to the PEOP-  
 LE and to the GENTILES."

24 And while saying  
 these things in his defence,  
 FESTUS said with a Loud  
 VOICE, "I Thou art mad,  
 Paul; thy GREAT Learn-  
 ing has turned Thee into a  
 Madman."

25 But \* PAUL replied,  
 "I am not mad, Most ex-  
 cellent Festus, but utter  
 Words of Truth and Sanity.

26 For the KING knows  
 about these things, to  
 whom I speak with free-  
 dom; for I am persuaded  
 that none of these things  
 have escaped his notice;  
 for this was not done in a  
 Corner.

27 King Agrippa! dost  
 thou believe the PROPH-  
 ETs? I know That thou  
 believest."

\* VATICAN MANUSCRIPT.—20. in Damascus, and also in Jerusalem, and All the coun-  
 TRY OF JUDEA. 23. Light both to the PEOPLE. 25. Paul. 26. also—omit.

† 20. Acts ix. 20; xxii. 29; xi. 26; xiii.; xiv.; xvi.—xxi. † 20. Matt. iii. 8. † 21.  
 Acts xxi. 30, 31. † 22. Luke xxiv. 27, 44; Acts xxiv. 14; xxviii. 23; Rom. iiii. 21.  
 † 22. John v. 46. † 23. Luke xxiv. 26, 46. † 23. 1 Cor. xv. 20; Col. i. 18; Rev. i. 6.  
 † 23. Luke ii. 32. † 24. 2 Kings ix. 11; John x. 20; 1 Cor. i. 23; ii. 18, 14; iv. 16.

Αγρίππας προς τον Παυλον \* [εφη·] Εν ολιγω  
 Agrippa to the Paul [said;] Within a little  
 με πειθεις Χριστιανον γενεσθαι. 29 Ο δε  
 me thou persuadest a Christian to become. The and  
 Παυλος \* [ειπεν·] Ευξαιμην αν τω θεω, και  
 Paul [said;] I would pray to the God, and  
 εν ολιγω και εν πολλω, ου μονον σε, αλλα  
 within a little and within much, not only thee, but  
 και παντας τους ακουοντας μου σημερον, γενεσ-  
 also all those hearing me to-day, to be-  
 θαι τοιουτους, οποιος καγω ειμι, παρεκτος των  
 come such, as even I am, except the  
 δεσμων τουτων. 30 Ανεστη τε ο βασιλευς και  
 chains these. Arose and the king and  
 ο ηγεμων, η τε Βερνικη, και οι συγκαθημενοι  
 the governor, the and Bernice, and those being seated with  
 αυτοις· 31 και αναχωρησαντες ελαλουν προς  
 them; and having retired they spoke to  
 αλληλους, λεγοντες· 'Οτι ουδεν θανατου αξιον  
 each other, saying; That nothing of death worthy  
 η δεσμων πρασσει ο ανθρωπος ουτος. 32 Αγρι-  
 or of bonds does the man this. Agrippa  
 πας δε τω Φηστω εφη· Απολευσθαι εδυνατο ο  
 and to the Festus said; To have been released might the  
 ανθρωπος ουτος, ει μη επεκεκλητο Καισαρα.  
 man this, if not he had called on Cesar.

ΚΕΦ. κζ'. 27.

1 'Ως δε εκριθη του αποπλειν ημας εις την  
 When and it was determined of the to sail us to the  
 Ιταλιαν, παρεδιδουν τον τε Παυλον και τινας  
 Italy, they delivered the both Paul and some  
 ιτερους δεσμωτας εκατονταρχη, ονοματι Ιου-  
 other prisoners to a centurion, by name Julius,  
 λιφ, σπειρης Σεβαστης. 2 Επιβαντες δε πλοιω  
 of a cohort of Augustus. Having gone on board and a ship  
 Αδραμυττηνω, μελλοντες πλειν τους κατα την  
 Adramyttium, being about to sail the in the  
 Ασιαν τοπους, ανηχθημεν, οντος συν ημιν  
 Asia places, we were put to sea, being with us  
 Αρισταρχου Μακεδονος Θεσσαλονικεως. 3 Τη  
 Aristarchus a Macedonian of Thessalonica. On the  
 τε ετερα κατηχθημεν εις Σιδωνα· φιλανθρωπως  
 and next day we were brought to Sidon; humanely  
 τε ο Ιουλιος τω Παυλω χρησαμενος, επετρεψε  
 and the Julius to the Paul having treated, permitted  
 προς τους φιλους πορευθεντες επιμελειας  
 to the friends having gone care  
 τυχειν. 4 Κακειθεν αναχθεντες υπεπλευσα-  
 to have obtained. And from thence having put to sea we sailed under  
 μεν την Κυπρον, δια το τους ανεμους ειναι  
 the Cyprus, because the the winds to be  
 εναντιους. 5 Το, τε πελαγος το κατα την  
 contrary. The, and deep that by the  
 Κιλικιαν και Παμφυλιαν διαπλευσαντες, κατηλ-  
 Cilicia and Pamphylia having sailed through, we came  
 θομεν εις Μυρα της Λυκίας. 6 Κακει ευρων ο  
 down to Myra of the Lycia. And there having found the

28 And AGRIPPA said to PAUL, \* "Thou almost persuadest Me to become a Christian."

29 And PAUL said, † "I would to GOD, that not only thou, but also All who HEAR me This day, were both almost and altogether such as I am, except these CHAINS."

30 And the KING arose, and the GOVERNOR, and BERNICE, and THOSE who SAT with them;

31 and having retired, they spoke to each other, saying, † "This Man does nothing deserving Death or Bonds."

32 And Agrippa said to FESTUS, "This MAN might have been released, † if he had not appealed to Ce-sar."

CHAPTER XXVII.

1 And when it was de-termined for us to SAIL to ITALY, they delivered PAUL, and some Other Prisoners, to a Centurion of the Cohort of Augustus, named Julius,

2 And embarking in an Adramyttian Ship, which was about to sail to PLACES in ASIA, we were put to sea, † Aristarchus, a Macedonian of Thessalonica, being with us.

3 And on the NEXT day we were brought to Sidon; and JULIUS † treating PAUL with much kindness, permitted him to go to his Friends to receive atten-tion.

4 And having put to sea from thence, we sailed under CYPRUS, because the WINDS WERE contrary;

5 and having sailed through the SEA by CI-LICIA and Pamphylia, we came to \* Myrrha, of LY-CIA.

6 And there the CENTU-

\* VATICAN MANUSCRIPT.—28. said—omit. Me a Christian.

29. said—omit.

5. Myrrha.

† 29. 1 Cor. vii. 7. Acts xix. 20.

† 31. Acts xxiii. 9, 29; xxv. 25. † 3. Acts xxiv. 23; xxviii. 16.

† 32 Acts xxv. 11.

† 2

ἐκατονταρχος πλοίου Ἀλεξανδρινὸν πλεόν εἰς  
centurion a ship Alexandrian sailing for  
τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό. 7 Ἐν  
the Italy, put us into it. In  
ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις  
many and days sailing slowly, and scarcely  
γενομένοι κατὰ τὴν Κνίδον, μὴ προσεωντός  
being by the Cnidus, not permitting an approach  
ἡμᾶς τοῦ ἀνέμου, ὑπεπλευσαμεν τὴν Κρήτην  
us of the wind, we sailed under the Crete  
κατὰ Σαλμωνῆν· 8 μόλις τε παραλεγόμενοι αὐ-  
by Salmone; with difficulty and sailing by her,  
τὴν, ἤλθομεν εἰς τόπον τινα καλουμένον Καλοῦς  
we came to a place certain being called Fair  
λίμενας, ἧ ἐγγὺς ἦν πόλις Λασαία. 9 ἱκανοῦ  
havens, to which near was a city Lasea. A long  
δὲ χρόνου διαγενομένου, καὶ οὗτος ἤδη ἐπισφα-  
and time having elapsed, and being already hazard  
λους τοῦ πλοῦς, διὰ το καὶ τὴν νηστείαν ἤδη  
ous of the sailing, because the even the fast already  
παρῆλθῃ, παρῆναι δὲ Παῦλος, 10 λέγων  
to have been past, advised the Paul, saying  
αὐτοῖς· Ἄνδρες, θεωρῶ, ὅτι μετὰ ὕβρεως καὶ  
to them; Men, I perceive, that with damage and  
πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ τοῦ  
much loss not only of the freight and of the  
πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν  
ship but also of the lives of us to be about  
εἶσεσθαι τὸν πλοῦν. 11 Ὁ δὲ ἐκατονταρχὴς τῷ  
to be the voyage. The but centurion by the  
κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπειθετο μάλλον,  
pilot and by the owner of the ship was persuaded rather,  
ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. 12 Ἀνευθε-  
than by those by the Paul being spoken. Inconve-  
νιαν δὲ τοῦ λιμένος ὑπαρχόντος πρὸς παραχειμα-  
nient and of the harbor being to winter in,  
σίαν, οἱ πλείους ἐβέντο βούλην ἀναχθῆναι  
the greater part placed a wish to be led out  
κακεῖθεν, εἰπὼς δύναιντο καταντήσαντες εἰς  
from thence also, if possibly they might be able having come to  
Φοινίκᾳ παραχειμασάει, λιμένας τῆς Κρήτης βλέ-  
Phenice to winter, a harbor of the Crete look-  
πόντα κατὰ Λιβὰ καὶ κατὰ Χωρον. 13 Ὑπο-  
ing towards south-west and towards north-west. Hav-  
πνευσάντος δὲ Νοτοῦ, δοξάντες τῆς προθεσεως  
ing blown gently and South wind, supposing the purpose  
κεκρατήκεναι, ἀραντες, ἀσπὸν παρελεγοντο  
to have been attained, having raised up, close passed by  
τὴν Κρήτην. 14 Μετ' οὐ πολὺ δὲ ἐβάλε κατ'  
the Crete. After not much but beat against  
αὐτῆς ἀνέμος τυφῶνικος, ὃ καλούμενος Εὐρο-  
her a wind tempestuous, that being called Euro-  
κλυδῶν. 15 Συναρπασθέντος δὲ τοῦ πλοίου, καὶ  
clydon. Having been caught and the ship, and

TURION having found an Alexandrian Ship bound for ITALY, put us into it.

7 And having sailed slowly for Several Days, and scarcely being by † CNIDUS, the WIND not permitting us, we sailed under CRETE, by Salmone; 8 and with difficulty passing by it, we came to a certain Place called † Fair Havens, near which is the City Lasea.

9 But Much Time having been spent, and SAILING being now hazardous, (because even the † FAST had already passed by,) PAUL advised,

10 saying to them, "Men, I perceive That the VOYAGE is about to be attended with Injury and Much Loss, not only of the CARGO and the SHIP, but also of our LIVES."

11 But the CENTURION was persuaded by the PILOT and the OWNER OF THE SHIP, rather than by the WORDS SPOKEN by PAUL.

12 And the HARBOR being inconvenient to winter in, the greater part expressed a desire to sail from thence also, and, if possibly, they might be able to reach Phenice, a Harbor of CRETE, looking towards the South west and North west, to winter there.

13 And the South wind blowing gently, supposing that they had attained their PURPOSE, weighing anchor, they passed close by CRETE.

14 But not long after, THAT Tempestuous Wind CALLED Euroclydon, beat against it;

15 and the SHIP, having been caught, and not being able to bear up against the

† 7. This was a city of Caria, situated on the extremity or tongue of land lying between Rhodes and Cos. The distance from Myra to Cnidus is about 130 geographical miles. Salmone was the eastern promontory of Crete, or the present Candia, and is now called Cape Salomon.

† 8. Fair Havens, near Cape Matala, midway between the eastern and western extremities of the island. Lasea, a city lying between the harbor and the cape, a short distance inland.

† 9. The day of expiation, the great Fast on the tenth of the month Tisri, about the tenth of October.

μη δυναμενου αυτοφθαλμειν τῷ ἀνεμῷ, ἐπιδόντες  
not being able to bear up against the wind, having given up  
ἐφερομεθα. 16 Νησιον δὲ τι ὑποδραμοντες  
we were driven. A small island and certain having run under  
καλουμενον Κλαυδην, μολις ἰσχυσαμεν περι-  
being called Clauda, scarcely we were able mas-  
κρατεῖς γενεσθαι τῆς σκαφῆς. 17 ἣν ἀραντες,  
ters to become of the boat; which having taken up,  
βοηθειαις ἐχρῶντο, ὑποζωννυντες τὸ πλοῖον.  
helps they used, undergirding the ship;  
φοβουμενοι τε μὴ εἰς τὴν Συρτιν ἐκπεσῶσι,  
fearing and lest into the quicksand they should fall,  
χαλασάντες τὸ σκευος, οὕτως ἐφεροντο.  
having lowered the mast, thus were driven.  
18 Σφοδρῶς δὲ χειμαζομενων ἡμῶν, τῇ ἐξῆς  
Exceedingly and being storm-tossed of us, on the next  
ἐκβολὴν ἐποιουντο. 19 καὶ τῇ τρίτῃ αὐτοχειρες  
a throwing out they began; and on the third with their own hands  
τὴν σκευὴν τοῦ πλοίου ἐρρίψαν. 20 Μῆτε δὲ  
the furniture of the ship they threw out. Neither and  
ἡλίου, μῆτε ἀστρῶν ἐπιφαίνοντων ἐπὶ πλείονας  
sun, nor stars appearing for many  
ἡμέρας, χειμῶνος τε οὐκ ὀλίγου ἐπικειμενου,  
days, a tempest and not small pressing,  
λοιπὸν περιηρεῖτο πᾶσα ἐλπίς τοῦ σωθῆσθαι  
remaining was taken away all hope of the to be saved  
ἡμᾶς. 21 Πολλῆς δὲ ἀσιτίας ὑπαρχούσης, τότε  
us. Long but abstinence existing, then  
σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν, εἶπεν· Ἐδεῖ  
standing the Paul in midst of them, said; It was proper  
μὲν, ὦ ἄνδρες, πειθαρχήσαντας μοι μὴ ἀναγес-  
indeed, O men, having taken advice to me not to have  
θαι ἀπο τῆς Κρήτης, κερδῆσαι τε τὴν ὕβριν  
loosed from the Crete, to have gained and the damage  
ταύτην καὶ τὴν ζημίαν. 22 Καὶ τὰνν παραινῶ  
this and the loss. And now I exhort  
ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία  
you to take courage; loss for of a life not one  
ἐστὶ ἐξ ὑμῶν, πλὴν τοῦ πλοίου. 23 Παρεστῆ  
shall be from of you, except the ship. Stood by  
γὰρ μοι ταύτῃ τῇ νυκτὶ ἀγγελὸς τοῦ θεοῦ, οὗ  
for me this the night a messenger of the God, of whom  
εἰμι ὧ καὶ λατρεῶ, 24 λέγων· Μὴ φοβου,  
I am to whom also I offer service, saying, Not fear,  
Παῦλε· Καίσαρι σε δεῖ παραστήναι· καὶ ἰδου,  
O Paul; To Cesar thee it behoves to be presented; and lo,  
κεχαρισται σοὶ ὁ θεὸς πάντας τοὺς πλεοντας  
has graciously given to thee the God all those sailing  
μετὰ σου. 25 Διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω  
with thee. Therefore take you courage, men; I believe  
γὰρ τῷ θεῷ ὅτι οὕτως ἐστὶ καθ' ὃν τρόπον  
for in the God that thus it shall be in which manner

WIND, we surrendered, and were driven.

16 And as we ran under a certain little Island, called \* Clauda, with difficulty we were able to become masters of the BOAT;

17 which having hoisted up, they used Helps, † undergirding the SHIP; and fearing lest they should fall into the QUICKSAND, lowering the MAST, they were thus driven.

18 And we being exceedingly storm-tossed, on the NEXT day they began to throw overboard;

19 and on the THIRD day ‡ they threw out with their own hands the FURNITURE of the SHIP.

20 And neither SUN nor STARS appearing for several Days, and no small Tempest pressing on us, \*all remaining Hope of our being saved was taken away

21 But there having been a Great Want of food, then PAUL standing in the Midst of them, said, "O Men! you ought, indeed, having taken my advice, not to have loosed from CRETE, but have avoided this INJURY and LOSS.

22 And now † I exhort you to take courage; for there will be no Loss of Life among you; but only of the SHIP.

23 ‡ For there stood by me THIS NIGHT, an Angel of the God whose I am, and † whom I serve,

24 saying, 'Fear not, Paul; thou must be presented to Cesar; and behold, God has graciously given thee ALL THOSE SAILING with thee.'

25 Therefore, take courage, Men; ‡ for I believe God, That it will be so, even as it was told me;

\* VATICAN MANUSCRIPT.—16. Clauda.

20. all Hope.

† 17. Dr. Schmitz says, "the *hypozoomata* were thick and broad ropes, which ran in a horizontal direction around the ship from the stern to the prow, and were intended to keep the whole fabric together." Such also is the opinion of Pres. Woolsey, who well remarks that if ropes had passed under the keel, the boat would have been needed in the operation, and yet the boat was first lifted on the deck.—Owen.

‡ 19. Jonah i. 5. ‡ 23. Acts xxiii. 11. ‡ 23. Dan. vi. 16; Rom. i. 9; 2 Tim. i. 8  
† 25. Luke i. 45; Rom. iv. 20, 21; 2 Tim. i. 12

λελαληται μοι. <sup>26</sup> Εἰς νησον δε τινα <sup>δ</sup>ει  
it has been told to me. On an island but certain it is necessary  
ἡμας εκπεσειν.  
us to be cast.

<sup>27</sup> Ὡς δε τεσσαρεσκαideκατη νυξ εγενετο,  
When and fourteenth night was come,  
διαφερομενων ἡμων εν τῷ Αδρια, κατα μεσον  
being driven along of us in the Adriatic, about middle  
της νυκτος ὑπεροουν οἱ ναυται προσαγειν τινα  
of the night suspected the sailors to draw near some  
αὐτοις χωραν. <sup>28</sup> και βολισαντες, εὑρον οργυιας  
to them country; and having heaved the lead, they found fathoms  
εικοσι. βραχυ δε διαστησαντες, και παλιν  
twenty; a little and having intervened, and again  
βολισαντες, εὑρον οργυιας δεκαπεντε. <sup>29</sup> φο-  
having heaved the lead, they found fathoms fifteen; fear-

βουμενοι τε, μηπως εις τραχεις τοπους εκπε-  
ing and, lest on rough places we  
σωμεν, εκ πρυμνης ριψαντας αγκυρας τεσσα-  
should fall, out of stern having thrown anchors four,  
ρας, ηυχοντο ἡμεραν γενεσθαι. <sup>30</sup> Των δε  
they were wishing day to be. The and

ναυτων ζητούντων φυγειν εκ του πλοιου, και  
sailors seeking to flee out of the ship, and  
χαλασαντων την σκαφην εις την θαλασσαν,  
having lowered the boat into the sea,  
προφασαι ὡς εκ πρωας μελλοντων αγκυρας  
for an excuse as out of prow being about anchors  
εκτεινειν, <sup>31</sup> ειπεν ὁ Παυλος τῷ ἑκατονταρχῃ  
to let down, said the Paul to the centurion

και τοις στρατιωταις· Εαν μη οὔτοι μεινωσιν  
and to the soldiers; If not these remain  
εν τῷ πλοιῳ, ὑμεις σωθηναι ου δυνασθε.  
in the ship, you to be saved not are able.

<sup>32</sup> Τότε οἱ στρατιωται απεκοψαν τα σχοινια της  
Then the soldiers cut off the ropes of the  
σκαφης, και ειασιν αυτην εκπεσειν. <sup>33</sup> Αχρι δε  
boat, and allowed her to fall. Till and

οὐ εμελλεν ἡμερα γινεσθαι, παρεκαλει ὁ Παυ-  
while about day to be, called upon the Paul  
λος ἅπαντας μεταλαβειν τροφης, λεγων· Τεσ-  
all to partake of food, saying; Four-  
σαρεσκαideκατην σημερον ἡμεραν προσδοκων-  
teenth to-day day looking for,  
τες, ασιτοι διατελειτε, μηδεν προσλαβομενοι.  
without food you continue, nothing having taken.

<sup>34</sup> Διο παρακαλω ὑμας μεταλαβειν τροφης·  
Therefore I entreat you to partake of food;  
τουτο γαρ προς της ὑμετερας σωτηριας ὑπαρχει·  
this for to the your salvation is;

αυδενος γαρ ὑμων θριξ εκ της κεφαλης απο-  
of not one for of you a hair from of the head will  
λειται. <sup>35</sup> Εἰπων δε ταυτα, και λαβων αρτον,  
perish. Having said and these, and having taken bread,

26 but we must be cast upon ‡ a certain Island."

27 And on the Fourteenth Night, when we were driven along in the † ADRIATIC, about MID-NIGHT, the SAILORS suspected † that Some Country drew near to them;

28 and having sounded, they found twenty Fathoms; and a short space having intervened, and sounding again, they found fifteen fathoms;

29 and fearing lest we should fall on rocky Places, they cast out four Anchors from the Stern, and were wishing for Day to break.

30 And the SAILORS seeking to flee from the SHIP, and having lowered the BOAT into the SEA, under Pretence of being about to carry forth Anchors from the Bow,

31 PAUL said to the CENTURION and the SOLDIERS, "Unless these men remain in the SHIP, you cannot be saved."

32 Then the SOLDIERS cut off the ROPES of the BOAT, and allowed her to drift away.

33 And when Day was about to dawn, PAUL urged them all to partake of Food, saying, "This Day, the Fourteenth Day that you have watched, you continue fasting, having taken Nothing.

34 Therefore, I entreat you to partake of Food; for this concerns YOUR Safety; ‡ for † not a Hair shall perish from the HEAD of any one of you."

35 And having said these words, he took Bread, ‡ and

† 27. Not the Gulf of Venice, but the portion of the Mediterranean south of Italy and west of Greece.

† 27. A nautical hypallage, originating in the optical deception, by which, on approaching a coast, the land seems to approach to the ship, not the ship to the land.—Bloomfield.

† 34. A proverbial expression, for you shall neither lose your lives, nor suffer any hurt in your bodies, if you follow my advice.—Clarke.

† 26. Acts xxviii. 1. Luke xii. 7; xxi. 18. † 34. 1 Sam. xiv. 45; 2 Sam. xiv. 11; 1 Kings i. 52; Matt. x. 30; † 35. Matt. xv. 36; Mark viii. 6; John vi. 11; 1 Tim. iv. 8, 4.

ευχαριστήσε τῷ θεῷ ἐν ὧπιν παντῶν, καὶ κλα-  
he gave thanks to the God in presence of all, and having  
σας ἤρξατο εσθίειν. <sup>36</sup> Εὐθυμοὶ δὲ γενομένοι  
broken began to eat. Encouraged and becoming  
παντες, καὶ αὐτοὶ προσελάβοντο τροφῆς.  
all also they received food.  
<sup>37</sup> Ἡμεῖς δὲ ἐν τῷ πλοίῳ αἱ πασαὶ ψυχαί, \* [δια-  
We were and in the ship the all souls, [two  
κοσμία] ἑβδομηκοντα ἕξ. <sup>38</sup> Κορεσθέντες δὲ  
hundred] seventy six. Being satisfied and  
τροφῆς, ἐκουφίζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν  
of food, they lightened the ship, throwing the  
σίτον εἰς τὴν θαλάσσαν. <sup>39</sup> Ὅτε δὲ ἡμέρα  
wheat into the sea. When and day  
ἐγένετο, τὴν γῆν οὐκ ἐπεγινώσκον· κολπον δὲ  
it was, the land not they knew; a bay but  
τινα κατενόουν ἔχοντα αἰγιαλόν, εἰς ὃν ἐβου-  
they perceived having a shore, into which they  
λευσαντο, εἰ δυναιτο, ἐξῶσαι τὸ πλοῖον. <sup>40</sup> Καὶ  
wished, if they were able, to force the ship. And  
τὰς ἀγκυρας περιελόντες εἰων εἰς τὴν θαλάσσαν,  
the anchors having cut off left in the sea,  
ἀμα ἀνέντες τὰς ζευκτηρίας τῶν κηδῶ-  
at the same time having loosed the bands of the rud-  
δων· καὶ ἐπάραντες τὸν ἀρτεμόνα τῇ πνεύσει,  
ders; and having hoisted the foresail to the wind,  
κατειχόν εἰς τὸν αἰγιαλόν. <sup>41</sup> Περιπεσοντος δὲ  
they pressed towards the shore. Having fallen and  
εἰς τόπον διθαλάσσον, ἐπώκειλαν τὴν ναυ-  
into a place with a sea on both sides, they ran aground the vessel;  
καὶ ἡ μὲν πρῶρα ερείσασα ἐμείνεν ἀσάλευτος,  
and the indeed prow having stuck fast remained immovable,  
ἡ δὲ πρυμνα ἐλύετο ὑπὸ τῆς βίας \* [τῶν κυμ-  
the but stern was broken by the violence [of the waves.]  
ατῶν.] <sup>42</sup> Τῶν δὲ στρατιωτῶν βουλή ἐγένετο,  
The and soldiers design was,  
ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μὴ τις ἐκκολύμ-  
that the prisoners they should kill, lest any one having  
βησας διαφυγῇ. <sup>43</sup> Ὁ δὲ ἑκατοντάρχος βουλο-  
swam out should escape. The but centurion wishing  
μενος διασῶσαι τὸν Παυλόν, ἐκώλυσεν αὐτοὺς  
to save the Paul, restrained them  
τὸν βουλήματος, ἐκέλευσε τε τοὺς δυναμένους  
from the purpose, ordered and those being able  
κολυμβᾶν, ἀπορρίψαντας πρῶτους ἐπὶ τὴν γῆν  
to swim, having thrown off first to the land  
ἐξίεναι. <sup>44</sup> καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανί-  
to go out; and the remaining ones, some indeed on boards,  
σιν, οὓς δὲ ἐπὶ τινῶν τῶν ἀπὸ τοῦ πλοίου.  
some and on things of the from of the ship.  
Καὶ οὕτως ἐγένετο παντὰς διασῶσθαι ἐπὶ τὴν  
And thus it happened all to be safely on the

gave thanks to God in the presence of all; and having broken, he began to eat.

<sup>36</sup> And being encouraged, they also received Food.

<sup>37</sup> And ALL the Souls in the SHIP were two hundred and seventy-six.

<sup>38</sup> And being satisfied with Food, they lightened the SHIP, throwing out the WHEAT into the SEA.

<sup>39</sup> And when it was Day, they did not know the LAND; but they perceived a certain Bay, having a Shore, into which they wished, if they were able, to force the ship.

<sup>40</sup> And having cut off the ANCHORS, they left them in the SEA; having, at the same time, loosed the † BANDS of the RUD- DERS, and hoisted the FORESAIL to the WIND, they pressed towards the SHORE.

<sup>41</sup> But having fallen into a Place with two cur- rents, they ran the VES- SEL aground; and the BOW sticking fast, remain- ed immovable, but the STERN was broken by the VIOLENCE.

<sup>42</sup> Now it was the De- sign of † the SOLDIERS to kill the PRISONERS, lest any one by swimming out should escape.

<sup>43</sup> But the CENTURION wishing to save PAUL, re- strained them from their PURPOSE, and ordered THOSE ABLE \* to swim out to plunge in first, and get to LAND;

<sup>44</sup> and the REMAINDER, SOME on Boards, and SOME on things from the SHIP. And thus it happened that all reached the LAND in safety.

\* VATICAN MANUSCRIPT.—37. two hundred—omit. to swim out.

41. of the WAVES—omit.

43.

† 40. The ships of the ancients usually had two rudders, one on either side of the ship. As one helmsman managed both, they were joined by a pole, so that both rudders would be parallel. The *zeukteeriai* were the ropes by which these rudders were fastened to the sides of the ship, and by which they were moved by the helmsman.  
† 42. The military discipline of the Romans was such, that had the prisoners escaped, the soldiers would have been answerable with their lives.—Owen.

γην. ΚΕΦ. κη'. 28. <sup>1</sup>Και διασωθέντες, τότε  
land. And having safely escaped, then  
επεγνώσαν ὅτι Μελιτη ἡ νησος καλεῖται.  
they knew that Melita the island is called.  
<sup>2</sup>Οἱ δὲ βαρβαροὶ παρείχον οὐ τὴν τυχούσαν  
The and barbarians rendered not the ordinary  
φιλανθρωπῖαν ἡμῖν· ἀναψάντες γὰρ πυραν,  
kindness to us; having kindled for a fire,  
προσελάβοντο πάντας ἡμᾶς, διὰ τοῦ ὕετον τοῦ  
they brought to all of us, because of the rain that  
εφεστώτα, καὶ διὰ τὸ ψυχός. <sup>3</sup>Συστρε-  
having been present, and because of the cold. Having  
ψαντος δὲ τοῦ Παύλου φρυγανῶν πληθος, καὶ  
gathered and the Paul of sticks a bundle, and  
ἐπιθέντος ἐπὶ τὴν πυραν, ἐχίδνα ἐκ τῆς θερμῆς  
having placed on the fire, a viper from the heat  
ἐξελθούσα κατήψε τῆς χειρὸς αὐτοῦ. <sup>4</sup>Ὡς δὲ  
having come out fastened on the hand of him. When and  
εἶδον οἱ βαρβαροὶ κρεμαμένον τὸ θηρίον ἐκ τῆς  
saw the barbarians hanging the wild beast from the  
χειρὸς αὐτοῦ, ἐλέγον πρὸς ἀλλήλους· Πάντως  
hand of him, they said to each other; Certainly  
φόνεὺς ἐστὶν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα  
a murderer is the man this, whom having been saved  
ἐκ τῆς θαλάσσης ἡ Δίκη ζῆν οὐκ εἰσεν. <sup>5</sup>Ὁ  
from the sea the Justice to live not permitted. He  
μὲν οὖν ἀποτιναξας τὸ θηρίον εἰς τὸ πῦρ, ἐπα-  
indeed then having shaken off the wild beast into the fire, suf-  
θεν οὐδὲν κακόν· <sup>6</sup>οἱ δὲ προσεδόκων αὐτοῦ  
fered nothing bad; they but were expecting him  
μελλεῖν πῖμπρασθαι, ἢ καταπιπτεῖν ἀφ' ὧ νεκ-  
to be about to swell, or to fall down suddenly dead.  
ρον. Ἐπὶ πολὺ δὲ αὐτῶν, προσδοκῶντων, καὶ  
For a long and of them, expecting, and  
θεωρούντων μὴδὲν ἀτοπὸν εἰς αὐτὸν γινόμενον,  
seeing nothing out of place to him happening,  
μεταβαλλόμενοι ἐλέγον, θεὸν αὐτὸν εἶναι. <sup>7</sup>Ἐν  
changing their minds they said, a god him to be. In  
δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχε χωρία  
and to those about the place that were farms  
τῷ πρωτῷ τῆς νησοῦ, ὀνοματὶ Ποπλίῳ· ὃς ἀνα-  
to the chief of the island, by name Poplius; who having  
δεξαμένος ἡμᾶς, τρεῖς ἡμέρας φιλοφρονῶς ἐξε-  
received us, three days kindly enter-  
νισεν. <sup>8</sup>Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου  
tained. It happened and the father of the Poplius  
πυρετοῖς καὶ δυσεντερῖα συνεχόμενον κατακεισ-  
with fevers and dysentery being seized was lying  
θαι πρὸς ὃν ὁ Παῦλος εἰσελθὼν, καὶ προσευ-  
down; to whom the Paul going in, and having

CHAPTER XXVIII.

1 And having safely es-  
caped, \* we then ascer-  
tained † That the ISLAND  
was called † Melita.

2 And the † BARBA-  
RIANS treated us with no  
ORDINARY Philanthropy;  
for having kindled a Fire,  
they brought us all to it,  
on account of the FALLING  
RAIN, and the COLD.

3 And as PAUL was col-  
lecting a Bundle of Sticks,  
and placing them on the  
FIRE, a Viper having come  
out from the HEAT, fas-  
tened on his HAND.

4 And when the BAR-  
BARIANS saw the SER-  
PENT hanging from his  
HAND, they said, to each  
other, "THIS MAN is cer-  
tainly a Murderer, whom,  
though saved from the  
SEA, † JUSTICE has not  
permitted to live."

5 Then, indeed, he shook  
off the SERPENT into the  
FIRE, and ‡ suffered no in-  
jury.

6 But THEY were expect-  
ing him about to swell up,  
or to fall down suddenly  
dead; and waiting a long  
time, and seeing nothing  
extraordinary happen to  
him, changing their minds  
† they said, "He is a  
God."

7 And in the VICINITY  
of that PLACE were the  
LANDS of the CHIEF of the  
ISLAND, whose Name was  
† Poplius; who having re-  
ceived us, for \* three Days  
benevolently entertained  
us.

8 Now it happened, that  
the FATHER of POPLIUS,  
being seized with Fevers  
and Dysentery, was lying  
in bed; to whom PAUL  
having entered † and

\* VATICAN MANUSCRIPT.—I. we then.

7. three Days.

† 1. The recent investigations of Smith show conclusively, that the island now called Malta, was the scene of the shipwreck. See *Biblioth. Sacra*.  
† 2. A name applied by the Greeks and Romans indiscriminately to all foreigners.  
† 4. *See Dikee* was the proper name of the heathen goddess of Justice. She was the daughter of Jupiter, and was called also Nemesis.  
† 8. Poplius is thought to have been the deputy of the prætor of Sicily, as in the time of Cicero, Malta was under the jurisdiction of the Sicilian prætor.

† 1. Acts xxvii. 26.  
18; Luke x. 19.

† 2. Rom. i. 14; 1 Cor. xiv. 11; Col. iii. 11.  
† 6. Acts xiv. 11.

† 5. Mark xvi.  
† 8. James v. 14, 15.



ξαμενος, επιθεις τας χειρας αυτω, ιασατο αυτον.  
prayed, having placed the hand to him, healed him.

<sup>9</sup> Τουτου ουν γενομενου, και οι λοιποι οι εχον-  
This therefore being done, and the others those hav-  
τες ασθενειας εν τη νησφ, προσηρχοντο, και  
ing sicknesses in the island, came, and  
εθεραπευοντο. <sup>10</sup> οι και πολλαις τιμαις ετιμησαν  
were healed; who also with many rewards rewarded  
ημας, και αναγομενοις επεθεντο τα προς την  
us, and leading out they placed on the things for the  
χρειαν.  
need.

<sup>11</sup> Μετα δε τρεις μηνas ανηχθημεν εν πλοιφ  
After and three months we sailed in a ship  
παρακεχειμακοτι εν τη νησφ, Αλεξανδρινφ,  
having been wintered in the island, Alexandrian,  
παρασημφ Διοσκουροις. <sup>12</sup> Και καταχθεντες εις  
with an ensign Dioscuri. And having been led down to  
Συρακουσας, επεμειναμεν ημερας τρεις. <sup>13</sup> οθεν  
Syracuse, we remained days three; whence

περιελθοντες κατηντησαμεν εις 'Ρηγιον' και  
having gone round we came to Rhegium; and

μετα μιαν ημεραν επιγενομενου Νοτου, δευτε-  
after one day having sprung up a south wind, second

ραιιοι ηλθομεν εις Ποτιολους. <sup>14</sup> ου ευροντες  
day we came to Puteoli; where having found

αδελφους παρεκληθημεν επ' αυτοις επιμειναι  
brethren we were invited by them to remain

ημερας επτα· και ουτως εις την 'Ρωμην ηλθο-  
days seven; and thus towards the Rome we

μεν. <sup>15</sup> Κακειθεν οι αδελφοι ακουσαντες τα  
went. And thence the brethren having heard the things

περι ημων, εξηλθον εις απαντησιν ημιν αχρις  
concerning us, came out to a meeting with us as far as

Αππιου φορου, και Τριων ταβερνων· ουs ιδων ο  
Appii forum, and Three taverns; whom seeing the

Παυλος, ευχαριστησας τω θεφ, ελαβε θαρσος.  
Paul, having given thanks to the God, he took courage.

<sup>16</sup> Οτε δε ηλθομεν εις 'Ρωμην, \* [ο εκατονταρ-  
When and we came to Rome, [the centurion

χος παρεδωκε τους δεσμιοys τω στρατοπεδαρ-  
delivered the prisoners to the prefect of the Preto-

χη·] τω \* [δε] Παυλφ· επιτραπη μενειν καθ'  
rium camp;] the [but] Paul was permitted to abide by

εαυτον, συν τω φυλασσοντι αυτον στρατιω-  
himself, with the watching him soldier.

prayed, † put his HANDS on him, and cured him.

<sup>9</sup> This, therefore, hav- ing been done, the OTHERS also in the ISLAND, HAV- ING Diseases, came, and were cured;

<sup>10</sup> and THEY presented us with Many † Presents; and when we left, put on board THINGS for our WANTS.

<sup>11</sup> And after Three Months we set sail in an Alexandrian Ship, which had wintered in the IS- LAND, with the Sign of the † Dioscuri.

<sup>12</sup> And having landed at † Syracuse, we remained three Days;

<sup>13</sup> whence, coasting round, we came to † Rhe- gium; and after One Day, a South wind having sprung up, we came in Two days to † Puteoli;

<sup>14</sup> where we found Brethren, and were invited by them to remain seven Days; and thus we went towards Rome.

<sup>15</sup> And thence, the BRETHREN having heard about our AFFAIRS, came out to meet us as far as † Appii Forum, and the † Three Taverns; whom, when PAUL saw, he thanked GOD, and took Courage.

<sup>16</sup> And when we \* came to Rome, the CENTURION delivered the PRISONERS to the † PREFECT OF THE PRETORIUM CAMP; but † PAUL was permitted to dwell by himself, with the SOLDIER who GUARDED him.

\* VATICAN MANUSCRIPT.—16. were entered Rome. 16. the CENTURION delivered the PRISONERS to the PREFECT OF THE PRETORIUM CAMP—omit. 16. but—omit.

† 11. Castor and Pollux, children of Jupiter, the tutelary deities of sailors. † 12. The port of this celebrated city was directly in the course from Malta to Italy. † 13. A maritime city of lower Italy, opposite Messina in Sicily. Its present name is Reggio. † 13. Puteoli is now called Puzzuoli, and lies six miles south-west from Naples. † 15. About 52 miles from Rome, a town on the Appian way, a road paved from Rome to Campa- nia. † 15. Another place on the same road, some 33 miles from Rome. † 16. The usual title given to the chief of the fortress. He commanded the garrison of Rome, a body of 10,000 men, who were lodged in the Pretorium camp, an enclosed fortress of about 40 acres, outside of the city, and about a mile and a half from the emperor's palace.

† 3. Mark vi. 5; vii. 32; xvi. 18; Luke iv. 40; Acts xix. 11, 12; 1 Cor. xii. 9, 28. † 10. Matt. xv. 6; 1 Tim. v. 17. † 16. Acts xxiv. 25; xxvii. 3.

τη. 17 Εγενετο δε μετα ημερας τρεις συγκαλε-  
 It happened and after days three to have called  
 σασθαι αυτον τους οντας των Ιουδαιων πρωτους.  
 together to him those being of the Jews chiefs.  
 Συνελθοντων δε αυτων, ελεγε προς αυτους·  
 Having come together and of them, he said to them;  
 Ανδρες αδελφοι, εγω ουδεν εναντιον ποιησας  
 Men brethren, I nothing against having done  
 τω λαω η τοις εθεσι τοις πατρωις, δεσμιος  
 to the people or to the customs those paternal, a prisoner  
 εξ Ιερουσαλυμων παρεδοθην εις τας χειρας των  
 from Jerusalem I was delivered into the hands of the  
 Ρωμαιων· 18 οιτινες ανακριναντες με εβουλοντο  
 Romans; who having examined me wished  
 απολυσαι, δια το μηδεμιαν αιτιαν θανατου  
 to release, because that no one cause of death  
 υπαρχειν εν εμοι. 19 Αντιλεγοντων δε των  
 to be in me. Speaking against and the  
 Ιουδαιων, ηναγκασθην επικαλεσασθαι Καισαρα·  
 Jews, I was forced to call upon Cesar;  
 ουχ ως του εθνους μου εχων τι κατηγορησαι.  
 not as of the nation of me having anything to accuse.  
 20 Δια ταυτην ουν την αιτιαν παρεκαλεσα  
 Because of this therefore the cause I called  
 υμας ιδειν και προσλαλησαι· ενεκεν γαρ της  
 you to see and to speak with; on account for of the  
 ελπιδος του Ισραηλ την αλυσιν ταυτην περι-  
 hope of the Israel the chain this I wear  
 κειμαι. 21 Οι δε προς αυτον ειπον· Ήμεις ουτε  
 around. They and to him said; We neither  
 γραμματα περι σου εδεξαμεθα απο της Ιου-  
 letters concerning thee received from the Ju-  
 δαιας, ουτε παραγενομενος τις των αδελφων  
 dea, neither having come any one of the brethren  
 απηγγειλεν η ελαλησε τι περι σου πονηρον.  
 related or spoken anything concerning thee evil.  
 22 Αξιουμεν δε παρα σου ακουσαι, α φρονεις·  
 We deem proper but from thee to hear, what thou thinkest;  
 περι μεν γαρ της αιρεσεως ταυτης γνωστον  
 concerning indeed for of the sect this known  
 εστιν ημιν, οτι πανταχου αντιλεγεται. 23 Τα-  
 is to us, that everywhere it is spoken against. Hav-  
 ξαμενοι δε αυτω ημεραν, ηκον προς αυτον εις  
 ing appointed and to him a day, came to him to  
 την ξενιαν πλειονες· οis εξετιθετο διαμαρτυρο-  
 the lodging many; to whom he set forth testifying earnestly  
 μενος την βασιλειαν του θεου, πειθων τε  
 the kingdom of the God, persuading and  
 αυτους \* [τα] περι του Ιησου, απο τε του  
 them [the things] concerning the Jesus, from both the  
 νομου Μωυσεως και των προφητων, απο πρωι  
 law of Moses and of the prophets, from morning  
 εως εσπερας. 24 Και οι μεν επειθοντο τοις  
 till evening. And these indeed were persuaded by the  
 λεγομενοις, οι δε ηπιστουν. 25 Ασυμφωνοι δε  
 words being spoken, those but believed not. Not agreed and

17 And it occurred, after three Days, he called together the CHIEF men of the Jews. And they having convened, he said to them, "Brethren, † though I have done nothing contrary to the PEOPLE, or to the PATERNAL CUSTOMS, yet † I was delivered a Prisoner from Jerusalem into the HANDS of the ROMANS;

18 who, † having examined me, wished to release me, because there WAS NO Cause of Death in me.

19 But the JEWS speaking against it, † I was compelled to appeal to Cesar; not as having anything of which to accuse my NATION.

20 For This REASON, therefore, I called you, to see and speak with you; † for on account of the HOPE of ISRAEL I wear † this CHAIN."

21 And THEY said to him, "We neither received Letters from JUDEA about thee, nor did any one of the BRETHREN who came relate or speak Any Evil concerning thee.

22 But we deem it proper to hear from thee what thou thinkest; for indeed it is known to us concerning this SECT, † That it is every where spoken against."

23 And having appointed him a Day, many came to him into his LODGING; † to whom he set forth, earnestly testifying the KINGDOM of GOD, and persuading them concerning JESUS, both from the LAW of Moses and the PROPHETS, from Morning till Evening.

24 And † SOME were persuaded by the WORDS BEING SPOKEN; but SOME believed not.

† 17. Acts xxiv. 12, 14; xxv. 8.

† 17. Acts xxi. 33.

† 18. Acts xxii. 24; xxiv.

10; xxv. 8; xxvi. 31.

† 19. Acts xxv. 11.

† 20. Acts xxvi. 6, 7.

† 20. Acts

xxvi. 20; Eph. iii. 1; iv. 1; vi. 20; 2 Tim. i. 16; ii. 9; Philemon 10, 13.

† 22. Acts xxiv.

5, 14; 1 Pet. ii. 12; iv. 14.

† 23. Luke xxiv. 27; Acts xvii. 3; xix. 8.

† 24. Acts

xiv. 4; xvii. 4; xix. 9.

οντες προς αλληλους, απελυντο, ειποντες του  
being with each other, they were dismissed, saying of the  
Παυλου ρημα εν· 'Οτι καλως το πνευμα το  
Paul word one; That well the spirit the  
αγιον ελαλησε δια 'Ησαιου του προφητου προς  
holy spoke through Esaias the prophet to]  
τους πατερας ημων, <sup>26</sup> λεγον· Πορευθητι προς  
the fathers of us, saying; Go thou to  
τον λαον τουτον, και ειπον· Ακοη ακουσετε,  
the people this, and say thou; With ears you will hear,  
και ου μη συνητε· και βλέποντες βλεψετε,  
and not not you may understand; and seeing you will see,  
και ου μη ιδητε. <sup>27</sup> Επαχυνθη γαρ η καρδια  
and not not you may perceive. Unfeeling for the heart  
του λαου τουτου, και τοις ωσι βαρεως ηκουσαν,  
of the people this, and with the ears heavily they hear,  
και τους οφθαλμους αυτων εκαμμυσαν· μηποτε  
and the eyes of them they closed; lest at any time  
ιδωσι τοις οφθαλμοις, και τοις ωσιν ακου-  
they should see with the eyes, and with the ears they  
σωσι, και τη καρδια συνωσι, και επισ-  
should hear, and with the heart they should understand, and should  
τρεψωσι, και ιασωμαι αυτους. <sup>28</sup> Γνωστον ουν  
return, and I should heal them. Known therefore  
εστω υμιν, οτι τοις εθνεσιν απεσταλη το σωτη-  
let it be to you, that to the Gentiles is sent the salva-  
ριον του θεου· αυτοι και ακουσονται. <sup>29</sup> \* [Και  
tion of the God; they and will hear. [And  
ταυτα αυτου ειποντος, απηλθον οι Ιουδαιοι,  
these things of him saying, went the Jews,  
πολλην εχοντες εν εαυτοις συζητησιν.] <sup>30</sup> Εμει-  
much having among themselves discussion.] He abode  
νε δε διετιαν ολην εν ιδιω μισθωματι· και απε-  
and two years whole in own hired dwelling; and received  
δεχετο παντας τους εισπορευομενους προς  
all those coming in to  
αυτον, <sup>31</sup> κηρυσσων την βασιλειαν του θεου,  
him, publishing the kingdom of the God,  
και διδασκων τα περι του κυριου Ιησου  
and teaching the things concerning the Lord Jesus  
Χριστου μετα πασης παρρησιας, ακωλυτως.  
Anointed with all freedom of speech, unrestrained.

25 And not being agreed with each other, they were dismissed, PAUL saying one Word, "Well did the HOLY SPIRIT speak through Isaiah the PROPHET to our FATHERS,

26 saying, † 'Go to this PEOPLE, and say, Hearing you will hear, though you may not understand; and seeing, you will see, though you may not perceive.

27 'For the HEART of this PEOPLE is stupified; they hear heavily with their EARS, and their EYES they have closed; lest at any time they should see with their EYES, and hear with their EARS, and understand with their HEART, and should retrace their steps, and I should heal them.'

28 Be it known to you, therefore, That \* This SALVATION of GOD is sent † to the GENTILES, and they will hear it."

29 \* [And when he said these things, the JEWS departed, having Much Discussion among themselves.]

30 And he dwelt two whole Years in his Own Hired house, and received ALL those COMING IN to him;

31 ‡ proclaiming the KINGDOM of GOD, and teaching the THINGS concerning the LORD Jesus Christ, with Entire Freedom of speech, and without restraint.

\* ACTS OF APOSTLES.

\* VATICAN MANUSCRIPT.—28. This SALVATION. OF APOSTLES.

29. omit.

Subscription—Acts

† 26. Isa. vi. 9; Jer. v. 21; Ezek. xii. 2; Matt. xiii. 14, 15; Mark iv. 12; Luke viii. 10; John xii. 40; Rom. xi. 8. ‡ 28. Matt. xxi. 41, 43; Acts xiii. 46, 47; xviii. 6; xxii. 21; xxvi. 17, 18; Rom. xi. 11. ‡ 31. Acts iv. 31; Eph. vi. 19.

\*[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΡΩΜΑΙΟΥΣ.  
OF PAUL AN EPISTLE TO ROMANS.  
\* TO THE ROMANS.

ΚΕΦ. α'. 1.

Ἰ Παῦλος, δούλος Ἰησοῦ Χριστοῦ, κλητός  
Paul, a servant of Jesus Anointed, called  
ἀποστόλος, ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ,  
an apostle, having been set apart for glad tidings of God,  
(<sup>2</sup> ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ  
(which he promised before through the prophets of himself  
ἐν γραφαῖς ἁγίαις,)) <sup>3</sup> περὶ τοῦ υἱοῦ αὐτοῦ,  
in writings holy, concerning the son of himself,  
(τοῦ γενομένου ἐκ σπέρματος Δαβὶδ κατὰ  
(that having been born from a seed of David according to  
σαρκά· <sup>4</sup> τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν  
flesh; that having been distinctly set forth a son of God in  
δυνάμει, κατὰ πνεῦμα ἁγιωσύνης, ἐξ ἀνασ-  
power, according to spirit of holiness, from a resur-  
τάσεως νεκρῶν,) Ἰησοῦ Χριστοῦ τοῦ κυρίου  
rection of dead ones,) Jesus Anointed of the Lord  
ἡμῶν, <sup>5</sup> (δι' οὗ ἐλάβομεν χάριν καὶ ἀποστο-  
of us, through whom we received favor and apostle-  
λήν εἰς ὑπακοήν πιστεως ἐν πασὶ τοῖς ἐθνεσιν,  
ship for obedience of faith in all the nations,  
ὑπὲρ τοῦ ὀνόματος αὐτοῦ· <sup>6</sup> ἐν οἷς ἐστὲ καὶ  
in behalf of the name of him; among whom are also  
ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ·) <sup>7</sup> πᾶσι τοῖς  
you, called ones of Jesus Anointed;) to all those  
οὖσιν ἐν Ῥώμῃ ἀγαπητοὶ θεοῦ, κλητοὶς ἁγίοις·  
who are in Rome beloved ones of God, called saints;  
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν,  
favor to you and peace from God father of us,  
καὶ κυρίου Ἰησοῦ Χριστοῦ. <sup>8</sup> Πρῶτον μὲν  
and lord Jesus Anointed. First indeed  
ἐνχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ  
I give thanks to the God of me through Jesus Anointed  
ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγ-  
on account of all of you, because the faith of you is cele-  
γελλεται ἐν ὅλῳ τῷ κόσμῳ. <sup>9</sup> Μάρτυς γὰρ μου  
brated in whole the world. A witness for of me  
ἐστὶν ὁ θεός, ᾧ λατρεύω ἐν τῷ πνεύματι  
is the God, to whom I am a servant in the spirit  
μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὥς ἀδια-  
of me in the glad tidings of the son of him, how unceas-  
λείπτως μνητὴν ὑμῶν ποιοῦμαι, <sup>10</sup> παντοτε ἐπι-  
ingly remembrance of you I make, always in  
τῶν προσευχῶν μου δεόμενος, εἰπὼς ἤδη ποτε  
the prayers of me asking, if possibly now at length  
εὐδοθησομαι ἐν τῷ θελήματι τοῦ θεοῦ  
I shall have a prosperous journey by the will of the God

CHAPTER I.

1 Paul, a Servant of  
\* Christ Jesus, † a Consti-  
tuted Apostle, ‡ set apart  
for the Glad Tidings of  
God,—

2 (‡ which was previ-  
ously announced † through  
his PROPHETS in the holy  
Scriptures.)—

3 concerning THAT SON  
of his, † who was born of  
the Posterity of David as  
to the Flesh;

4 who was ‡ designated  
the Son of God in Power  
as to the Spirit of Holi-  
ness, by his Resurrection  
from the Dead,—Jesus  
Christ our LORD;

5 through whom we re-  
ceived Favor and Apostolic  
office, in order to the Obe-  
dience of Faith among All  
the NATIONS, on account  
of his NAME;

6 among whom you are  
also the Invited ones of Je-  
sus Christ;—

7 to ALL who ARE in  
Rome, the BELOVED of  
God, Constituted Holy  
ones; Favor and Peace to  
you from God our Father,  
and the Lord Jesus Christ.

8 And first, † I give  
thanks to my God through  
Jesus Christ \* concerning  
you all, Because your  
FAITH is celebrated in the  
Whole WORLD.

9 For ‡ God is my Wit-  
ness, whom I reverently  
serve with my SPIRIT in  
the GLAD TIDINGS of his  
SON, how incessantly I  
make mention of you;

10 † always asking in  
my PRAYERS, that if by  
any means, now at length,  
I may have a prosperous  
journey, ‡ by the WILL of  
GOD, to come to you.

\* VATICAN MANUSCRIPT.—Title—TO THE ROMANS,  
concerning you all.

† 1. Acts xxii. 21; 1 Cor. i. 1; Gal. i. 1; 1 Tim. i. 11; ii. 7; 2 Tim. i. 11.  
ix. 15; xiii. 2; Gal. i. 15. ‡ 2. Gen. xxii. 18; Deut. xviii. 15; 2 Sam. vii. 12; Isa. ix. 6, 7;  
Jer. xxiii. 5, 6; xxxiii. 14—16; Ezek. xxxiv. 23; Dan. ix. 24. † 2. Acts iii. 21. ‡ 3.  
Matt. i. 6, 10; Luke i. 32; Acts ii. 30; 2 Tim. ii. 8. † 4. Acts xiii. 33. ‡ 9. Rom.  
xi. 1; 2 Cor. i. 23; Phil. i. 8; 1 Thess. ii. 5. † 10. Rom. xv. 23, 32; 1 Thess. iii. 10.  
† 10. James iv. 15.

1. Christ Jesus.

8. con-

ελθειν προς υμας. <sup>11</sup> Επιποθω γαρ ιδειν υμας, to come to you. I long for to see you, ινα τι μεταδω χαρισμα υμιν πνευματικον, εις that some I may impart gift to you spiritual, for το στηριχθηναι υμας. <sup>12</sup> τουτο δε εστι, συμ- the to be established you; this and is, to be παρακληθηναι, εν υμιν δια της εν αλληλοις comforted together, among you through the in each other πιστεως, υμων τε και εμου. <sup>13</sup> Ου θελω δε faith, of you and also of me. Not I wish but υμας αγνοειν, αδελφοι, οτι πολλακις προεθεμην you to be ignorant, brethren, that many times I purposed ελθειν προς υμας, (και εκωλυθην αχρι του δευ- to come to you, (and was hindered till the pres- ρο,) ινα τινα καρπον σχω και εν υμιν, καθως ent,) that some fruit I might have also among you, as και εν τοις λοιποις εθνεσιν. <sup>14</sup> Ελλησι τε και even among the other nations. To Greeks both and βαρβαροις, σοφοις τε και ανοητοις οφειλετης to barbarians, to wise ones both and to simple ones a debtor ειμι. <sup>15</sup> ουτω, το κατ' εμε, προθυμον και υμιν I am; thus, that according to me, I am eager even to you τοις εν Ρωμη ευαγγελισασθαι. <sup>16</sup> Ου γαρ to those in Rome to announce glad tidings. Not for επαισχυνομαι το ευαγγελιον δυναμις γαρ θεου I am ashamed the glad tidings; power for of God εστιν εις σωτηριαν παντι τω πιστευοντι, Ιου- is for salvation to all to the believing, to δαιω τε \* [πρωτον] και Ελληνι. <sup>17</sup> Δικαιοσυνη Jew both [first] and to Greek. Righteousness γαρ θεου εν αυτω αποκαλυπτεται εκ πιστεως for of God in it is revealed from faith εις πιστιν, καθως γεγραπται: 'Ο δε δικαιος εκ in order to faith, as it has been written; The and just by πιστεως, ζησεται. faith, shall live. <sup>18</sup> Αποκαλυπτεται γαρ οργη θεου απ' ουρανου Is revealed besides wrath of God from heaven επι πασαν ασεβειαν και αδικιαν ανθρωπων, on all impiety and injustice of men, των την αληθειαν εν αδικια κατεχοντων. of those the truth by injustice holding down. <sup>19</sup> Διοτι το γνωστον του θεου φανερον εστιν εν Because that known of the God manifest is among αυτοις: ο θεος γαρ αυτοις εφανερωσε. <sup>20</sup> (τα them; the God for to them showed; (the things γαρ αορατα αυτου απο κτισεως κοσμου, τοις for unseen of him from creation of the world, in the ποιημασι νοουνμενα καθοραται, η τε αιδιος things made being perceived is clearly seen, the both eternal αυτου δυναμις και θειοτης;) εις το ειναι αυτους of him power and deity;) in order that to be them

11 For I greatly desire to see you, † that I may impart to you Some spiritual Gift, for your firm ESTABLISHMENT;

12 and this is, that I may be comforted among you, through the MUTUAL Faith both of you and me.

13 But I wish you not to be ignorant, Brethren, † that I often purposed to come to you, (though hindered till now) that I may have † Some Fruit among you also, even as among the OTHER Nations.

14 † Both to Greeks and Barbarians, both to Wise and Simple, I am a Debtor;

15 so that ACCORDING to my ability, I am eager to announce glad tidings among you also in Rome.

16 † For I am not ashamed of the GLAD TIDINGS; † because they are the Power of God for Salvation to EVERY ONE BELIEVING; both to Jew and to Greek;

17 † For the Righteousness of God by Faith is revealed therein in order to Faith; as it has been written, † "But the RIGHTEOUS by Faith, shall live."

18 † Besides, the Wrath of God is revealed from Heaven in regard to All Impiety and Injustice of THOSE MEN, who, through Injustice, SUPPRESS the TRUTH.

19 Because the KNOWLEDGE of GOD is apparent among them; for GOD disclosed it to Them;

20 for † his INVISIBLE things, even His ETERNAL Power and Deity, since the Creation of the World are clearly seen, being perceived by the THINGS which are MADE; so that they are inexcusable.

\* VATICAN MANUSCRIPT.—16. first—omit.

† 11. Rom. xv. 20. † 13. Rom. xv. 23. † 13. Phil. iv. 17. † 14. 1 Cor. ix. 15. † 16. 1 Cor. i. 18; xv. 2. † 17. Rom. iii. 21. † 17. Hab. ii. 4; John iii. 36; Gal. iii. 11; Phil. iii. 9; Heb. x. 38. † 18. Acts xvii. 30; Eph. v. 6; Col. iii. 6. † 20. Psa. xix. 1; Acts xiv. 17; xvii. 27.

αναπολογητους. <sup>21</sup> Διὸ τ γινόντες τὸν θεόν, <sup>inexcusable.</sup> Because having known the God, οὐχ ὡς θεὸν ἐδοξασαν ἢ ἠνχαρίστησαν· ἀλλ' <sup>not as God they glorified or they gave thanks; but</sup> ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ <sup>were vain in the reasonings of them, and</sup> ἐσκοτίσθη ἡ ἀσυνετός αὐτῶν καρδία· <sup>was darkened the perverse of them heart; assert-</sup> <sup>22</sup> φασ- <sup>κόντες εἶναι σοφοί, ἐμωρανθήσαν, <sup>23</sup> καὶ ἡλλα-</sup> <sup>lug to be wise ones, they were foolish, and changed</sup> <sup>ξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιωματι</sup> <sup>the glory of the incorruptible God in likeness</sup> <sup>εικόνος φθάρτου ἀνθρώπου, καὶ πετεινῶν καὶ</sup> <sup>of an image of corruptible man, and birds and</sup> <sup>τετραποδῶν καὶ ἐρπετῶν. <sup>24</sup> Διὸ \* [καὶ]</sup> <sup>of four-footed beasts and creeping things. Therefore [also]</sup> <sup>παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν</sup> <sup>delivered them the God in the lusts of the</sup> <sup>καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ατιμαζεσθαι</sup> <sup>hearts of them to impurity, of the to be dishonored</sup> <sup>τα σώματα αὐτῶν ἐν ἑαυτοῖς· <sup>25</sup> οἵτινες μετελ-</sup> <sup>the bodies of them in themselves; who exchanged</sup> <sup>λαξαν τὴν ἀληθειαν τοῦ θεοῦ ἐν τῷ ψευδεῖ, καὶ</sup> <sup>the truth of the God in the falsehood, and</sup> <sup>ἐσεβασθήσαν καὶ ἐλάτρευσαν τὴν κτίσει παρα</sup> <sup>reverenced and served the created thing more than</sup> <sup>τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς</sup> <sup>him having created, who is worthy of praise into the</sup> <sup>αἰῶνας· ἀμήν. <sup>26</sup> Διὰ τοῦτο παρέδωκεν αὐτοὺς</sup> <sup>ages; so be it. On account of this delivered them</sup> <sup>ὁ θεὸς εἰς πάθη ατιμίας. Αἱ τε γὰρ θελείαι</sup> <sup>the God to passions of infamy. The even for females</sup> <sup>αὐτῶν μετελλάξαν τὴν φυσικὴν χρῆσιν εἰς τὴν</sup> <sup>of them changed the natural use into that</sup> <sup>παρα φύσιν· <sup>27</sup> ὁμοίως τε καὶ οἱ ἀρρενες</sup> <sup>in violation of nature; in like manner and also the males</sup> <sup>ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξε-</sup> <sup>having left the natural use of the female, were</sup> <sup>καυθήσαν ἐν τῇ ὀρεξεὶ αὐτῶν εἰς ἀλλήλους,</sup> <sup>inflamed with the lust of them for each other,</sup> <sup>ἀρσενες ἐν ἀρσεσὶ τὴν ἀσχημοσύνην κατεργα-</sup> <sup>males with males the indecency working</sup> <sup>ζόμενοι, καὶ τὴν ἀντιμισθίαν, ἣν ἔδει, τῆς</sup> <sup>out, and the recompence, which it was proper, of the</sup> <sup>πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.</sup> <sup>error of them in themselves receiving back.</sup> <sup>28</sup> Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν <sup>And as not they did try the God to have in</sup> <sup>ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδοκι-</sup> <sup>knowledge, delivered them the God to a worth-</sup> <sup>μὸν νοῦν, ποιεῖν τὰ μὴ καθήκοντα· <sup>29</sup> πεπλη-</sup> <sup>less mind, to do the things not fitting; having been</sup> <sup>ρωμένους πάσῃ ἀδικίᾳ, πονηρίᾳ, πλεονεξίᾳ, κα-</sup> <sup>filled with all iniquity, in wickedness, in covetousness, in</sup>

21 Because, though they knew God, they did not glorify or thank him as God, but † became vain in their REASONINGS, and Their PERVERSE Heart was darkened;

22 assuming to be Wise men, they became foolish;

23 and they changed the GLORY of the INCORRUPTIBLE † God into an Image-likeness of Corruptible Man, and of Birds, and of Quadrupeds, and of Reptiles.

24 † Therefore God delivered them over, through the LUSTS of their HEARTS for Impurity, † to DISHONOR their BODIES among themselves;

25 † who exchanged the TRUTH concerning God for a FALSE religion, and reverenced and served the CREATURE rather than the CREATOR, who is worthy of praise to the AGES. Amen!

26 On this account God delivered them over to infamous Passions; for even their FEMALES changed the NATURAL Use for THAT which is UNNATURAL;

27 and in like manner also the MALES, leaving the NATURAL Use of the FEMALE were burnt up with their furious LUST for each other;—Males with Males committing INDECENCY, and receiving back among themselves that RECOMPENSE of their ERROR which was proper.

28 And as they did not choose to possess the Knowledge of God, GOD delivered them over to a Worthless Mind, to do IMPROPER THINGS;—

29 abounding in Every Iniquity;—in Wickedness, in Covetousness, in Malig-

\* VATICAN MANUSCRIPT.—24. also—omit.

† 21. 2 Kings xvii. 15; Jer. ii. 5; Eph. iv. 17, 18. Isa. xl. 18, 26; Jer. ii. 11; Ezek. viii. 10; Acts xvii. 29. Eph. iv. 18, 19; 2 Thess. ii. 11, 12. x. 14; Jonah ii. 8; Hab. ii. 18.

† 28. Dent. iv. 16; Ps. cvi. 20; † 24. Ps. lxxxi. 12; Acts vii. 1 Pet. iv. 3. † 25. Jer.

κία· μεστους φθονου, φονου, εριδος, δολου,  
malignity; full of envy, murder, strife, deceit,  
κακοηθειας, ψιθυριπτας· <sup>30</sup> καταλαλους, θεοσ-  
bad disposition, whisperers; revilers, God-  
τυγεις, υβριστας, υπερηφανους, αλαζονας,  
haters, insolent ones, proud ones, boasters,  
εφευρετας κακων, γονευσιν απειθεις, <sup>31</sup> ασυνε-  
inventors of evils, to parents disobedient, obstinate  
τους, ασυνθετους, αστοργους, \* [ασπονδους,]  
ones, covenant-breakers, unaffectionate ones, [implacable ones,]  
ανελεημονας· <sup>32</sup> οιτινες το δικαιομα του θεου  
unmerciful ones; who the ordinance of the God  
επιγνοντες, (οτι οι τα τοιαυτα πρασσοντες  
having known, (that those the things such doing  
αξιοι θανατου εισιν,) ου μονον αυτα ποιουσιν·  
worthy of death are,) not only them they do;  
αλλα και συνευδοκουσι τοις πρασσουσι. ΚΕΦ.

β'. 2. <sup>1</sup> Διο αναπολογητος ει, ω ανθρωπε  
Wherefore inexcusable thou art, O man  
πας ο κρινων. Εν 'φ γαρ κρινεις τον ετερον,  
every one who art judging. In which for thou judgest the other,  
σεαυτον κατακρινεις· τα γαρ αυτα πρασ-  
thyself thou condemnest, the things for same thou  
σεις ο κρινων. <sup>2</sup> Οιδαμεν δε, οτι το κριμα του  
doest who art judging. We know but, that the sentence of the  
θεου εστι κατα αληθειαν επι τους τα τοι-  
God is according to truth upon those the things such  
αυτα πρασσοντας. <sup>3</sup> Λογιζη δε τουτο, ω αν-  
doing. Thinkest thou and this, O man  
θρωπε ο κρινων τους τα τοιαυτα πρασσοντας,  
who art judging those the things such doing,  
και ποιων αυτα, οτι συ εκφευξη το κριμα του  
and art doing them, that thou shalt escape the sentence of the  
θεου; <sup>4</sup> Η του πλουτου της χρηστοτητος αυτου  
God? Or of the wealth of the goodness of him  
και της ανοχης και της μακροθυμιας καταφρο-  
and of the forbearance and of the patience thinkest thou  
νεις, αγνοων, οτι το χρηστον του θεου εις  
wrong, being ignorant, that the goodness of the God to  
μετανοιαν σε αγει; <sup>5</sup> Κατα δε την σκληρο-  
reformation thee leads? According to but the hardness  
τητα σου και αμετανοητον καρδιαν, θησαυριζεις  
of thee and unchanged heart, thou treasurest  
σεαυτω οργην εν ημερα οργης και αποκαλυψεως  
to thyself wrath in a day of wrath and of a revelation  
δικαιοκρισιας του θεου, <sup>6</sup> ος αποδωσει εκαστω  
of righteous judgment of the God, who will render to each

nity; full of Envy, Mur-  
der, Strife, Deceit, Bad  
Habits; Secret Slanderers,  
30 Revilers, God-haters,  
Insolent, Proud, Boasters,  
Devisers of Evil things,  
Disobedient to Parents,  
31 Obstinate, Covenant-  
breakers, destitute of Na-  
tural Affection, without  
Pity;

32 who, though they  
know the ORDINANCE of  
GOD, (That THOSE who  
PRACTISE SUCH things are  
† deserving of Death,) not  
only \* are doing Them,  
but even are approving  
those who practise them.

#### CHAPTER II.

1 Therefore thou art in-  
excusable. O Man! THOU  
who JUDGEST all; † for  
in what thou judgest AKO-  
THER, thou condemnest  
Thyself; since THOU, the  
JUDGE, † dost practise the  
SAME things.

2 But we know That the  
SENTENCE of GOD is ac-  
cording to TRUTH upon  
those who PRACTISE SUCH  
things.

3 And dost thou think  
this, O Man! THOU who  
JUDGEST THOSE PRACTIS-  
ING SUCH things, and yet  
art doing the same, That  
thou shalt escape the SEN-  
TENCE of GOD?

4 Or dost thou despise  
the † ABUNDANCE of his  
GOODNESS and FORBEAR-  
ANCE and PATIENCE, † be-  
ing ignorant That this  
GOODNESS of GOD entices  
thee to a Reformation?

5 According to thy  
HARDNESS and unchanged  
Heart, † thou art treasur-  
ing up Wrath for thyself in a  
Day of Wrath and Revela-  
tion of God's Righteous  
judgment;

6 † who will award to

\* VATICAN MANUSCRIPT.—31. Implacable—omit.  
are doing them, but even are approving those who.

† 1. Whitby, in his note on this verse, quotes passages from Josephus, by which it ap-  
pears that the Jews were guilty of most of the crimes enumerated in the first chapter.

† 32. Rom. vi. 21. † 1. 2 Sam. xii. 5-7; Matt. vii. 1; 2 John 8, 9. † 4. Rom.  
ix. 23; Eph. i. 7; ii. 4, 7. † 4. Isa. xxx. 18; 2 Pet. iii. 9, 15. † 5 James v. 4.  
† 6. Job xxxiv. 11; Psa. lxxii. 12; Prov. xxiv. 12; Jer. xvii. 10; xxxii. 19; Matt. xvi. 27; Rom.  
xiv. 12; 1 Cor. iii. 8; 2 Cor. v. 10; Rev. ii. 23; xx. 12; xxii. 12.

κατα τα εργα αυτου· <sup>7</sup> τοις μεν καθ' ὑπομο-  
 according to the works of him; to those indeed by perse-  
 νην εργου αγαθου, δοξαν και τιμην και αφθαρ-  
 verance of a work good, glory and honor and incorrup-  
 σιαν ζητουσι, ζων αιωνιον· <sup>8</sup> τοις δε εξ εριθει-  
 tibility are seeking, life age-lasting; to those but from a party  
 ας, και απειθουσι μεν τη αληθεια, πειθομενοις  
 spirit, and disobeying indeed the truth, obeying  
 δε τη αδικια, οργη και θυμος. <sup>9</sup> Ολιψις και  
 but the unrighteousness, wrath and indignation. Affliction and  
 στενοχωρια επι πασαν ψυχην ανθρωπου του  
 distress on every soul of man of the  
 κατεργαζομενου το κακον, Ιουδαιου τε πρωτον  
 working the evil, of Jew both first  
 και 'Ελληνος· <sup>10</sup> δοξα δε και τιμη και ειρηνη  
 and of Greek; glory but and honor and peace  
 παντι τω εργαζομενω το αγαθον, Ιουδαιω τε  
 to every one the working the good, to Jew both  
 πρωτον και 'Ελληνι. <sup>11</sup> Ου γαρ εστι πρασωπο-  
 first and to Greek. Not for is respect of  
 ληψια παρα τω θεω.  
 persons with the God.

<sup>12</sup> Όσοι γαρ ανομωσ ἥμαρτον, ανομωσ και  
 As many as for without law sinned, without law also  
 απολουνται· και όσοι εν νομω ἥμαρτον, δια  
 shall perish; and as many as under law sinned, by  
 νομου κριθησονται, <sup>13</sup> (ου γαρ οἱ ακροαται του  
 law shall be judged, (not for the hearers of the  
 νομου δικαιοι παρα τω θεω, αλλ' οἱ ποιηται  
 law just ones with the God, but the doers  
 του νομου δικαιωθησονται. <sup>14</sup> Όταν γαρ εθνη  
 of the law shall be justified. When for Gentiles  
 τα μη νομον εχοντα, φυσει τα του νομου  
 those not a law having, by nature the things of the law  
 ποιη, οὔτοι νομον μη εχοντες, εαυτοις εισι  
 may do, these a law not having, to themselves are  
 νομος· <sup>15</sup> οἵτινες ενδεικνυνται το εργον του  
 a law; who show plainly the work of the  
 νομου γραπτον εν ταις καρδιαις αυτων, συμμαρ-  
 law written in the hearts of them, testify-  
 τυρουσης αυτων της συνειδησεως, και μεταξυ  
 ing with them the conscience, and between  
 αλληλων των λογισμων κατηγορουντων, η και  
 each other of the reasonings accusing, or even  
 απολογουμενων.) <sup>16</sup> Εν ἡμερα δε κρινει δ  
 defending.) In a day when shall judge the  
 θεος τα κρυπτα των ανθρωπων, κατα το  
 God the things secrets of the men, according to the

each according to his  
 WORKS;

<sup>7</sup> aionian Life, indeed,  
 to THOSE who, by Perse-  
 verance in Good Works,  
 are SEEKING for Glory and  
 Honor and Incorruptibili-  
 ty;

<sup>8</sup> but Indignation and  
 Wrath to THOSE who are  
 † FACTIOUS, and † obey  
 not the TRUTH but obey  
 UNRIGHTEOUSNESS;—

<sup>9</sup> Affliction and Distress  
 on EVERY Soul of Man  
 WORKING EVIL; first of  
 the Jew, and then of the  
 Greek;

<sup>10</sup> but Glory and † Hon-  
 or and Peace to EVERY one  
 WORKING GOOD; first to  
 the Jew, and then to the  
 Greek;

<sup>11</sup> for † there is no Par-  
 tiality with God.

<sup>12</sup> Therefore, as many  
 as sinned without law, will  
 perish also without law;  
 and as many as sinned  
 under Law, will be judged  
 by Law;—

<sup>13</sup> (for not † the HEAR-  
 ERS of \* Law are just be-  
 fore God, but the DOERS  
 of \* Law will be justified.

<sup>14</sup> When, therefore,  
 THOSE Gentiles not hav-  
 ing a Law, † naturally  
 perform the THINGS of the  
 LAW, these, though they do  
 not possess a Law, are a  
 Law to themselves;

<sup>15</sup> who demonstrate the  
 † WORK of the LAW writ-  
 ten on their HEARTS, Their  
 CONSCIENCE co-attesting,  
 and the REASONINGS be-  
 tween each other, accusing  
 or defending;—

<sup>16</sup> in a Day when, ac-  
 cording to my GLAD TI-

\* VATICAN MANUSCRIPT.—13. Law.

13. Law.

† 14. *Phusei*, by nature, means also "an *infused disposition*, which is become, as it were, natural. And in this view, I apprehend, after attentive consideration, it is used in that famous passage, Rom. ii. 14, 15. This passage relates, I think, not to unconverted, but to *converted Gentiles*. See verse 26; and Jer. xxxi. 31—35 with Hrb. viii. 6—13; x. 16; 2 Cor. iii. 3. Ignatius uses the word in the same view when he thus addresses the Ephesian church, † 1: "Having heard of your name much beloved of God, which you have attained by your righteous *disposition*, (*Phusei*), according to the faith and love which is in Jesus Christ our Savior." See *Parkhurst* on the word. † 15. Matter or substance of the law, or by a *pleonasm*, the law itself.

† 8. 1 Tim. vi. 3, 4.

† 8. 2 Thess. i. 8.

† 10. 1 Pet. i. 7.

† 11. Deut. x. 17;

2 Chron. xix. 7; Gal. ii. 6; 1 Pet. i. 17.

† 13. James i. 22, 23.



ευαγγελιον μου, δια Ιησου Χριστου. <sup>17</sup> Ει δε  
glad tidings of me, through Jesus Anointed, If but  
συ Ιουδαιος επονομαζῃ, και επαναπαυῃ τῷ  
thou a Jew art named, and dost rest in the  
νομῷ, και καυχασαι εν θεῷ, <sup>18</sup> και γνωσκεις το  
law, and dost boast in God, and knowest the  
θελημα, και δοκιμαζεις τα διαφεροντα,  
will, and discernest the things differing,  
κατηχουμενος εκ του νομου. <sup>19</sup> πεποιθας τε  
being instructed out of the law; hast believed and  
σεαυτον ὁδηγον ειναι τυφλων, φως των εν  
thyself a guide to be of blind ones, a light of those in  
σκοτει, <sup>20</sup> παιδευτην αφρονων, διδασκαλον  
darkness, an instructor of simple ones, a teacher  
νηπιων, εχοντα την μορφωσιν της γνωσεως  
of babes, having the form of the knowledge  
και της αληθειας εν τῷ νομῷ. <sup>21</sup> ὁ ουν διδασ-  
and of the truth in the law; who then art teach-  
κων ἑτερον, σεαυτον ου διδασκεις; ὁ κηρυσσων  
ing another, thyself not dost thou teach? who art preaching  
μη κλεπτειν, κλεπτεις; <sup>22</sup> ὁ λεγων μη μοιχευ-  
not to steal, dost thou steal? who art saying not to commit  
ειν, μοιχευεις; ὁ βδελυσσομενος τα  
adultery, dost thou commit adultery? who art detesting the  
ειδωλα, ιεροσυλεις; <sup>23</sup> ὁς εν νομῷ καυχασαι,  
idols, dost thou rob temples? who in a law boastest,  
δια της παραβασεως του νομου τον θεον  
through the violation of the law the God  
ατιμαζεις; <sup>24</sup> Το γαρ ονομα του θεου δι' ὑμας  
dost thou dishonor? The for name of the God through you  
βλασφημεται εν τοις εθνεσι, καθως γεγραπται.  
is blasphemed among the nations, even as it has been written.  
<sup>25</sup> Περιτομη μεν γαρ ωφελει, εαν νομην πρᾶσ-  
Circumcision indeed for profits, if law thou  
σης· εαν δε παραβατης νομου ης, ἡ περι-  
practisest: if but a violator of law thou mayest be, the cir-  
τομη σου ακροβυστια γεγονεν. <sup>26</sup> Εαν ουν ἡ  
circumcision of thee uncircumcision has become. It therefore the  
ακροβυστια τα δικαιωματα του νομου φυλασση,  
uncircumcision the ordinances of the law may keep,  
ουχι ἡ ακροβυστια αυτου εις περιτομην λογισ-  
not the uncircumcision of him for circumcision will be  
θησεται; <sup>27</sup> και κρινει ἡ εκ φυσεως ακροβυσ-  
counted? and will judge the from nature uncircum-

INGS, God will judge the  
‡ HIDDEN things of MEN,  
through \* Christ Jesus.

17 But if thou ‡ art  
named a Jew, and dost  
rest in Law, and boast in  
God,

18 and knowest ‡ his  
WILL, and dost ‡ discern  
SUPERIOR THINGS, being  
instructed out of the LAW;

19 and hast believed  
thyself to be a Guide of  
the Blind, a Light of  
THOSE in Darkness,

20 an Instructor of the  
Simple, a Teacher of Ba-  
bes; having the ‡ FORM  
of KNOWLEDGE and of  
TRUTH in the LAW;—

21 ‡ dost ‡ THOU, then,  
who art TEACHING ano-  
ther, not instruct Thyself?  
THOU who art PREACH-  
ING, "Do not steal," dost  
thou steal?

22 THOU who art say-  
ing, "Do not commit adul-  
tery!" dost thou commit  
adultery? THOU who AB-  
HORREST IDOLS, dost thou  
rob temples?

23 Thou who dost boast  
in a Law, through the  
VIOLATION of the LAW  
dost thou dishonor GOD?

24 For, even as it has  
been written, ‡ "The NAME  
of GOD is blasphemed on  
your account among the  
NATIONS."

25 Now Circumcision  
indeed profits, if thou dost  
practise Law: but if thou  
art a Violator of Law, thy  
CIRCUMCISION has become  
Uncircumcision.

26 If therefore the ‡ UN-  
CIRCUMCISION observe  
the ORDINANCES of the  
LAW, will not his UNCIR-  
CUMCISION be accounted  
for Circumcision?

27 And the UNCIRCUM-

\* VATICAN MANUSCRIPT.—16. Christ Jesus.

17. Law.

‡ 21. The Jewish priesthood was very corrupt in the apostolic age. This is very evident both by the Scriptures, and the testimony of Josephus. He charges them with "theft, treachery, adultery, sacrilege, rapine, and murder:" and he adds, that "new ways of wickedness were invented by them; and that of all their abominations, the temple was the receptacle."

‡ 16. Luke viii. 17.  
‡ 20. 2 Tim. i. 13; iii. 5.  
‡ 26. Gal. v. 3.

‡ 17. ver. 28.  
‡ 21. Matt. xxiii. 3.  
‡ 26. Acts x. 34, 35.

‡ 18. Psal. cxlvii. 10, 20.  
‡ 24. Isa. lii. 5, Ezek. xxxvi. 20, 28.

τια, τον νομον τελουσα, σε τον δια γραμμα-  
cision, the law perfecting, thee who through letter  
τος και περιτομης παραβατην νομου; <sup>28</sup> Ου γαρ  
and circumcision a violator of law? Not for  
δ εν τω φανερω, Ιουδαιος εστιν, ουδε η εν τω  
he in the outward appearance, a Jew is, nor that in the  
φανερω, εν σαρκι, περιτομη? <sup>29</sup> αλλ' δ εν τω  
outward appearance, in flesh, circumcision; but he in the  
κρυπτω Ιουδαιος, και περιτομη καρδιας, εν  
hidden a Jew, even circumcision of heart, in  
πνευματι, ου γραμματι· ου δ επαινος ουκ εξ  
spirit, not letter; of whom the praise not from  
ανθρωπων, αλλ' εκ του θεου.  
men, but from the God.

ΚΕΦ. γ'. 3.

<sup>1</sup> Τι ουν το περισσον του Ιουδαιου; η τις η  
What then the pre-eminence of the Jew? or what the  
ωφελεια της περιτομης; <sup>2</sup> Πολυ, κατα παν-  
profit of the circumcision? Much, according to every  
τα τροπον. Πρωτον μεν γαρ, οτι επιστευθη-  
mode; First indeed for, because they were en-  
σαν τα λογια του θεου. <sup>3</sup> Τι γαρ; ειηπισ-  
treated with the oracles of the God. What for? if believed  
τησαν τινες, μη η απιστια αυτων την πιστιν  
not some, not the unbelief of them the faith  
του θεου καταργησει; <sup>4</sup> Μη γενοιτο· γινεσθω  
of the God will make void? Not let it be; let be  
δε ο θεος αληθης, πας δε ανθρωπος ψευστης,  
but the God true, every but man a liar,  
καθως γεγραπται· 'Οπως αν δικαιωθης εν τοις  
even as it has been written; That thou mayest be justified in the  
λογοις σου, και νικησης εν τω κρινεσθαι σε.  
words of thee, and mayest conquer in the to be judged thee.  
<sup>5</sup> Ει δε η αδικια ημων θεου δικαιοσυνην συ-  
If but the unrighteousness of us of God righteousness es-  
νιστησι, τι ερουμεν; μη αδικος ο θεος δ επι-  
tablishes, what shall we say? not unrighteous the God that in-  
φερων την οργην; (κατα ανθρωπον λεγω.)  
inflicting the wrath? (according to man I speak.)  
<sup>6</sup> Μη γενοιτο· επει πως κρινει ο θεος τον κοσμον;  
Not let it be; otherwise how will judge the God the world?  
<sup>7</sup> Ει γαρ η αληθεια του θεου εν τω εμψ ψευσμα-  
If for the truth of the God by the my falsehood  
τι επιρρισευσεν εις την δοξαν αυτου, τι επι  
abounded to the glory of him, why yet  
καγω ως αμαρτωλος κρινομαι; <sup>8</sup> Και μη (καθως  
also I as a sinner am judged? And not (as  
βλασφημουμεθα, \* [και] καθως φασι τινες ημας  
we are falsely accused, [and] as affirm some of us

cision, from a state of  
nature, perfecting the LAW,  
will † condemn THEE, who  
with the Written law and  
Circumcision art a Violator  
of Law.

<sup>28</sup> For not † THAT which  
is EXTERNAL makes the  
Jew, nor that which is EX-  
TERNAL in the FLESH CIR-  
CUMCISION;

<sup>29</sup> but the Jew is HID-  
DEN within, even † Cir-  
cumcision of the Heart,—  
Spiritual, not Literal;  
Whose PRAISE comes not  
from Men, but from GOD.

CHAPTER III.

<sup>1</sup> What then is the su-  
PERIORITY of the JEW, or  
What the PROFIT of the  
CIRCUMCISION?

<sup>2</sup> Much in every Re-  
spect; but first, indeed,  
† Because they were en-  
trusted with the ORACLES  
of GOD.

<sup>3</sup> For what † if some  
did not believe? will their  
UNBELIEF annul the FI-  
DELITY of GOD?

<sup>4</sup> By no means! but let  
God be true, though Every  
Man be False; even as it  
has been written, † "That  
"thou mayest be justified  
"in thy words, and may-  
"est overcome in thy  
"JUDGMENT."

<sup>5</sup> But if our UNRIGHT-  
OUSNESS establishes God's  
Righteousness, what shall  
we say? Is THAT GOD un-  
righteous who INFLECTS  
WRATH? (I speak accord-  
ing to Man.)

<sup>6</sup> By no means! other-  
wise, † how will GOD judge  
the WORLD?

<sup>7</sup> For if the TRUTH of  
GOD abounded by MY  
Falsehood to his GLORY,  
why am I also yet judged  
as a Sinner?

<sup>8</sup> And not, (as we are  
falsely accused, and as

\* VATICAN MANUSCRIPT.—8. and—omit.

† 27. Matt. xii. 41 42.

† 20. Col. ii. 11; Phil. iii. 3.

† 18; Heb. iv. 2.

Rom. v. 20; vi. 1, 15.

† 28. Matt. iii. 9; John viii. 39; Rom. ix. 6, 7; Gal. vi. 15.

† 2. Psa. cxlvii. 19, 20; Rom. ix. 4.

† 6. Gen. xviii. 25; Job viii. 3; xxxiv. 17.

† 3. Rom. x.

† 8.

λεγειν,) ὅτι ποιησωμεν τα κακα, ἵνα ελθῃ τα  
to say,) that we may do the evil things, so that may come the  
αγαθα; ὧν το κριμα ενδικον εστι. <sup>9</sup> Τι ουν;  
good things? of whom the judgment just is. What then?  
προεχομεθα; Ου παντως· προητιασαμεθα γαρ,  
do we excel? Not at all; we before convicted for,  
Ιουδαιους τε και Ἑλληνας παντας ὑφ' αμαρ-  
Jews both and Greeks all under sin  
τιαν ειναι. <sup>10</sup> καθως γεγραπται· Ὅτι ουκ εστι  
to be; even as it has been written; That not is  
δικαιος ουδε εἷς· <sup>11</sup> ουκ εστιν ὁ συνιων, ουκ εσ-  
just not even one; not is he understanding, not is  
τιν ὁ εκζητων τον θεον· <sup>12</sup> παντες ἐξεκλιναν,  
he seeking out the God; all turned aside,  
ἀμα ηχρειωθησαν· ουκ εστι ποιων χρηστοτη-  
together they were unprofitable; not is doing goodness,  
τα, \* [ουκ εστιν] ἕως ἑνος. <sup>13</sup> Ταφος ανεφγμε-  
[not is] even one. A sepulchre having been  
νος ὁ λαρυγξ αυτων· ταις γλωσσαις αυτων  
opened the throat of them; with the tongues of them  
εδολιουσιν. Ἰος ἀσπιδων ὑπο τα χειλη αυτων,  
they deceived. Venom of asps under the lips of them,  
<sup>14</sup> Ὡν το στομα ἀρας και πικρίας γεμει.  
Of whom the mouth of cursing and of bitterness is full.  
<sup>15</sup> Οἷς οἱ ποδες αυτων εκχεαι αἷμα· <sup>16</sup> συντριμ-  
Swift the feet of them to pour out blood; ruin  
μα και τολαιπωρια εν ταις ὁδοις αυτων· <sup>17</sup> και  
and misery in the ways of them; and  
ὁδον εἰρηνης ουκ εγνωσαν. <sup>18</sup> Ουκ εστι φοβος  
a way of peace not they knew. Not is fear  
θεου ἀπεναντι των οφθαλμων αυτων. <sup>19</sup> Οἶδα-  
of God before the eyes of them. We know  
μεν δε, ὅτι ὅσα ὁ νομος λεγει, τοις εν τῷ  
and, that what things the law says, to those under the  
νομῷ λαλει· ἵνα παν στομα φραγῇ, και ὑποδι-  
law it speaks; that every mouth may be stopped, and liable to  
κος γενηται πας ὁ κοσμος τῷ θεῷ. <sup>20</sup> Διότι ἐξ  
penalty may become all the world to the God. Therefore from  
εργων νομου ου δικαιωθησεται πασα σαρξ ἐνω-  
works of law not shall be justified all flesh before  
πιον αυτον· δια γαρ νομου ἐπιγνωσις ἁμαρτίας.  
him; through for law an acknowledgement of sin.

some affirm that we say,†  
† That we may do EVIL, so  
that GOOD may come;  
Whose CONDEMNATION is  
just.

<sup>9</sup> What then? Do we  
excel? Not at all; for we  
before convicted both  
Jews and Greeks to be all  
under Sin;

<sup>10</sup> even as it has been  
written, † "There is none  
"righteous, not even one;

<sup>11</sup> There is \*none that  
"understands, there is  
"none that seeks God.

<sup>12</sup> "They all have  
"turned aside; they are  
"altogether worthless;  
"there is none that does  
"Good, there is not even  
"one.

<sup>13</sup> † † "An opened  
"Tomb is their THROAT;  
"with their TONGUES they  
"deceive; † the Poison of  
"Asps is under their LIPS.

<sup>14</sup> † "Their MOUTH is  
"full of Cursing and Bit-  
"terness."

<sup>15</sup> † "Their FEET are  
"swift to shed Blood;

<sup>16</sup> "Ruin and Misery  
"are in their PATHS,

<sup>17</sup> "and a Peaceful  
"Road they have not  
"known.

<sup>18</sup> † "There is no Fear  
"of God before their EYES."

<sup>19</sup> But we know That  
whatever things † the LAW  
says, it speaks to THOSE  
under the LAW; so that  
Every Mouth may be  
stopped, and that All the  
WORLD may become ame-  
nable to God.

<sup>20</sup> Therefore by Works  
of Law No Human being  
shall be justified in his  
presence; † for through  
Law there is an Acknow-  
ledgement of Sin.

\* VATICAN MANUSCRIPT.—11. none that understands, there is none that seeks God.  
12. not is—omit.

† 13. This, with all the following verses to the end of the 18th, are found in the *Septua-*  
*gint*, but not in the *Hebrew* text; and it is most evident that it was from this Version that  
the apostle quoted, as the verses cannot be found in any other place with so near an ap-  
proximation to the apostle's meaning and words.—*Clarke*. Some contend, however, that  
the Apostle quoted from different parts of Scripture.

† 10. *Psa.* xiv. 1—3. † 13. *Psa.* v. 5; *Jer.* v. 16. † 14. *Psa.* cxl. 8. † 14.  
*Psa.* x. 7. † 15. *Prov.* i. 16; *Isa.* lix. 7, 8. † 18. *Psa.* xxxvi. 1. † 19. *John*  
x. 34; xv. 25. † 20. *Rom.* vii. 7; *Gal.* ii. 16.

21 **Νυνι δε χωρις νομου δικαιοσυνη θεου πεφα-**  
Now but without law a righteousness of God has been  
**νερωται, μαρτυρουμενη υπο του νομου και των**  
made manifest, being attested by the law and the  
**προφητων.** 22 **δικαιοσυνη δε θεου δια πιστεως**  
prophets; a righteousness even of God through faith  
\* **[Ιησου] Χριστου, εις παντας \*** **[και επι παν-**  
[of Jesus] Anointed, to all [and upon all]  
**τας] τους πιστευοντας.** ου γαρ εστι διαστολη.  
the believing; not for is a distinction.  
23 **Παντες γαρ ημαρτον, και υστερουνται της**  
All for sinned, and come short of the  
**δοξης του θεου,** 24 **δικαιουμενοι δωρεαν, τη**  
glory of the God, being justified freely, by the  
**αυτου χαριτι, δια της απολυτρωσεως της εν**  
of him favor, through the redemption that in  
**Χριστω Ιησου.** 25 **ον προεθετο ο θεος ιλαστηριον**  
Anointed Jesus; whom set forth the God a mercy-seat  
**δια της πιστεως εν τω αυτου αιματι, εις ενδει-**  
through the faith by the of him blood, for a point-  
**ξιν της δικαιοσυνης αυτου, δια την παρεσιν**  
ing out of the righteousness of himself, through the passing by  
**των προγεγονοτων αμαρτηματων εν τη ανοχη**  
of the formerly committed sins in the forbearance  
**του θεου.** 26 **προς ενδειξιν της δικαιοσυνης**  
of the God; to a pointing out of the righteousness  
**αυτου εν τω νυν καιρω, εις το ειναι αυτον**  
of himself in the present time, in order that to be him  
**δικαιον, και δικαιουντα τον εκ πιστεως Ιησου.**  
righteous, and justifying him of faith of Jesus.  
27 **Που ουν η καυχησις; εξεκλεισθη. Δια ποιου**  
Where then the boasting? it is shut out. Through what kind  
**νομου; των εργαων; ουχι, αλλα δια νομου**  
of law? of the works? no, but through a law  
**πιστεως.** 28 **λογιζομεθα γαρ, δικαιουσθαι πιστει**  
of faith; we reckon for, to be justified by faith  
**ανθρωπον, χωρις εργαων νομου.** 29 **Η Ιουδαιων ο**  
a man, without works of law. Or of Jews the  
**θεος μονον; ουχι και εθνων; ναι και εθνων.**  
God alone? not and of gentiles? yes also of gentiles.  
30 **Επειπερ εις ο θεος, ος δικαιωσει περιτομην εκ**  
Since one the God, who will justify circumcision from  
**πιστεως, και ακροβυστιαν δια της πιστεως.**  
faith, and uncircumcision through the faith.  
31 **Νομον ουν καταργουμεν δια της πιστεως; Μη**  
Law then do we nullify through the faith? Not  
**γενοιτο. αλλα νομον ιστωμεν.**  
let it be; but law we establish.

21 ‡ But now, apart from Law, God's Righteousness has been made manifest, ‡ being attested by the LAW and the PROPHETS;  
22 even God's Righteousness, ‡ through the Faith of Christ, to ALL WHO BELIEVE;—for there is no Distinction,  
23 for ‡ all have sinned, and come short of the GLORY of God;—  
24 being justified freely by HIS Favor, ‡ through THAT REDEMPTION which is by Christ Jesus;  
25 whom GOD has set forth to be ‡ a Mercy-seat, by HIS OWN Blood, through the FAITH; for an Exhibition of his RIGHTEOUSNESS ‡ in PASSING BY the SINS FORMERLY committed, during the FORBEARANCE of GOD;  
26 and for an Exhibition of his RIGHTEOUSNESS at the PRESENT Time, in order that he may BE Righteous while justifying HIM who is of the Faith of Jesus.  
27 Where then is BOASTING? It is shut out. Through What Law? Of WORKS? No, but by the Law of Faith;  
28 for we reckon that Man is justified by Faith, apart from Works of Law.  
29 Or is he the GOD of the JEWS alone? and not of the Gentiles? Yes, of the the Gentiles also;  
30 since it is ‡ the One GOD who will justify the Circumcision by Faith, and the Uncircumcision through the FAITH.  
31 Do we then nullify Law through the FAITH? By no means; but, we establish Law.

\* VATICAN MANUSCRIPT.—23. Jesus—omit.

22. and on all—omit.

† 25. The word *hilasterion* never signifies "propitiation," as it is translated in the common version; but it is always used wherever it occurs, both in the Old Testament and the New, to express the mercy-seat; which was the golden lid of the ark, upon which the Shechinah or cloud of glory rested, and from which oracles were dispensed. See Exod. xxv. 22; Num. vii. 8, 9; Lev. xvii. 2; Heb. ix. 5.—*Im. Ver. Note.*

† 21. Acts xv. 11; Rom. i. 17; Phil. iii. 9. ‡ 21. John v. 46; Acts xxvi. 22. ‡ 22. Rom. iv. ‡ 23. ver. 9; Rom. xi. 32; Gal. iii. 22. ‡ 24. Matt. xx. 28; Eph. i. 7; Col. i. 14; 1 Tim. ii. 6; Heb. ix. 12; 1 Pet. i. 18, 19. ‡ 25. Heb. ix. 5. ‡ 25. Acts xiii. 38, 39; 1 Tim. i. 15. ‡ 30. Rom. x. 12, 13; Gal. iii. 8, 20, 28.

ΚΕΦ. 8'. 4.

<sup>1</sup> Τι ουν ερουμεν Αβρααμ τον πατερα ημων  
What then shall we say Abraam the father of us  
\* [εὗρηκεναι] κατα σαρκα; <sup>2</sup> Ει γαρ Αβρααμ εξ  
[to have found] according to flesh? If for Abraam from  
εργων εδικαιωθη, εχει καυχημα, αλλ' ου προς  
works was justified, he has boasting, but not towards  
τον θεον. <sup>3</sup> Τι γαρ η γραφη λεγει; Επιστευσε  
the God. What for the writing says? Believed  
δε Αβρααμ τῷ θεῷ, και ελογισθη αυτῷ εἰς δι-  
and Abraam the God, and it was counted to him for right-  
καιουσυνην. <sup>4</sup> Τῷ δε εργαζομενῷ ὁ μισθος ου  
eousness. To him but working the reward not  
λογιζεται κατα χارين, αλλα κατα οφειλημα.  
is counted according to favor, but according to debt;  
<sup>5</sup> τῷ δε μη εργαζομενῷ, πιστευοντι δε ἐπὶ τον  
to him but not working, believing but on the  
δικαιουντα τον ασεβη, λογιζεται ἡ πιστις  
one justifying the ungodly, is counted the faith  
αὐτου εἰς δικαιοσυνην. <sup>6</sup> καθαπερ και Δαυιδ  
of himself for righteousness; even as also David  
λεγει τον μακαρισμον του ανθρωπου, ὃς ὁ θεος  
speaks the blessedness of the man, to whom the God  
λογιζεται δικαιοσυνην χωρις εργων. <sup>7</sup> μακαριοι,  
counts righteousness without works; blessed ones,  
ὧν αφεθησαν αἱ ανομιαι, και ὧν επεκαλυφθη-  
of whom are forgiven the iniquities, and of whom are covered over  
σαν αἱ ἁμαρτιαι. <sup>8</sup> μακαριος ανηρ, ὃς ου μη  
the sins; blessed man, to whom not not  
λογισηται κυριος ἁμαρτιαν. <sup>9</sup> Ὁ μακαρισμος ουν  
may count Lord sin. The blessedness then  
οὗτος, ἐπὶ την περιτομην η και ἐπὶ την ακρο-  
this, on the circumcision or also on the uncir-  
βυστιαν; Λεγομεν γαρ, \* [ὅτι] ελογισθη τῷ  
circumcision? We say for, [that] was counted to the  
Αβρααμ ἡ πιστις εἰς δικαιοσυνην. <sup>10</sup> Πως ουν  
Abraam the faith for righteousness. How then  
ελογισθη; ἐν περιτομῃ οντι, η ἐν ακροβυστια;  
was it counted? in circumcision being, or in uncircumcision?  
Ουκ ἐν περιτομῃ, αλλ' ἐν ακροβυστια. <sup>11</sup> και  
Not in circumcision, but in uncircumcision; and  
σημειον ελαβε περιτομης, σφραγιδα της δικαιο-  
a sign he received of circumcision, a seal of the righteous-  
συνης της πιστεως της ἐν τη ακροβυστια. εἰς  
ness of the faith of that in the uncircumcision; in order  
το ειναι αυτον πατερα παντων των πιστευον-  
that to be him a father of all of those believing

CHAPTER IV.

<sup>1</sup> What, then, shall we say of † Abraham, our  
\* FOREFATHER according to the Flesh?  
<sup>2</sup> For if Abraham was † justified by Works, he has a ground of boasting; but not before God;  
<sup>3</sup> for what says the SCRIPTURE? † "And Abraham believed God, and "it was accounted to him "for Righteousness."  
<sup>4</sup> † Now to HIM who WORKS, the REWARD is not accounted as a Favor, but as a Debt;  
<sup>5</sup> but to HIM who does not WORK, but who believes on HIM who JUSTIFIES † the UNGODLY, his FAITH is accounted for Righteousness.  
<sup>6</sup> Even as David also speaks of the BLESSEDNESS of the MAN to whom GOD accounts Righteousness apart from Works,  
<sup>7</sup> saying, † "Happy are "they Whose INIQUITIES "are forgiven, and Whose "SINS are covered;  
<sup>8</sup> "happy is the Man "to whom the Lord will "not account Sin."  
<sup>9</sup> Is this BLESSEDNESS, then, on the CIRCUMCISION? or also on the UNCIRCUMCISION? for we affirm, FAITH was accounted to ABRAHAM for Righteousness.  
<sup>10</sup> How then was it accounted? When he was in Circumcision, or in Uncircumcision? Not in Circumcision, but in Uncircumcision.  
<sup>11</sup> And † he received the Symbol of Circumcision, as a Seal of the RIGHTEOUSNESS of THAT FAITH which he had while in UNCIRCUMCISION; in order that he might be the Father of All uncircum-

\* VATICAN MANUSCRIPT.—1. FOREFATHER.  
omit.

1. to have found—omit.

9. That

† 1. Isa. li. 2; Matt. iii. 9; John viii. 33, 39; 2 Cor. xi. 22.  
† 2. Rom. iii. 20, 27, 28.  
† 3. Gen. xv. 9; Gal. iii. 6; James ii. 23.  
† 4. Rom. xi. 6.  
† 5. Josh. xxiv. 2.  
† 7. Psa. xxxii. 1, 2.  
† 11. Gen. xvii. 1.

των δι' ακροβυστίας, (εις το λογισθῆναι \* [και]  
through uncircumcision, (in order that to be counted [also]  
αυτοῖς τὴν δικαιοσύνην,) <sup>12</sup> και πατέρα περιτο-  
to them the righteousness,) and a father of circum-  
μης, τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ και  
cision, to those not from circumcision alone; but also  
τοῖς στοιχοῦσι τοῖς ἰχνεσὶ τῆς ἐν ακροβυστίᾳ  
to those treading in the footsteps of the in uncircumcision  
πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. <sup>13</sup> Οὐ γὰρ  
faith of the father of us Abraam. Not for  
διὰ νόμου ἢ ἐπαγγελίας τῷ Ἀβραάμ, ἢ τῷ σπερ-  
through law the promise to the Abraam, or to the seed  
ματί αὐτοῦ, τὸ κληρονομον αὐτὸν εἶναι κόσμου,  
of him, that a possessor him to be of a world,  
ἀλλὰ διὰ δικαιοσύνης πίστεως. <sup>14</sup> Εἰ γὰρ οἱ ἐκ  
but through a righteousness of faith. If for those of  
νόμου, κληρονόμοι, κεκενῶται ἡ πίστις, και  
law, possessors, has been made void the faith, and  
κατηργηται ἡ ἐπαγγελία. <sup>15</sup> ὁ γὰρ νόμος  
has been multiplied the promise; the for law  
οργὴν κατεργάζεται. οὐ γὰρ οὐκ ἐστὶ νόμος,  
wrath works out; where for not is law,  
οὐδε παραβάσις. <sup>16</sup> Διὰ τοῦτο ἐκ πίστεως,  
neither transgression. On account of this from faith,  
ἵνα κατὰ χάριν εἰς τὸ εἶναι βεβαίαν τὴν  
so that according to favor; in order that to be sure the  
ἐπαγγελίαν παντὶ τῷ σπερματί, οὐ τῷ ἐκ τοῦ  
promise to all the seed, not to that from the  
νόμου μόνον, ἀλλὰ και τῷ ἐκ πίστεως Ἀβραάμ  
law alone, but also to that from faith Abraam  
ὅς ἐστὶ πατὴρ πάντων ἡμῶν. <sup>17</sup> (καθὼς γεγραπ-  
who is a father of all of us; (even as it has been  
ται. 'Ὅτι πατέρα πολλῶν ἐθνῶν τεθείκα σε')  
written; That a father of many nations I have placed thee;)  
κατεναντι οὐ ἐπίστευσε θεοῦ, τοῦ ζῶοντιοντος  
in presence of whom he believed of God, of that making alive  
τοὺς νεκροὺς, και καλοῦντος τὰ μὴ ὄντα ὡς  
the dead ones, and calling the things not being as  
ὄντα. <sup>18</sup> Ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευ-  
being. Who contrary to hope in hope believed,  
σεν, εἰς τὸ γενεσθαι αὐτὸν πατέρα πολλῶν  
in order that to have become him a father of many  
ἐθνῶν, (κατὰ τὸ εἰρημένον. Οὕτως ἐστὶ τὸ  
nations, according to that having been spoken; Thus shall be the  
σπέρμα σου.) <sup>19</sup> και μὴ ἀσθενήσας τῇ πίστει,  
seed of thee;) and not having grown weak in the faith,

cised BELIEVERS; that the RIGHTEOUSNESS may be ACCOUNTED to them;

<sup>12</sup> and a Father of Circumcision, not only to THOSE who are of Circumcision, but to THOSE also who TREAD in the FOOTSTEPS of the FAITH of our FATHER Abraham, which he had in Uncircumcision.

<sup>13</sup> For the PROMISE to ABRAHAM and to his SEED, ‡ that he should be an Inheritor of a World, was not through Law, but through a Righteousness of Faith.

<sup>14</sup> ‡ For if THOSE of the Law are Heirs, the FAITH becomes useless, and the PROMISE abrogated.

<sup>15</sup> Besides, ‡ the LAW works out Wrath; \* but where Law is not, there is no Transgression.

<sup>16</sup> On account of this it is from Faith, ‡ that it may be according to Favor, ‡ in order that the PROMISE might BE sure to ALL the SEED; not to THAT of the LAW only, but to THAT of the Faith of Abraham, ‡ who is a Father of us all,—

<sup>17</sup> as it has been written, ‡ "A Father of Many Nations I have constituted thee,"—in the presence of THAT God whom he believed, ‡ who MAKES ALIVE the DEAD, and calls ‡ THINGS not in BEING, as though EXISTING;

<sup>18</sup> who, contrary to Hope, believed with Hope, that he should BECOME a Father of Many Nations, according to THAT which had been SPOKEN, ‡ "Thus shall thy SEED be."

<sup>19</sup> And not having grown weak in the FAITH,

\* VATICAN MANUSCRIPT.—11. also—omit. 15. but where.

† 13. Gen. xvii. 4, &c., Gal. iii. 29. ‡ 14. Gal. iii. 18. ‡ 15. Rom. iii. 20; v. 13, 20; vii. 8, 10, 11; 1 Cor. xv. 56; 2 Cor. iii. 7, 9; Gal. iii. 10, 19; 1 John iii. 4. ‡ 16. Rom. iii. 24. ‡ 16. Gal. iii. 22. ‡ 16. Isa. li. 2; Rom. ix. 8. ‡ 17. Gen. xvii. 5. ‡ 17. Rom. viii. 11; Eph. ii. 1, 5. ‡ 17. Rom. ix. 28; 1 Cor. i. 18; 1 Pet. ii. 10. ‡ 18. Gen. xv. 5.

\*[ου] κατενοησε το εαυτου σωμα \*[ηδη] νενε-  
[not] he regarded the of himself body [already] having  
κρωμενον, εκατονταετης που υπαρχων, και την  
been deadened, an hundred years old thereabouts being, and the  
νεκρωσιν της μητρας Σαρρας. 20 εις δε την  
deadness of the womb of Sarah; against and the  
απαγγελιαν του θεου ου διεκριθη τη απιστια,  
promise of the God not he disputed in the unbelief,  
αλλ' ενεδυναμωθη τη πιστει, δους δοξαν τω  
but was made strong in the faith, giving glory to the  
θεω, 21 και πληροφορηθεις, οτι ο επηγγελται,  
God, and having been fully assured, that what has been promised,  
δυνατος εστι και ποιησαι. 22 Διο \*[και] ελο-  
able he is also to do. Wherefore [also] it was  
γισθη αυτω εις δικαιοσυνην. 23 Ουκ εγραφη δε  
counted to him for righteousness. Not it was written but  
δι' αυτον μονον, οτι ελογισθη αυτω. 24 αλλα  
on account of him alone, that it was counted to him; but  
και δι' ημας, οις μελλει λογιζεσθαι, τοις  
also on account of us, to whom it is about to be counted, to those  
πιστευουσιν επι τον εγειραντα Ιησουν τον  
believing on the one having raised up Jesus the  
κυριον ημων εκ νεκρων. 25 ος παρεδοθη δια  
Lord of us out of dead ones; who was delivered up on account of  
τα παραπτώματα ημων, και εγερθη δια την  
the offences of us, and was raised up on account of the  
δικαιωσιν ημων.  
justification of us.

ΚΕΦ. ε'. 5.

1 Δικαιωθεντες ουν εκ πιστεως, ειρηνην  
Having been justified therefore by faith, peace  
εχομεν προς τον θεον δια του κυριου ημων  
we have with the God through the Lord of us  
Ιησου Χριστου. 2 δι' ου και την προσαγωγην  
Jesus Anointed; through whom also the introduction  
εσχηκαμεν \*[τη πιστει] εις την χαριν ταυ-  
we have [by the faith] into the favor this,  
την, εν η εστηκαμεν και καυχωμεθα επ'  
in which we have stood; and we boast in  
ελπιδι της δοξης του θεου. 3 Ου μονον δε,  
hope of the glory of the God. Not alone and,  
αλλα και καυχωμεθα εν ταις θλιψεσιν, ειδότες  
but also we boast in the afflictions, knowing  
οτι η θλιψις υπομονην κατεργάζεται, 4 η δε  
that the affliction endurance works out, the and  
υπομονη δοκιμην, η δε δοκιμη ελπιδα, 5 η δε  
endurance approbation, the and approbation hope, the and  
ελπις ου κατασχυνει, οτι η αγαπη του θεου  
hope not is put to shame, because the love of the God

though he regarded HIS  
OWN Body as deadened,  
being somewhere about a  
Hundred years old, and  
the DEADNESS of Sarah's  
WOMB;

20 he did not dispute  
against the PROMISE of  
GOD, by UNBELIEF, but  
was made strong in the  
FAITH, giving Glory to  
GOD;

21 having been fully as-  
sured, That what has been  
promised, † he is able also  
to perform.

22 Therefore, it was ac-  
counted to him for Righte-  
ousness.

23 But † it was not writ-  
ten for him alone, That it  
was accounted to him,

24 but also for us, to  
whom it is about to be ac-  
counted, even to THOSE  
who BELIEVE † on HIM  
who RAISED UP Jesus our  
LORD from the Dead;

25 † who was delivered  
up on account of our OF-  
FENCES, † and raised for  
OUR JUSTIFICATION.

CHAPTER V.

1 Having been justified,  
therefore, by Faith, we  
have † Peace with GOD,  
through our LORD Jesus  
Christ;

2 through whom, also  
we have been INTRO-  
DUCED into this FAVOR in  
which we stand; † and we  
boast in Hope of the  
GLORY of GOD.

3 And not only so, but  
† we triumph also in AF-  
FLICTIONS, † knowing That  
AFFLICTION works out  
Endurance;

4 † and ENDURANCE,  
Approval; and APPROVAL,  
Hope;

5 † and this HOPE is  
not put to shame, because

\* VATICAN MANUSCRIPT.—19. not—omit.  
2. in the FAITH—omit.

19. already—omit.

23 also—omit.

† 21. Psal. cxv. 3; Luke i. 37, 45; Heb. xi. 19.

† 23. Rom. xv. 4; 1 Cor. x. 6, 11.

† 24. Acts ii. 24; xiii. 30.

† 25. Isa. liii. 5, 6; Rom. iii. 25; v. 6; viii. 32, &c.

† 26.

1 Cor. xv. 17; 1 Pet. i. 21.

† 1. Eph. ii. 4; Col. i. 20.

† 2. Heb. iii. 6.

† 3. Mat. x.

v. 11; Acts v. 41; 2 Cor. xii. 10; Phil. ii. 17; James i. 2, 12; 1 Pet. iii. 14

† 3. James

i. 3.

† 4. James i. 12.

† 5. Phil. i. 20.

ἐκκεχυται ἐν ταῖς καρδίαις ἡμῶν δια πνεύματος  
has been poured out in the hearts of us through spirit  
τοῦ ἁγίου τοῦ δοθέντος ἡμῖν. <sup>6</sup> \* [Ἐτι] γὰρ  
holy of that having been given to us. [Yet] for  
Χριστός, ὅντων ἡμῶν ἀσθενῶν ἐτι, κατὰ και-  
an Anointed one, being of us without strength still, according to a  
ρὸν ὑπὲρ ἀσεβῶν ἀπέθανε. <sup>7</sup> Μολὶς γὰρ  
season in behalf of impious ones he died. Scarcely for  
ὑπὲρ δικαίου τις ἀποθάνεται· ὑπὲρ γὰρ  
in behalf of a just person any one will die; in behalf of though  
τοῦ ἀγαθοῦ τάχα τις καὶ τόλμα ἀποθάνειν·  
the good possibly some one even might dare to die;  
<sup>8</sup> συνιστῇσι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ  
recommends but the of himself love to us the  
θεός, ὅτι, ἐτι ἁμαρτωλῶν ὄντων ἡμῶν, Χριστός  
God, because, still sinners being of us, an Anointed one  
ὑπὲρ ἡμῶν ἀπέθανε. <sup>9</sup> Πολλὰ οὖν μᾶλλον,  
in behalf of us died. By much then more,  
δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθη-  
having been justified now in the blood of him, we shall be  
σόμεθα δι' αὐτοῦ ἀπο τῆς ὀργῆς. <sup>10</sup> Εἰ γὰρ  
saved through him from the wrath. If for  
ἐχθροὶ ὄντες κατηλλαγμῆν τῷ θεῷ διὰ τοῦ  
enemies being we were reconciled to the God through the  
θανάτου τοῦ υἱοῦ αὐτοῦ, πολλὰ μᾶλλον καταλ-  
death of the son of him, by much more having been  
λαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. <sup>11</sup> Οὐ  
reconciled we shall be saved in the life of him. Not  
μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ  
only and, but also boasting in the God through  
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν  
the Lord of us Jesus Anointed, through whom now  
τὴν καταλλαγὴν ἐλάβομεν. <sup>12</sup> Διὰ τοῦτο  
the reconciliation we received. On account of this  
ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν  
as through one man the sin into the  
κόσμον εἰσηλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνα-  
world entered, and through the sin the death;  
τος· καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος  
and thus to all men the death  
διηλθεν, ἐφ' ᾧ πάντες ἥμαρτον. <sup>13</sup> Ἀχρὶ γὰρ  
passed through, in which all sinned. Till for  
νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ  
law sin was in world; sin but not  
ἐλλογεῖται μὴ ὄντος νόμου. <sup>14</sup> Ἀλλ' ἐβασίλευ-  
is counted not being law. But reigned  
σεν ὁ θάνατος ἀπὸ Ἀδάμ μέχρι Μωσέως καὶ  
the death from Adam till Moses and  
ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιωματι  
over those not having sinned in the likeness  
τῆς παραβάσεως Ἀδάμ· ὃς ἐστὶ τυπὸς τοῦ μελ-  
of the transgression of Adam; who is a type of the one

† the LOVE of GOD has been diffused in our HEARTS, through THAT holy Spirit which has been GIVEN to us.

6 \* Besides we being yet helpless, Christ at the proper Time, died in behalf of the Ungodly.

7 Now scarcely on behalf of a Just person will any one die, though, possibly, on behalf of the GOOD, some one might even venture to die.

8 † But \* GOD recommends HIS OWN Love to us, Because we being yet Sinners, Christ died on our behalf.

9 By much more, then, having been now justified † by his BLOOD, we shall, through him, be saved from WRATH.

10 For if, being Enemies, † we were reconciled to GOD through the DEATH of his SON, by how much more, having become reconciled; shall we be saved † by his LIFE?

11 And not only so, but we even boast in GOD through our LORD Jesus Christ, through whom we have now received the RECONCILIATION;

12 for this reason,—as † through One Man SIN entered into the WORLD, (in whom all sinned,) and through SIN, † DEATH; so also, DEATH passed upon All Men.

13 For till the Law, Sin was in the World, but † Sin is not accounted where there is no Law.

14 DEATH, however, reigned from Adam till Moses, even over THOSE who had not SINNED in the SIMILITUDE of the TRANSGRESSION of Adam, † who is a Type of that BEING ABOUT TO COME.

\* VATICAN MANUSCRIPT.—6. If, then, we being yet helpless. he recommends.

6. yet—omit. 8.

† 5. 2 Cor. i. 22; Gal. iv. 6; Eph. i. 13, 14. † 8. John xv. 13; 1 Pet. iii. 18; 1 John iii. 16; iv. 9, 10. † 9. Rom. iii. 25; Eph. ii. 13; Heb. ix. 14; 1 John i. 7. † 10. 2 Cor. v. 18, 19; Eph. ii. 16; Col. i. 20, 21. † 10. John v. 26; xiv. 19; 2 Cor. iv. 10, 11. † 12. Gen. iii. 6; 1 Cor. xv. 21. † 12. Gen. ii. 17; Rom. vi. 23; 1 Cor. xv. 21. † 13. Rom. iv. 15; 1 John iii. 4. † 14. 1 Cor. xv. 21, 22, 45.



ΛΟΝΤΕΣ. <sup>15</sup> ΑΛΛ' ΟΥΧ ὡς τὸ ΠΑΡΑΠΤΩΜΑ οὕτω  
being about to come. But not as the fall, so  
\* [καὶ] τὸ ΧΑΡΙΣΜΑ. Εἰ γὰρ τῷ τοῦ ἑΝΟΣ  
[also] the gracious gift. If for by the of one one  
ΠΑΡΑΠΤΩΜΑΤΙ οἱ πολλοὶ ἀπέθανον, πολλῶ μαλ-  
fall the many died, by much more  
ΛΟΝ ἢ ΧΑΡΙΣ τοῦ θεοῦ καὶ ἡ δῶρεα ἐν χάριτι τῇ  
the favor of the God and the gift by favor by that  
τοῦ ἑΝΟΣ ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολ-  
of the one man Jesus Anointed to the many  
ΛΟΥΣ ἐπερίσσευσε. <sup>16</sup> Καὶ οὐχ ὡς δι' ἑΝΟΣ  
abounded. And not as through one  
ἁμαρτήσαντος, τὸ δῶρημα. Τὸ μὲν γὰρ κριμα,  
having sinned, the free gift. The indeed for sentence,  
ἐξ ἑΝΟΣ εἰς κατακριμα· τὸ δὲ χάρισμα, ἐκ  
from one to condemnation; the but gracious gift, from  
πολλῶν παραπτωμάτων εἰς δικαίωμα. <sup>17</sup> Εἰ γὰρ  
many offences to righteousness. If for  
τῷ τοῦ ἑΝΟΣ παραπτωμάτι ὁ θάνατος ἐβασί-  
by the of the one fall the death reigned  
λευσε διὰ τοῦ ἑΝΟΣ, πολλῶ μαλλον οἱ τὴν  
through the one, by much more those the  
περίσσειαν τῆς χάριτος καὶ \* [τῆς δῶρεας] τῆς  
abundance of the favor and [of the gift] of the  
δικαιοσύνης λαμβανόντες, ἐν ζωῇ βασιλευσου-  
righteousness having received, in life shall reign  
σι διὰ τοῦ ἑΝΟΣ Ἰησοῦ Χριστοῦ. <sup>18</sup> Ἀρα οὖν  
through the one Jesus Anointed. Indeed then  
ὡς δι' ἑΝΟΣ παραπτώματος, εἰς πάντας ἀνθρώ-  
as through one offence, on all men  
πους εἰς κατακριμα· οὕτω καὶ δι' ἑΝΟΣ δικαιο-  
to condemnation; so also through one righteous-  
ματος, εἰς πάντας ἀνθρώπους εἰς δικαιοσιν  
ness, on all men to a justification  
ζῶης. <sup>19</sup> Ὡς γὰρ διὰ τῆς παρακοῆς τοῦ  
of life. As for through the disobedience of the  
ἑΝΟΣ ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ  
one man sinners were constituted the  
πολλοί· οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἑΝΟΣ  
many; so also through the obedience of the one  
δίκαιοι κατασταθήσονται οἱ πολλοί.  
righteous persons shall be constituted the many.  
<sup>20</sup> Νόμος δὲ παρεισηλθεν, ἵνα πλεονασῇ τὸ  
Law but supervened, so that might abound the  
παραπτωμα· οὗ δὲ ἐπλεονασεν ἡ ἁμαρτία,  
offence; where but abounded the sin,  
ὑπερεπερίσσευσεν ἡ χάρις· <sup>21</sup> ἵνα ὥσπερ ἐβασί-  
superabounded the favor; that as reigned  
λευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ  
the sin in the death, so also the  
χάρις βασιλευσῇ διὰ δικαιοσύνης εἰς ζωὴν αἰω-  
favor might reign through righteousness into life age-  
νίων, διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.  
lasting, through Jesus Anointed the Lord of us.  
ΚΕΦ. 6. <sup>1</sup> Τί οὖν εἰπόμεν; ἐπιμενώμεν  
What then shall we say? ought we to continue  
τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονασῇ; <sup>2</sup> Μὴ  
in the sin, so that the favor may abound? Not

<sup>15</sup> But not as the FALL, so is the GRACIOUS GIFT. For if by the FALL of the ONE, the MANY died, much more the FAVOR of GOD, even THAT Gracious GIFT by the ONE Man, Jesus Christ, abounded to the MANY.

<sup>16</sup> And not as through ONE having sinned, is the FREE GIFT. For indeed the SENTENCE was from ONE to CONDEMNATION; but the GRACIOUS GIFT is from MANY OFFENCES to Righteousness.

<sup>17</sup> Besides, if by the FALL of the ONE, DEATH reigned through that ONE; much more will THOSE HAVING RECEIVED the ABUNDANCE of the FAVOR and the RIGHTEOUSNESS reign in LIFE through the ONE—the \* Anointed Je- sus.

<sup>18</sup> Therefore, indeed, as through ONE OFFENCE, sentence came on ALL MEN to CONDEMNATION; so also, through ONE RIGHTEOUS act, sentence came on ALL MEN to JUSTIFICATION of LIFE.

<sup>19</sup> For as through the DISOBEDIENCE of ONE Man, the MANY were constituted Sinners, so even through the OBEEDIENCE of the ONE, the MANY will be constituted Righteous.

<sup>20</sup> And Law supervened, so that the OFFENCE might abound; but where SIN abounded, FAVOR superabounded;

<sup>21</sup> that as SIN reigned by DEATH, so also FAVOR might reign through Righteousness for aionian Life, through the \* Anointed Je- sus, our LORD.

#### CHAPTER VI.

<sup>1</sup> What then shall we say? Ought we to continue in SIN that FAVOR may abound?

\* VATICAN MANUSCRIPT.—15. also—omit. Jesus. 21. Christ Jesus our LORD.

17. of the GIFT—omit.

17. Christ

† 15. Isa. liii. 11; Matt. xx. 28; xxvi. 28. John xv. 22; Rom. iii. 20; iv. 15; vii. 8; Gal. iii. 10, 23.

† 18. John xii. 32; Heb. ii. 9.

† 20. Luke vii. 47; 1 Tim. i. 14

γενοιτο. Οίτινες απεθανομεν τη ἁμαρτια, πως  
let it be. Who we died by the sin, how  
ετι ζησομεν εν αυτη; <sup>3</sup> Η αγνοειτε, οτι ὅσοι  
still shall we live in it? Or are you ignorant, that as many as  
εβαπτισθημεν εις Χριστον \* [Ιησουν,] εις τον  
were dipped into Anointed [Jesus,] into the  
θανατον αυτου εβαπτισθημεν; <sup>4</sup> Συνεταφημεν  
death of him were dipped? We were buried together  
ουν αυτω δια του βαπτισματος εις τον θανα-  
therefore with him through the dipping into the death,  
τον, ινα ὡσπερ ηγερθη Χριστος εκ νεκρων  
that as was raised up Anointed out of dead ones  
δια της δοξης του πατρος, οὕτω και ἡμεις εν  
through the glory of the father, so also we in  
καινοτητι ζωης περιπατησωμεν. <sup>5</sup> Ει γαρ συμ-  
newness of life should walk. If for planted  
φυτοι γεγοναμεν τῷ ὁμοιωματι του θανατου  
together we have become in the likeness of the death  
αυτου, αλλα και της αναστασεως εσομεθα.  
of him, certainly also of the resurrection we shall be;  
<sup>6</sup> τουτο γινωσκοντες, οτι ὁ παλαιος ἡμων ανθρω-  
this knowing, that the old of us man  
πος συνεσταυρωθη, ινα καταργηθῃ το  
was crucified with, that might be rendered powerless the  
σωμα της αμαρτίας, του μηκετι δουλευειν ἡμας  
body of the sin, of the no longer to be enslaved us  
τη ἁμαρτια; <sup>7</sup> ὁ γαρ αποθανων δεδικαιωται απο  
in the sin; he for having died has been justified from  
της ἁμαρτίας. <sup>8</sup> Ει δε απεθανομεν συν Χριστῳ,  
the sin. If but we died with Anointed,  
πιστευομεν, οτι και συζησομεν αυτω, <sup>9</sup> ειδοτες,  
we believe, that also we shall live with him, knowing,  
οτι Χριστος εγερθεις εκ νεκρων, ουκετι αποθ-  
that Anointed having been raised out of dead ones, no longer dies;  
νησκει· θανατος αυτου ουκετι κυριευει. <sup>10</sup> Ὁ  
death of him no longer lords over. Which  
γαρ απεθανε, τη αμαρτια απεθανεν εφ'απαξ.  
for he died, by the sin he died once for all;  
ὁ δε ζῇ, ζῇ τῷ θεῳ. <sup>11</sup> Οὕτω και ὑμεις  
which but he lives, he lives by the God. So also you  
λογιζεσθε ἑαυτους νεκρους μεν τη ἁμαρτια,  
count yourselves dead ones indeed by the sin,  
ζωντας δε τῷ θεῳ, εν Χριστῳ Ιησῳ.  
living ones but by the God, in Anointed Jesus.  
<sup>12</sup> Μη ουν βασιλευετω ἡ ἁμαρτια εν τῷ  
Not therefore let reign the sin, in the  
θνητῷ ὑμων σωματι, εις το ὑπακουειν· <sup>13</sup> μηδε  
mortal of you body, in order that to obey; nor

2 By no means. How shall we, who have died by SIN, live any longer in it?

3 Or are you ignorant, that as many as have been immersed into Christ, have been immersed into his DEATH?

4 We have therefore been entombed with him by the IMMERSION into that DEATH; that as Christ was raised from the Dead by the GLORY of the FATHER, so also we should walk in a New Life.

5 For if we have been planted together in the LIKENESS of his DEATH, certainly we shall be also in that of his RESURRECTION;

6 knowing this, That our OLD Man was crucified with him, so that the BODY of SIN may be rendered powerless; that we may no longer be EN-SLAVED to SIN;

7 For HE who DIED has been justified from SIN.

8 And if we died with Christ, we believe That we shall also live with him;

9 knowing that Christ, having been raised from the Dead, dies no more; Death no longer lords it over him.

10 For [the death] which he died, he died by SIN once; but [the life] which he lives, he lives by GOD.

11 Thus also do you account yourselves dead indeed by SIN, but living by GOD in the Anointed Jesus.

12 Let not SIN, therefore, reign in your MORTAL Body, in order to OBEY its DESIRES;

13 nor present your

\* VATICAN MANUSCRIPT.—3. Jesus—omit. DESIRES.

11. Christ Jesus.

12. to OBEY its

† 2. ver. 11; Rom. vii. 4; Gal. ii. 19; vi. 14. Col. ii. 12. † 4. John ii. 11; xi. 40. † 5. Phil. iii. 10, 11. † 7. 1 Pet. iv. 1. † 8. 2 Tim. ii. 11. † 9. Rev. i. 18. † 10. Heb. ix. 27, 28. † 11. Gal. ii. 10. † 12. Psa. xix. 13; exix. 138.

† 3. Col. iii. 3; 1 Pet. ii. 24. † 4. † 6. Gal. ii. 20; v. † 8. 2 Tim. ii. 11. † 12. Psa. xix. 13;

παριστανετε τα μελη υμων οπλα αδικιας  
present you the members of you weapons of unrighteousness  
τη αμαρτια· αλλα παραστησατε εαυτους τω  
to the sin; but present you yourselves to the  
θεω, ως εκ νεκρων ζωντας, και τα μελη υμων  
God, as out of dead ones living, and the members of you  
οπλα δικαιοσυνης τω θεω. 14 'Αμαρτια γαρ  
weapons of righteousness to the God. Sin for  
υμων ου κυριευσει· ου γαρ εστε υπο νομον,  
of you not shall lord over; not for you are under law,  
αλλ' υπο χαριν. 15 Τι ουν; αμαρτησομεν, οτι  
but under favor. What then? shall we sin, because  
ουκ εσμεν υπο νομον, αλλ' υπο χαριν; Μη γε-  
not we are under law, but under favor? Not let  
νοιτο. 16 Ουκ οιδατε, οτι 'φ παριστανετε  
it be. Not you know, that to whom you present  
εαυτους δουλους εις υπακοην, δουλοι εστε 'φ  
yourselves slaves for obedience, slaves you are to whom  
υπακουετε, ητοι αμαρτιας εις θανατον, ην  
you are obedient, whether of sin to death, or  
υπακοης εις δικαιοσυνην; 17 Χαρις δε τω θεω,  
of obedience to righteousness? Thanks but to the God,  
οτι ητε δουλοι της αμαρτιας, υπηκουσατε δε  
that you were slaves of the sin, you obeyed yet  
εκ καρδιας εις ον παρεδοθητε τυπον διδαχης.  
from heart into which you were delivered a form of teaching.  
18 Ελευθερωθεντες δε απο της αμαρτιας, εδου-  
Having been freed and from the sin, you were  
λωθητε τη δικαιοσυνη. 19 (Ανθρωπινον λεγω,  
enslaved to the righteousness. (According to man I speak,  
δια την ασθενειαν της σαρκος υμων.) 'Ωσ-  
on account of the weakness of the flesh of you.) As  
περ γαρ παρεστησατε τα μελη υμων δουλα τη  
for you presented the members of you slaves to the  
ακαθαρσια και τη ανομια \* [εις την ανομιαν]  
uncleanness and to the iniquity [for the iniquity;]  
οὕτω νυν παραστησατε τα μελη υμων δουλα τη  
so now present you the members of you slaves to the  
δικαιοσυνη εις αγιασμον. 20 'Οτε γαρ δουλοι  
righteousness for sanctification. When for slaves  
ητε της αμαρτιας, ελευθεροι ητε τη δικαιοσυ-  
you were of the sin, free you were to the righteous.  
νη. 21 Τινα ουν καρπον ειχετε τοτε; εφ' οἷς  
ness. What therefore fruit had you then? in the things  
νυν επαισχυνεσθε· το γαρ τελος εκεινων, θανα-  
now you are ashamed; the for end of those, death.  
τος. 22 Νυνι δε ελευθερωθεντες απο της αμαρ-  
Now but having been freed from the sin,  
τιας, δουλωθεντες δε τω θεω, εχετε τον καρ-  
having been enslaved and to the God, you have the fruit

† MEMBERS to SIN, as Instruments of Iniquity; but † present yourselves to GOD, \* as if alive from the Dead, and your \* Members to GOD, as Instruments of Righteousness.

14 For † Sin shall not lord it over You; for you are not under Law, but under Favor.

15 What then? \* Should we sin, † Because we are not under Law, but under Favor? By no means.

16 Do you not know, That † to whom you present yourselves Slaves for Obedience, his Slaves you are to whom you are obedient, whether of Sin to Death, or of Obedience to Righteousness?

17 But thanks to God, That though you were Slaves of SIN, yet you obeyed from the Heart † that Mould of Instruction into which you were delivered;

18 and, † having been emancipated from SIN, you became subservient to RIGHTEOUSNESS.

19 (I speak humanly, because of the WEAKNESS of your FLESH;) for as you presented your MEMBERS enslaved to IMPURITY and INIQUITY, so now present your MEMBERS bound to RIGHTEOUSNESS for Sanctification.

20 For when you were Slaves of SIN, you were free as to RIGHTEOUSNESS.

21 What Fruit, therefore, had you at that time in things of which you are now ashamed? † for the END of those things is Death.

22 But now, having been emancipated from SIN, and having become bound to GOD, you have

\* VATICAN MANUSCRIPT.—13. as if alive.  
19. for the INIQUITY—omit.

13. Members.

15. Should we sin.

† 13. Rom. vii. 5; Col. iii. 5; James iv. 1.  
† 14. Rom. vii. 4, 6; viii. 2; Gal. v. 18.  
John viii. 34; 2 Pet. ii. 19.  
Gal. v. 1; 1 Pet. ii. 16.

† 15. 1 Cor. ix. 21.

† 16. Matt. vi. 24;

† 17. 2 Tim. i. 13.

† 18. John viii. 32; 1 Cor. vii. 22;

† 21. Rom. i. 32.

πον ὑμῶν εἰς ἁγιασμόν· το δε τέλος, ζῶν αἰ-  
of you in sanctification; the and end, life age-  
νιον. 23 Τα γὰρ οὐλῶνια τῆς ἁμαρτίας, θάνατος·  
lasting. The for wages of the sin, death;  
το δε χάρισμα τοῦ θεοῦ, ζῶν αἰώνιος ἐν Χριστῷ  
the but gracious gift of the God, life age-lasting in an Anointed  
Ἰησοῦ τῷ κυρίῳ ἡμῶν.  
Jesus the Lord of us.

ΚΕΦ. Ζ'. 7.

1 Ἡ ἀγνοεῖτε, ἀδελφοί, (γινώσκουσι γὰρ  
Or are you ignorant, brethren, (to those knowing for  
νομον λαλῶ,) ὅτι ὁ νομος κυριεύει τοῦ ἀνθρώ-  
law I speak,) that the law lords over the man,  
που, ἐφ' ὅσον χρόνον ζῇ; 2 Ἡ γὰρ ὑπὸ ἀνδρός  
for as long as a time he lives? The for bound to a man  
γυνὴ τῷ ζῶντι ἀνδρὶ δεδεται νόμῳ· εἰ δὲ ἀπο-  
woman to the living husband is bound by law; if but may  
θῶν ὁ ἀνὴρ, κατηργεῖται ἀπὸ τοῦ νομοῦ τοῦ  
die the husband, she is freed from the law of the  
ἀνδρός. 3 Ἀρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρή-  
husband. So then living the husband an adulteress she will  
ματίσει, εἰ γένηται ἀνδρὶ ἑτέρῳ· εἰ δὲ ἀποθα-  
be called, if she should be to a man another; if but should  
νῇ ὁ ἀνὴρ, ἐλευθερά ἐστιν ἀπὸ νομοῦ, τοῦ μὴ  
die the husband, free she is from law, of the not  
εἶναι αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἑτέρῳ.  
to be her an adulteress, having become to a man another.  
4 Ὡστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανάτωθητε  
Therefore, brethren of me, also you were put to death  
τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ  
by the law through the body of the Anointed, in order that  
γενεσθῇ ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέν-  
to become you to another, to him out of dead ones having been  
τι, ἵνα καρποφορήσωμεν τῷ θεῷ. 5 Ὅτε γὰρ  
raised, so that we should bring forth fruit to the God. When for  
ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν,  
we were in the flesh, the passions of the sins,  
τὰ διὰ τοῦ νομοῦ, ἐνῆργεῖτο ἐν τοῖς μέλεσιν  
these through the law, worked in the members  
ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ. 6 Νῦν  
of us, in order that to bring forth fruit to the death. Now  
δὲ κατηργηθῆμεν ἀπὸ τοῦ νομοῦ, ἀποθάνοντες,  
but we were freed from the law, having died,  
ἐν ᾧ κατειχομεθα ὥστε δουλεῖν ἡμᾶς ἐν  
in which we were held; so that to serve us in  
καινότητι πνεύματος, καὶ οὐ παλαιότητι γραμ-  
newness of spirit, and not in oldness of let-  
ματος. 7 Τί οὖν ἐροῦμεν; ὁ νομος ἁμαρτία;  
ter. What then shall we say? the law sin?

your FRUIT in Sanctifica-  
tion, and the END aionian  
Life.

23 For † the WAGES of  
SIN is Death; † but the  
GRACIOUS GIFT of GOD is  
aionian Life, by the Anoint-  
ed Jesus, our LORD.

CHAPTER VII.

1 Are you ignorant,  
Brethren, (for I am speak-  
ing to those who are ac-  
quainted with Law,) That  
the LAW controls a MAN  
for as long a Time as he  
lives?

2 Hence † the MARRIED  
Woman is bound by LAW  
to the LIVING Husband;  
but if the HUSBAND die,  
she is released from the  
LAW of the HUSBAND.

3 So then, † while the  
HUSBAND is living, she  
will be declared an Adul-  
teress, if she belong to  
another Man; but if the  
HUSBAND die, she is free  
from the LAW; so that she  
is not an Adulteress,  
though she belong to ano-  
ther Man.

4 Therefore, my Breth-  
ren, you also were † put  
to death by the LAW,  
through the BODY of the  
ANointed one, in order  
that you may BELONG to  
another,—to HIM who  
was RAISED from the  
Dead, that we should  
† bring forth fruit to GOD.

5 For when we were in  
the FLESH, those SINFUL  
PASSIONS, which were  
through the LAW, † worked  
in our MEMBERS † to BRING  
FORTH FRUIT to DEATH.

6 But now, having died,  
we are released from the  
LAW, by which we were  
held; so that we may  
serve † in Newness of  
Spirit, and not in Oldness  
of Letter.

7 What then shall we  
say? Is the LAW Sin? By

† 23. Gen. ii. 17; Rom. v. 12; James i. 15.

† 2. 1 Cor. vii. 39.

† 3. Matt. v. 32.

† 23. Rom. ii. 7; v. 17, 21; 1 Pet. i. 4.

† 4. Rom. viii. 2; Gal. ii. 19; v. 18; Eph. ii. 15; Col. ii. 14.

† 4. Gal. v. 22.

† 5. Rom. vi. 13.

† 5. Rom. vi. 21; Gal. v. 19;

James i. 15.

† 6. Rom. ii. 29; 2 Cor. iii. 6.

Μη γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων, εἰ  
Not let it be; but the sin not I knew, if  
μη δια νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν,  
not through law; the even for strong desire not I knew,  
εἰ μη ὁ νόμος ἐλέγεν· Οὐκ ἐπιθυμήσεις.  
if not the law said; Not thou shalt lust.  
8 Ἀφορμὴν δὲ λαβούσα ἡ ἁμαρτία, διὰ τῆς ἐν-  
Opportunity and having taken the sin, through the com-  
τολῆς κατεργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν·  
mandment worked out in me all strong desire;  
χωρὶς γὰρ νόμου ἁμαρτία νεκρά. 9 Ἐγὼ δὲ  
apart from for law sin dead. I and  
ἔζων χωρὶς νόμου ποτε· ἐλθούσης δὲ τῆς  
was alive apart from law then; having come but the  
ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθα-  
commandment, the sin lived again, I and died;  
νον· 10 καὶ εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν,  
and was found by me the commandment that for life,  
αὕτη εἰς θάνατον. 11 Ἡ γὰρ ἁμαρτία ἀφορμὴν  
same for death. The for sin opportunity  
λαβούσα, διὰ τῆς ἐντολῆς ἐξηπάτησέ με,  
having taken, through the commandment deceived me,  
καὶ δι' αὐτῆς ἀπέκτεινεν. 12 Ὡστε ὁ μὲν  
and through it killed. So that the indeed  
νόμος ἅγιος, καὶ ἡ ἐντολὴ ἅγια καὶ δίκαια καὶ  
law holy, and the commandment holy and just and  
ἀγαθὴ. 13 Τὸ οὖν ἀγαθόν, ἐμοὶ γέγονε θάνατος;  
good. That then good thing, to me has become death?  
Μη γένοιτο· ἀλλὰ ἡ ἁμαρτία· ἵνα φανῇ  
Not let it be; but the sin; so that it might appear  
ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη  
sin, through the good to me working out  
θάνατον, ἵνα γεννηταὶ καθ' ὑπερβολὴν ἁμαρτω-  
death, so that might become in excess a sinner  
λὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. 14 Οἶδαμεν  
the sin through the commandment. We know  
γὰρ, ὅτι ὁ νόμος πνευματικὸς ἐστίν· ἐγὼ δὲ  
for, that the law spiritual is; I but  
σαρκινὸς εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.  
fleshly am, having been sold under the sin.  
15 Ὁ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὁ  
What for I work out, not I know; not for what  
θελῶ, τοῦτο πράσσω· ἀλλ' ὁ μισῶ, τοῦτο  
I wish, this I practise; but what I hate, this  
ποιῶ. 16 Εἰ δὲ ὁ οὐ θελῶ, τοῦτο ποιῶ, συμ-  
I do. If but what not I wish, this I do, I as-  
φήμι τῷ νόμῳ, ὅτι καλός. 17 Νυνὶ δὲ οὐκέτι  
sent to the law, that excellent. Now but no longer  
ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκονομία ἐν  
I work out it, but the dwelling in

no means. Indeed, † I did not know SIN except through LAW; for even STRONG DESIRE I had not known, if the LAW had not said, † "Thou shalt not covet."

8 But SIN having taken Opportunity, through the COMMANDMENT, worked in me All Strong desire. † Apart from LAW, however, SIN is dead;

9 and I was formerly living apart from LAW; but the COMMANDMENT having come, SIN lived again, and I died;

10 and THAT COMMANDMENT intended † for Life, the same was found by me for Death.

11 For SIN having taken Opportunity, through the COMMANDMENT, deceived me, and through it killed me.

12 And so the † LAW indeed is holy, and the COMMANDMENT holy, and just, and good.

13 That GOOD thing, then, has become Death to me? By no means, but SIN has; that SIN might be manifest, through that GOOD thing producing Death to me; so that SIN, through the COMMANDMENT, might become an exceedingly great Sinner.

14 Besides, we know That the LAW is spiritual; but I am fleshly, † having been sold under SIN.

15 For what I work out, I do not approve; since I do not practise † what I desire; but what I hate, this I do.

16 But if what I desire not, this I do, I assent to the LAW, That it is excellent;

17 and now, no longer I am working it out, but the SIN \* DWELLING in me.

\* VATICAN MANUSCRIPT.—17. INDWELLETH in me.

† 7. Rom. iii. 20. † 7. Exod. xx. 17, Deut. v. 21; Acts xx. 23; Rom. xiii. 9.  
† 8. 1 Cor. xv. 56. † 10. Lev. xviii. 5; Ezek. xx. 11, 13, 21; 2 Cor. iii. 7. † 12. Psa.  
xix. 8; cxix. 88, 137; 1 Tim. i. 8. † 14. 1 Kings xxi. 20, 25; 2 Kings xvii. 17. † 15.  
Gal. v. 17

εμοι ἁμαρτια. <sup>18</sup> Οἶδα γαρ, ὅτι οὐκ οἰκει ἐν  
me sin. I know for, that not dwells in  
εμοι, τούτ' ἐστὶν ἐν τῇ σαρκὶ μου, ἀγαθόν· το  
me, this is in the flesh of me, a good thing; the  
γαρ θελεῖν παρακεῖται μοι, το δε κατεργάζεσθαι  
for to will is present with me, the but to work out

το καλόν, οὐχ εὕρισκω. <sup>19</sup> Οὐ γαρ ὁ θελω,  
the excellent, not I know. Not for what I wish,

ποιῶ ἀγαθόν· ἀλλ' ὁ οὐ θελω κακόν, τούτο  
I do a good thing; but what not I wish an evil thing, this

πρασσω. <sup>20</sup> Εἰ δε ὁ οὐ θελω \*[ἐγώ,] τούτο  
I practise. If but what not wish [I,] this

ποιῶ, οὐκετι ἐγώ κατεργάζομαι αὐτο, ἀλλ' ἡ  
I do, no longer I work out it, but the

οἰκουσα ἐν εμοι ἁμαρτια. <sup>21</sup> Εὕρισκω ἀρα τὸν  
dwelling in me sin. I find therefore the

νόμον τῷ θελοντὶ εμοι ποιεῖν το καλόν, ὅτι  
law in the wishing to me to do the excellent, because

εμοι το κακόν παρακεῖται. <sup>22</sup> Συνηδομαι γαρ  
with me the evil thing lies near. I am pleased for

τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἐσω ἀνθρώπον·  
with the law of the God according to the inside man;

<sup>23</sup> βλεπῶ δε ἕτερον νόμον ἐν τοῖς μέλεσι μου  
I see but another law in the members of me

ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοῦ μου, καὶ  
warring against the law of the mind of me, and

αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ  
making a captive me to the law of the sin to that

ὄντι ἐν τοῖς μέλεσι μου. <sup>24</sup> Τάλαιπῶρος ἐγώ  
existing in the members of me. Wretched I

ἀνθρώπος· τίς με ῥυσεται ἐκ τοῦ σώματος τοῦ  
man; who me will rescue from the body of the

θανάτου τούτου; <sup>25</sup> Εὐχαριστῶ τῷ θεῷ διὰ  
death this? I thank the God by means of

Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. Ἀρα οὖν  
Jesus Anointed of the Lord of us. So then

αὐτὸς ἐγώ τῷ μὲν νοί δουλεύω νόμῳ θεοῦ·  
myself I with the indeed mind am in servitude to a law of God;

τῇ δε σαρκὶ, νόμῳ ἁμαρτίας. ΚΕΦ. η'. 8.  
with the but flesh, to a law of sin.

<sup>1</sup> Οὐδὲν ἀρα νυν κατακριμα τοῖς ἐν Χριστῷ  
No therefore now condemnation to those in an Anointed

Ἰησοῦ. <sup>2</sup> Ὁ γαρ νόμος τοῦ πνεύματος τῆς ζωῆς  
Jesus. The for law of the spirit of the life

ἐν Χριστῷ Ἰησοῦ, ἠλευθερώσε με ἀπο τοῦ  
by an Anointed Jesus, freed me from the

νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. <sup>3</sup> Το γαρ  
law of the sin and of the death. The for

18 For I know That I in  
me, that is, in my FLESH,  
there dwells no good  
thing; for to DESIRE is  
present with me, but to  
WORK OUT WHAT is EX-  
CELLENT I find not.

19 For I do not the  
good which I desire, but  
the evil which I desire not,  
this I practise.

20 But if what I desire  
not, this I do, I no longer  
work it out, but the SIN  
DWELLING in me.

21 I find therefore this  
LAW, when I am willing  
to do RIGHT, That the  
WRONG lies near me.

22 For I am pleased  
with the LAW of \* God ac-  
cording † to the INWARD  
Man;

23 but ‡ I perceive Ano-  
ther Law in † my MEM-  
BERS, warring against the  
LAW of my MIND, and  
making me a captive to  
THAT LAW of SIN EXIST-  
ING in my MEMBERS.

24 Wretched Man that  
I am! who will rescue Me  
from † this BODY of  
DEATH?

25 † \* Thanks to GOD,  
by means of Jesus Christ,  
our LORD. Consequently,  
then, indeed, ‡ myself, by  
the MIND, am in subjection  
to the LAW of God, but by  
the FLESH to the LAW of  
Sin.

## CHAPTER VIII.

1 There is then No Con-  
demnation now to THOSE  
in the Anointed Jesus;

2 for † the LAW of the  
SPIRIT of LIFE by the  
Anointed Jesus, liberated  
\* me from the LAW of SIN  
and of DEATH.

\* VATICAN MANUSCRIPT.—20. I—omit.  
2. thee.

22. the MIND.

25. Thanks to God.

† 24. There seems to be here an allusion to an ancient custom of certain tyrants, who bound a *dead body* to a *living man*, and obliged him to carry it about, till the contagion from the putrid mass took away his life.—Clarke.

† 18. Gen. vi. 5; viii. 21. ‡ 22. 2 Cor. iv. 16; Eph. iii. 16; Col. iii. 9, 10. † 23. Gal. v. 17. † 23. Rom. vi. 13, 19. † 25. 1 Cor. xv. 57. † 2. John viii. 33. Rom. vi. 18, 22; Gal. ii. 10; y. 1.

αδυνατον του νομου, εν ᾧ ησθενει δια της  
 inability of the law, in that it was weak through the  
 σαρκος, ὁ θεος τον ἑαυτου υιον πεμψας εν ὁμοι-  
 flesh, the God the of himself son having sent in a form  
 ωματι σαρκος ἁμαρτίας, και περι ἁμαρτίας,  
 of flesh of sin, and on account of sin,  
 κατεκρινε την ἁμαρτιαν εν τη σαρκι. <sup>4</sup> ἵνα το  
 condemned the sin in the flesh; so that the  
 δικαιοσμα του νομου πληρωθῇ εν ἡμιν, τοις μη  
 righteousness of the law might be fulfilled by us, by those not  
 κατα σαρκα περιπατουσιν, αλλα κατα  
 according to flesh walking, but according to  
 πνευμα. <sup>5</sup> Οἱ γαρ κατα σαρκα οντες, τα  
 spirit. Those for according to flesh being, the things  
 της σαρκος φρονουσιν· οἱ δε κατα πνευμα,  
 of the flesh are minding; those but according to spirit,  
 τα του πνευματος. <sup>6</sup> Το γαρ φρονημα της  
 the things of the spirit. The for mind of the  
 σαρκος, θανατος· το δε φρονημα του πνευμα-  
 flesh, death; the but mind of the spirit,  
 τος, ζωη και ειρηνη. <sup>7</sup> Διοτι το φρονημα της  
 life and peace. Because the mind of the  
 σαρκος, εχθρα εις θεον· τῷ γαρ νομῷ του θεου  
 flesh, enmity to God; to the for law of the God  
 ουχ ὑποτασσεται, ουδε γαρ δυναται. <sup>8</sup> οἱ δε εν  
 not it is subject, neither for it is able; those and in  
 σαρκι οντες, θεῷ ἀρεσαι ου δυνανται. <sup>9</sup> Ὑμεῖς  
 flesh being, to God to be pleasing not they are able. You  
 δε ουκ εστε εν σαρκι, αλλ' εν πνευματι, εἴπερ  
 but not are in flesh, but in spirit, if indeed  
 πνευμα θεου οικει εν ὑμιν. Εἰ δε τις πνευμα  
 spirit of God dwells in you. If and any one spirit  
 Χριστου ουκ εχει, οὗτος ουκ εστιν αὐτου.  
 of an Anointed one not has, he not is of him.  
<sup>10</sup> Εἰ δε Χριστος εν ὑμιν, το μεν σωμα νεκρον  
 If but an Anointed in you, the indeed body dead  
 δι' ἁμαρτιαν· το δε πνευμα ζωη δια  
 with respect to sin; the but spirit life with respect to  
 δικαιοσυνην. <sup>11</sup> Εἰ δε το πνευμα του εγεραν-  
 righteousness. If but the spirit of him having raised  
 τος Ἰησουν εκ νεκρων οικει εν ὑμιν, ὁ εγει-  
 up Jesus out of dead ones dwells in you, he having  
 ρας τον Χριστον εκ νεκρων, ζωοποιησει και  
 raised the Anointed out of dead ones, will make alive also  
 τα θνητα σωματα ὑμων, δια το ενοικουν αὐτου  
 the mortal bodies of you, through the indwelling of him  
 πνευμα εν ὑμιν.  
 spirit in you.

<sup>12</sup> Αρα ουν, ἀδελφοι, οφειλεται εσμεν ου τη  
 So then, brethren, debtors we are not to the  
 σαρκι, του κατα σαρκα ζην. <sup>13</sup> Εἰ γαρ  
 flesh, of the according to flesh to live. If for

<sup>3</sup> For [what was im-  
 POSSIBLE for the LAW, in  
 that it was weak through  
 the FLESH, † GOD, having  
 sent his OWN Son in a  
 Form of the Flesh of Sin,  
 even [by an offering] for  
 Sin, condemned SIN in the  
 FLESH;

<sup>4</sup> so that the RIGHTE-  
 OUSNESS of the LAW may  
 be fulfilled by us, who are  
 WALKING, not according  
 to Flesh, but according to  
 Spirit.

<sup>5</sup> For † THOSE who  
 LIVE according to Flesh,  
 are minding the THINGS  
 of the FLESH; but THOSE  
 who live according to  
 Spirit, † the THINGS of the  
 SPIRIT.

<sup>6</sup> † For the MIND of the  
 FLESH is Death; but the  
 MIND of the SPIRIT is Life  
 and Peace.

<sup>7</sup> Because the MIND of  
 the FLESH is † Enmity to  
 God; for to the LAW of  
 GOD it is not subject·  
 † nor, indeed, can it be.

<sup>8</sup> THOSE, then, who  
 ARE in a Sensual state, are  
 unable to please God.

<sup>9</sup> But you are not Sen-  
 sual, but Spiritual, because  
 † the Spirit of God dwells  
 in you. But if any one  
 possess not † the Spirit of  
 Christ, he is not of him.

<sup>10</sup> And if Christ be in  
 you, the BODY indeed is  
 dead as to Sin: but the  
 SPIRIT is Life as to Right-  
 eousness.

<sup>11</sup> And if the SPIRIT of  
 † HIM who RAISED Jesus  
 from the Dead dwell in  
 you, † HE who RAISED  
 \* Christ from the Dead,  
 will also make alive your  
 MORTAL Bodies, through  
 the INDWELLING of his  
 Spirit within you.

<sup>12</sup> † So then, Brethren,  
 we are not Debtors to the  
 FLESH, to live according  
 to the Flesh.

\* VATICAN MANUSCRIPT.—11. Christ.

† 3. Acts xiii. 39; Rom. iii. 20; Heb. vii. 18, 19; x. 1, 2, 10, 14.

Cor. v. 21. † 5. Gal. v. 22, 25; † 8. Gal. iii. 13; 2

† 6. Rom. vi. † 9. I Cor. iii.

† 7. I Cor. ii. 14. † 11. Acts ii. 24. † 12. Rom. vi. 7, 14.

† 1. John iii. 6; 1 Cor. ii. 14. † 2. I Cor. vi. 14, 2 Cor. iv. 14; Eph. ii. 8.

† 3. Gal. iii. 13; 2

† 4. Gal. iii. 13; 2

† 5. Gal. iii. 13; 2

† 6. Gal. iii. 13; 2

† 7. Gal. iii. 13; 2

† 8. Gal. iii. 13; 2

† 9. Gal. iii. 13; 2

† 10. Gal. iii. 13; 2

† 11. Gal. iii. 13; 2

† 12. Gal. iii. 13; 2

κατα σαρκα ζητε, μελλετε αποθνησκειν· ει  
according to flesh you live, you are about to die; if  
δε πνευματι τας πραξεις του σωματος θανα-  
but by spirit the practices of the body you put  
τουτε, ζησεσθε. 14 'Οσοι γαρ πνευματι θεου  
to death, you shall live. As many as for by spirit of God  
αγονται, ουτοι εισιν υιοι θεου. 15 Ου γαρ ελα-  
are led, these are sons of God. Not for you  
βετε πνευμα δουλειας παλιν εις φοβον, αλλ'  
received a spirit of bondage back to fear, but  
ελαβετε πνευμα υιοθεσιας, εν ᾧ κρᾶζομεν·  
you received a spirit of sonship, by which we cry;  
Αββα, ὁ πατήρ. 16 Αυτό το πνευμα συμμαρτυ-  
Abba, the father. Itself the spirit testifies toge-  
ρει τῷ πνευματι ἡμῶν, ὅτι ἐσμεν τέκνα θεου.  
ther with the spirit of us, that we are children of God.  
17 Εἰ δε τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν  
If and children, also heirs; heirs indeed  
θεοῦ, συγκληρονόμοι δὲ Χριστοῦ· εἰπερ συμ-  
of God, joint-heirs and of an Anointed; if indeed we suf-  
πασχομεν, ἵνα καὶ συνδοξασθῶμεν. 18 Λογίζο-  
fer with, so that also we may be glorified with. I reckon  
μαι γὰρ, ὅτι οὐκ ἀξία τὰ παθήματα τοῦ νῦν  
for, that not comparable the sufferings of the now  
καιροῦ πρὸς τὴν μελλουσαν δόξαν ἀποκαλυφθη-  
season with the being about glory to be revealed  
ναι εἰς ἡμᾶς. 19 Ἡ γὰρ ἀποκαταδοκία τῆς κτι-  
in us. The for earnest desire of the crea-  
σεως τὴν ἀποκαλύψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκ-  
tion the revelation of the sons of the God looks  
δεχεται. 20 Τῇ γὰρ ματαιότητι ἡ κτίσις  
for. To the for vanity the creation  
ὑπετάγη, (οὐχ ἑκούσα, ἀλλὰ διὰ τὸν ὑποτα-  
was placed under, (not voluntarily, but through him having  
ξαντα,) ἐπ' ἐλπίδι, 21 ὅτι καὶ αὐτὴ ἡ κτίσις  
placed under,) in hope, that even itself the creation  
ἐλευθερωθήσεται ἀπὸ τῆς δουλειας τῆς φθορας  
will be freed from the bondage of the corruption  
εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ  
into the freedom of the glory of the children of the  
θεοῦ. 22 Οἶδαμεν γὰρ, ὅτι πᾶσα ἡ κτίσις συσ-  
God. We know for, that all the creation groans  
τενάζει καὶ συνῶδινει ἀχρι τοῦ νῦν. 23 οὐ μόνον  
together and travails together till the now; not only

13 For † if you live ac-  
cording to the Flesh, you  
are about to die; but if,  
by the Spirit, you put to  
death the DEEDS of the  
BODY, you shall live;

14 because † as many as  
are guided by God's Spirit,  
these are Sons of God.

15 † For you did not re-  
ceive a Slavish Spirit back  
again for † fear; but you  
received † a Spirit of Son-  
ship, by which we cry,  
† "Abba! FATHER!"

16 † The SPIRIT itself  
testifies together with our  
SPIRIT, that we are Chil-  
dren of God.

17 And if Children, also  
Heirs; † Heirs, indeed, of  
God, and Joint-heirs with  
Christ; † if indeed, we suf-  
fer together, so that we  
may be also glorified toge-  
ther.

18 For I consider That  
† the SUFFERINGS of the  
PRESENT Time, as un-  
worthy of Comparison with  
the FUTURE GLORY to be  
revealed in us.

19 Indeed, † the EAR-  
NEST EXPECTATION of the  
† CREATION longs for the  
REVELATION of the SONS  
of God.

20 For † the CREATION  
was made subject to  
FRAILTY, (not voluntarily,  
but by HIM who PLACED  
it UNDER;)

21 in Hope That even  
the CREATION itself will  
be emancipated from the  
SLAVERY of CORRUPTION,  
into the FREEDOM of the  
GLORY of the CHILDREN  
of God.

22 For we know That  
the Whole CREATION  
groans together and trav-  
ails in pain together till the  
PRESENT time.

† 19, 20, 21, 22. *Ktisis*, creation, has the same signification here as in Mark xvi. 15; "Pro-  
claim the GOSPEL tidings to the Whole CREATION," that is, *all mankind*; and also Col. i. 23,  
where a similar phrase occurs. That the brute and inanimate creation is not here spoken  
of, but mankind, is evident from the hope of emancipation from the "SLAVERY of corrup-  
tion" held out in the 21st verse, and the contrast introduced in the 23rd verse, between  
the *ktisis* and those "possessing the FIRST-FRUIT of the SPIRIT."

† 13. Gal. vi. 8. † 13. Eph. iv. 22; Col. iii. 5. † 14. Gal. v. 18. † 15. I  
Cor. ii. 12; Heb. ii. 15. † 15. 2 Tim. i. 7; 1 John iv. 18. † 15. Gal. iv. 5, 6.  
† 15. Mark xiv. 36. † 16. 2 Cor. i. 22; v. 5; Eph. i. 13; iv. 30. † 17. Gal. iii. 29;  
iv. 7. † 17. Acts xiv. 22; Phil. i. 20; 2 Tim. ii. 11, 12. † 18. 2 Cor. iv. 7; 1 Pet.  
i. 6, 7; iv. 13. † 19. 1 John iii. 2. † 20. Gen. iii. 19.



δε, αλλα και αυτοι την απαρχην του πνευματος  
and, but also ourselves the first-fruit of the spirit  
εχοντες, και \* [ημεις] αυτοι εν εαυτοις στενα-  
having, and [we] ourselves in ourselves groan,  
ζομεν, υιοθεσιαν απεκδεχομενοι, την απολυτρω-  
a sonship looking for, the redemption  
σιν του σωματος ημων. 24 Τη γαρ ελπιδι εσω-  
of the body of us. By the for hope we

θημεν. Ελπις δε βλεπομενη, ουκ εστιν ελπις.  
were saved. A hope but being seen, not is a hope;  
δ γαρ βλεπει τις, τι \* [και] ελπιζει; 25 Ει δε  
what for sees one, why [also] hopes? If but  
δ ου βλεπομεν, ελπιζομεν, δι' υπομονης  
what not we see, we hope, with patience  
απεκδεχομεθα. 26 Ὡσαυτως δε και το πνευμα  
we wait. In like manner and also the spirit

συναντιλαμβανεται ταις ασθενειαις ημων το  
helps the weaknesses of us; the

γαρ τι προσευξωμεθα καθο δει, ουκ οίδαμεν,  
for what we should pray as it behoves, not we knew,

αλλ' αυτο το πνευμα υπερεντυγχανει \* [υπερ  
but itself the spirit intercedes [ou behalf  
ημων] στεναγμοις αλαλητοις. 27 Ὁ δε ερευ-  
of us] with groans unspoken. He but search-

νων τας καρδιας, οιδε τι το φρονημα του  
ing the hearts, knows what the mind of the

πνευματος, οτι κατα θεον εντυγχανει υπερ  
spirit, because according to God it intercedes on behalf

αγιων.  
of holy ones.

28 Οιδαμεν δε, οτι τοις αγαπωσι τον θεον  
We know and, that to those who love the God

παντα συνεργει εις αγαθον, τοις κατα προ-  
all things work together for good, to those according to a pur-

θεσιν κλητοις ουσιν. 29 Ὅτι οὗς προεγνω, και  
pose called being. Because whom he foreknew, also

προωρισε συμμορφους της εικονος του υιου  
he before marked out copies of the likeness of the son

αυτου εις το ειναι αυτον πρωτοτοκον εν πολ-  
of himself for the to be him a first-born among many

λοις αδελφοις. 30 Οὗς δε προωρισε, τουτους  
brethren. Whom and he before marked out, those

και εκαλεσε· και οὗς εκαλεσε, τουτους και  
also he called; and whom he called, those also

εδικαιωσεν οὗς δε εδικαιωσε, τουτους και  
he justified; whom and he justified, those also

εδοξασε. 31 Τι ουν ερουμεν προς ταυτα; Ει  
he glorified. What then shall we say to these things? If

δ θεος υπερ ημων, τις καθ' ημων; 32 Ὡσγε  
the God on behalf of us, who against us? Who indeed

τον ιδιου υιου ουκ εφεισατο, αλλ' υπερ ημων  
of the own son not spared, but on behalf of us

23 And not only it, but  
ourselves also, possessing  
† the FIRST-FRUIT of the  
SPIRIT, † even we ourselves  
groan within ourselves,  
† waiting for Sonship,—  
the † REDEMPTION of our  
BODY.

24 For we were saved  
by the HOPE; † but a  
Hope which is seen is not  
Hope; for why does any  
one hope for what he  
sees?

25 But if we hope for  
what we do not see, we  
wait for it with Patience.

26 And in like manner  
also the SPIRIT assists our  
\* WEAKNESS; for we do  
not know WHAT we should  
pray for as we ought; but  
† the SPIRIT itself inter-  
cedes with unspoken  
groans.

27 and HE who SEARCH-  
ES the HEARTS, knows  
what is the MIND of the  
SPIRIT, Because † accord-  
ing to God it intercedes  
on behalf of Saints.

28 And we know That  
\* all things work together  
for good to THOSE who  
LOVE GOD,—to THOSE  
BEING INVITED according  
to a Purpose;

29 because those whom  
he foreknew, he also prede-  
termined to be Copies of  
the LIKENESS of his SON,  
for him TO BE † a First-  
born among Many Breth-  
ren;

30 and those whom he  
predetermined, he also in-  
vited; and whom he in-  
vited, these he also justi-  
fied; and whom he justi-  
fied, these he also glorified.

31 What shall we say,  
then, to these things?  
Since GOD is for us, who  
can be against us?

32 Surely he who spared  
not his OWN Son, † but de-

\* VATICAN MANUSCRIPT.—23. we—omit. 24. also—omit. 26. WEAKNESS.  
26. on behalf of us—omit. 28. God works all things together for good.

† 33. 2 Cor. v. 5; Eph. i. 14. † 23. 2 Cor. v. 2, 4. † 23. Luke xx. 26. † 23.  
Luke xxi. 28; Eph. iv. 30. † 24. 2 Cor. v. 7; Heb. xi. 1. † 26. Eph. vi. 18. † 27.  
1 John v. 14. † 29. Col. i. 15, 18; Heb. i. 6; Rev. i. 5. † 32. Rom. iv. 25.

παντων παρεδωκεν αυτον· πως ουχι και συν  
all delivered up him; how not also with  
αυτω τα παντα ἡμιν χαριζεται; <sup>33</sup> Τίς  
him the things all to us will he graciously give? Who  
εγκαλεσει κατα εκλεκτων θεου; Θεος δ  
will bring a charge against chosen ones of God? God that  
δικαιων; <sup>34</sup> Τίς δ κατακρινων; Χριστος δ απο-  
justifying? Who he condemning? Anointed that having  
θανων; μαλλον δε \*[και] εγερθεις; δς και  
died? still more and [also] having been raised? who also  
εστιν εν δεξια του θεου; δς και εντυγχανει  
is on right of the God? who and intercedes  
υπερ ἡμων; <sup>35</sup> Τίς ἡμας χωρισει απο της  
on behalf of us? Who us will separate from the  
αγαπης του Χριστου; Θλιψις; η στενοχωρια;  
love of the Anointed? Affliction? or distress?  
η διωγμος; η λιμος; η γυμνοτης; η κινδυνος;  
or persecution? or famine? or nakedness? or peril?  
η μαχαيرا; <sup>36</sup> (καθως γεγραπται· Ὅτι ἐνεκεν  
or sword? (as it has been written; That on account  
σου θανατουμεθα ὅλην την ἡμεραν· ελογισθη-  
of thee we are put to death whole the day; we were ac-  
μεν ὡς πρόβατα σφαγης.) <sup>37</sup> ΑΛΛ' εν τουτοις  
counted as sheep of slaughter.) But in these  
πασιν υπερνικωμεν δια του αγαπησαντος ἡμας.  
all we more than conquer through the one having loved us.  
<sup>38</sup> Πειπεισμαι γαρ, ὅτι ουτε θανατος ουτε ζωη,  
I am persuaded for, that neither death nor life,  
ουτε αγγελου ουτε αρχαι, ουτε ενεστωτα  
nor messengers nor principalities, nor things being present  
ουτε μελλοντα, ουτε δυναμεις, <sup>39</sup> ουτε  
nor things being about to come, nor powers, nor  
ὑψωμα ουτε βαθος, ουτε τις κτισις ἑτερα δυνη-  
height nor depth, nor any creation other will be  
σεται ἡμας χωρισαι απο της αγαπης του θεου,  
able us to separate from the love of the God,  
της εν Χριστω Ιησου τῷ κυριῷ ἡμων. ΚΕΦ.  
of that in Anointed Jesus the Lord of us.

θ'. 9. <sup>1</sup> Αληθειαν λεγω, εν Χριστῳ· ου ψευδο-  
Truth I speak, in Anointed; not I utter  
μαι, (συμμαρτυρουσης μοι της συνειδησεως  
falsehood, (bearing testimony together to me the conscience  
μου,) εν πνευματι ἁγίῳ· <sup>2</sup> ὅτι λυπη μοι εστι  
of me,) in a spirit holy; that grief to me it is  
μεγαλη, και αδιαλειπτος οδυνη τη καρδια μου.  
great, and unceasing anguish in the heart of me.

livered him up on behalf of us all, how will he not with him also graciously give us ALL things?

<sup>33</sup> Who will bring an accusation against God's Chosen ones? Will THAT God who JUSTIFIES?

<sup>34</sup> Who is HE who CONDEMNS? Will THAT Anointed one who DIED; and, still more, who has been raised; who also is at the Right hand of GOD, and † who intercedes on our behalf?

<sup>35</sup> Who shall separate us from THAT LOVE of \* GOD, which is in the Anointed Jesus? Shall Affliction, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword?

<sup>36</sup> (even as it has been written, † "On account of thee we are put to death the Whole DAY; we are accounted as Sheep for Slaughter.")

<sup>37</sup> † But in all these things we do more than overcome, through HIM who LOVED us.

<sup>38</sup> For I am persuaded that neither Death nor Life; neither Angels nor Principalities; neither Things present nor Things future; nor Powers,

<sup>39</sup> nor Height, nor Depth, nor any other thing in Creation, will be able to separate Us from THAT LOVE of GOD, which is in the Anointed Jesus, our LORD.

## CHAPTER IX.

<sup>1</sup> I † speak the Truth in Christ, I do not speak falsely, my CONSCIENCE co-attesting with me, in a holy Spirit,

<sup>2</sup> that I have great Grief and Unceasing Anguish in my HEART,

\* VAT. MANUSCRIPT.—34. also—omit. 35. THAT LOVE of God which is in Christ Jesus †

† 34. Heb. vii. 25; ix. 24; 1 John ii. 1. † 35. Psa. xlv. 22; 1 Cor. xv. 30, 31; 2 Cor. iv. 11. † 37. 1 Cor. xv. 57; 2 Cor. ii. 14; 1 John iv. 4; v. 4, 5; Rev. xii. 11. † 1 Rom. i. 9; 2 Cor. i. 23; xi. 31; xii. 19; Gal. i. 20; Phil. i. 8; 1 Tim. ii. 7.

<sup>3</sup> **Νυχόμεν** γὰρ αὐτὸς ἐγὼ ἀναθεμα εἶναι ἀπο  
Was wishing for myself I an accursed thing to be from  
τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγ-  
the Anointed one on behalf of the brethren of me, of the rela-  
γενῶν μου κατὰ σαρκά· <sup>4</sup> οἵτινες εἰσὶν Ἰσρα-  
tives of me according to flesh; who are Isra-  
ηλίται, ὧν ἡ υἰοθεσία, καὶ ἡ δόξα, καὶ αἱ δια-  
elites, of whom the sonship, and the glory, and the cove-  
θηκαί, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία, καὶ αἱ  
nants, and the law-giving, and the religious service, and the  
ἐπαγγελίαι, <sup>5</sup> ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ  
promises, of whom the fathers, and from whom the  
Χριστὸς τὸ κατὰ σαρκά, ὁ ὧν ἐπὶ πάντων  
Anointed that according to flesh, he being over all  
θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.  
God worthy of praise into the ages. So be it.

<sup>6</sup> Οὐχ οἷον δέ, ὅτι ἐκπεπτῶκεν ὁ λόγος τοῦ  
Not so as but, that has fallen off the word of the  
θεοῦ· οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσρα-  
God; not for all those from Israel, these Isra-  
ηλ. <sup>7</sup> Οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραάμ, πάντες  
el. Nor because they are seed of Abraham, all  
τέκνα, ἀλλ' ἐν Ἰσαὰκ κληθήσεται σοὶ σπέρμα,  
children, but in Isaac shall be called to thee a seed,  
<sup>8</sup> τοῦτ' ἐστίν, οὐ τὰ τέκνα τῆς σαρκὸς, ταῦτα  
this is, not the children of the flesh, these  
τέκνα τοῦ θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἀπαγγελίας  
children of the God; but the children of the promise  
λογίζεται εἰς σπέρμα. <sup>9</sup> Ἐπαγγελίας γὰρ ὁ  
are counted for seed. Of promise for the  
λόγος οὗτος· Κατὰ τὸν καιρὸν τούτου ἐλευ-  
word this; According to the season this I will  
σομαι, καὶ ἔσται τῇ Σαρρᾷ υἱός. <sup>10</sup> Οὐ μόνον  
come, and shall be to the Sarah a son. Not only  
δέ, ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἑνὸς κοιτῆν ἐχούσα  
and, but also Rebecca, from one conception having  
Ἰσαὰκ τοῦ πατρὸς ἡμῶν. <sup>11</sup> Μῆπω γὰρ γεννη-  
Isaac the father of us. Not yet for they having  
θεντῶν, μὴδὲ πράξαντων τι ἀγαθὸν ἢ κακόν,  
been born, nor having done anything good or bad,  
(ἵνα ἡ κατ' ἐκλογὴν προθεσίς τοῦ θεοῦ μένῃ,  
(so that the according to an election purpose of the God might abide,  
οὐκ ἐξ ἐργῶν, ἀλλ' ἐκ τοῦ καλοῦντος,) <sup>12</sup> ἐρρή-  
not from works, but from the one calling,) it was  
θη αὐτῇ· Ὅτι ὁ μείζων δουλεύσει τῷ ἐλασσονι·  
said to her; That the greater shall be subject to the lesser:

3 on account of my  
BRETHREN, my KINSMEN  
according to the Flesh;  
(† for † myself was wish-  
ing to be accursed from  
the ANOINTED one;)

4 who are Israelites;  
to whom belong † the SON-  
SHIP, and the GLORY, and  
\* the † COVENANTS; and  
the LAW-GIVING, and the  
rites of SERVICE, and † the  
PROMISES;—

5 whose are the FA-  
THERS, and † from whom is  
THAT ANOINTED one, ac-  
cording to the Flesh; HE  
who is over all, God blessed  
to the AGES. Amen.

6 But not as implying  
that the WORD of God has  
fallen; for † ALL those  
who are from Israel, these  
are not Israel.

7 Nor Because they  
are the Seed of Abraham,  
are they ALL Children; but  
† "In Isaac shall thy Seed  
"be called."

8 That is, the CHIL-  
DREN of the FLESH, these  
are not of GOD; but the  
† CHILDREN of the PROM-  
ISE are accounted for the  
Seed.

9 For this is the WORD  
of Promise—† "According  
"to this SEASON I will  
"return, and Sarah shall  
"have a Son."

10 And not only this,  
but also to † Rebecca, when  
she had conceived twins  
by One,—by Isaac our  
FATHER;

11 (for they not having  
been born, nor having  
done anything good or bad,  
so that GOD'S PURPOSE, as  
to an Election, might  
abide,—not from Works,  
but from HIM who CALLS;)

12 it was said to her,  
† "The SUPERIOR shall  
"be subject to the INFE-  
"RIOR;"

\* VATICAN MANUSCRIPT.—4. the COVENANT.

† 3. Exod. xxxii. 32. † 4. Exod. iv. 22; Deut. xiv. 1; Jer. xxxi. 9. † 4. Acts  
ii. 25. † 4. Acts xxvi. 6. † 5. Luke iii. 23. † 6. John viii. 39; Rom. ii.  
13, 29; iv. 12, 16; Gal. vi. 16. † 7. Gen. xxi. 12; Heb. xi. 18. † 8. Gal. iv. 23  
† 9. Gen. xviii. 10, 14. † 10. Gen. xxv. 21. † 12. Gen. xiv. 23.

<sup>13</sup> καθως γεγραπται· Τον Ιακωβ ηγαπησα, τον  
as it has been written; The Jacob I loved, the  
δε Ησαυ εμισησα. <sup>14</sup> Τι ουν ερουμεν; μη αδι-  
but Esau I hated. What then shall we say? not injus-  
κια παρα τω θεω; Μη γενοιτο. <sup>15</sup> Τω γαρ  
tice with the God? Not let it be. To the for  
Μωυση λεγει· Ελεησω ον αν ελεω, και οικ-  
Moses he says; I will pity whom I should pity, and I will  
τειρησω ον αν οικτειρω. <sup>16</sup> Αρα ουν ου του  
compassionate whom I should compassionate. So then not of the  
θελοντος, ουδε του τρεχοντες, αλλα του ελε-  
one willing, nor of the one running, but of the pity-  
ουντος θεου. <sup>17</sup> Λεγει γαρ η γραφη τω Φαραω·  
ing God. Says for the writing to the Pharaoh;  
‘Οτι εις αυτο τουτο εξηγειρα σε, οπως ενδειξω-  
That for same this I raised up thee, that I might  
μαι εν σοι την δυναμιν μου, και οπως διαγγελη  
show in thee the power of me, and that may be declared  
το ονομα μου εν παση τη γη. <sup>18</sup> Αρα ουν ον  
the name of me in all the earth. So then whom  
θελει, ελεει· ον δε θελει, σκληρυνει. <sup>19</sup> Εγεις  
he wills, he pities; whom and he wills, he hardens. Thou wilt say  
ουν μοι· Τι ετι μεμφεται; τω \* [γαρ] βουλη-  
then to me; Why still does he find fault? to the [for] will  
ματι αυτου τις ανθεστηκε; <sup>20</sup> Μενουγγε, ω αν-  
of him who has been opposed? But indeed, O man,  
θρωπε, συ τις ει, ο ανταποκρινομενος τω θεω;  
thou who art, the one answering again to the God?  
Μη ερει το πλασμα τω πλασαντι· Τι με  
Not shall say the thing formed to the one having formed; Why me  
εποιησας ούτως; <sup>21</sup> Η ουκ εχει εξουσιαν ο κερα-  
madest thou thus? Or not has authority the potter  
μευς του πηλου, εκ του αυτου φυραματος ποιη-  
of the clay, out of the same mixture to make  
σαι, ο μεν εις τιμην σκευος, ο δε εις ατιμιαν;  
this indeed for honor a vessel, that and for dishonor?  
<sup>22</sup> Ει δε θελων ο θεος ενδειξασθαι την οργην,  
If but wishing the God to show the wrath,  
και γνωρισαι το δυνατον αυτου, ηνεγκεν εν  
and make known the power of himself, bore in  
πολλη μακροθυμια σκευη οργης κατηρτισμενα  
much long-suffering vessels of wrath having been fitted  
εις απωλειαν· <sup>23</sup> και ινα γνωριση τον πλου-  
for destruction; and that he might make known the wealth  
τον της δοξης αυτου επι σκευη ελεους, α  
of the glory of himself on vessels of mercy, which

13 even as it has been written, † “JACOB I loved, “but ESAU I hated.”

14 What shall we say then? Is not Injustice with GOD? By no means.

15 For to MOSES he says, † “I will pity whom “I should pity, and I will “compassionate whom I “should compassionate.”

16 So, then, it is not of the one WILLING, nor of the one RUNNING, but of GOD who PITIES.

17 Besides, the SCRIP- TURE says to PHARAOH, † “For this very purpose † “I raised thee up, that † “I may exhibit in thee “my POWER, and that my “NAME may be declared “in All the EARTH.”

18 So, then, whom he pleases, he pities, and whom he pleases, he hard- ens.

19 Thou wilt then say to me; “Why does he still find fault? for who has resisted his WILL?”

20 But indeed, O Man who art thou REPLYING against GOD? † Shall the THING FORMED say to its MAKER, “Why didst thou make me thus?”

21 Or has not the † POT- TER Authority over the CLAY, out of the SAME Mixture to make † One Vessel for Honor, and Ano- ther for Dishonor?

22 But if GOD, wishing to exhibit his INDIGNA- TION, and to make known his POWER, did carry with with Much Longsuffering † the Vessels of Wrath † fitted for Destruction;

23 and that he might make known † the RICHES of his GLORY on the Ves- sels of Mercy, which wor

\* VATICAN MANUSCRIPT.—19. For—omit.

† 17. In the Hebrew, the words addressed to Pharaoh literally signify, “I have made thee to stand;” accordingly, they are translated by the LXX, “For the sake of this,” namely, of showing my power, “thou hast been preserved.” The apostle’s translation of this passage, “For this very purpose I raised thee up,” does not alter its meaning.—Macknight.

† 13. Mal. i. 2, 3.

† 15. Exod. xxxiii. 19.

† 17. Exod. ix. 19.

† 20. Isa. xxix.

16; xlv. 9; lxiv. 8.

† 21. Prov. xvi. 4; Jer. xviii. 6.

† 21. 2 Tim. ii. 20.

† 22. 1 Thess. v. 9.

† 22. 1 Pet. ii. 8; Jude 4.

† 23. Rom. ii. 4; Eph. i. 7; Col. i. 27.

προητοιμασεν εἰς δόξαν· <sup>24</sup> οὓς καὶ ἐκάλεσεν  
were previously prepared for glory; whom even he called  
ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν·  
us, not only from of Jews, but also from of Gentiles;  
<sup>25</sup> ὥς καὶ ἐν τῷ Ὡση λέγει· Καλέσω τὸν οὐ  
as also in the Hosea he says; I will call that not  
λαὸν μου, λαὸν μου· καὶ τὴν οὐκ ἠγαπημένην,  
a people of me, a people of me; and her not beloved,  
ἠγαπημένην. <sup>26</sup> Καὶ ἐστὶν, ἐν τῷ τόπῳ οὗ ἐρ-  
beloved. And it shall be, in the place where it  
ῖθη \* [αὐτοῖς·] Οὐ λαὸς μου ὑμεῖς, ἐκεῖ κλη-  
was said [to them;] Not a people of me you, there they  
θῇσονται υἱοὶ θεοῦ ζώντος. <sup>27</sup> Ἡσαίας δὲ κρα-  
shall be called sons of God living. Esaias but cries  
ζει ὑπὲρ τοῦ Ἰσραὴλ· Εἰς ἡ δ' ἀριθμὸς τῶν  
on behalf of the Israel; If should be the number of the  
υἱῶν Ἰσραὴλ ὥς ἡ ἀμμος τῆς θαλάσσης, τὸ  
sons of Israel as the sand of the sea, the  
καταλείμμα σωθήσεται. <sup>28</sup> Λογὸν γὰρ συντε-  
remnant shall be saved. An account for he is finish-  
λων καὶ συντεμνων ἐν δικαιοσυνῇ· ὅτι λογὸν  
ing and cutting short in righteousness; because an account  
συντετμημένον ποιήσει κύριος ἐπὶ τῆς γῆς.  
having been cut short will make a Lord on the earth.  
<sup>29</sup> Καὶ καθὼς προεῖρηκεν Ἡσαίας· Εἰ μὴ κύριος  
And as before said Esaias; If not Lord  
σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὥς Σόδομα  
of hosts left to us a seed, as Sodom  
ἀν ἐγενήθημεν, καὶ ὥς Γομορρᾶ ἀν ὁμοιωθή-  
we should have become, and as Gomorrah we should have been  
μεν. <sup>30</sup> Τί οὖν ἐροῦμεν; Ὅτι ἐθνη τὰ μὴ  
made like. What then shall we say? That Gentiles those not  
διωκόντα δικαιοσυνὴν, κατέλαβε δικαιοσυνὴν,  
pursuing righteousness, laid hold on righteousness,  
δικαιοσυνὴν δὲ τὴν ἐκ πίστεως· <sup>31</sup> Ἰσραὴλ δὲ  
a righteousness even that from faith; Israel but  
διώκων νόμον \* [δικαιοσύνης,] εἰς νόμον δι-  
pursuing a law [of righteousness,] to a law of  
καισύνης οὐκ ἐφθάσε. <sup>32</sup> Διατί; Ὅτι οὐκ ἐκ  
righteousness not attained. Why? Because not from  
πίστεως, ἀλλ' ὥς ἐξ ἐργῶν \* [νόμου.] Προσ-  
faith, but as it were from works [of law.] They  
ἐκοψαν γὰρ τῷ λίθῳ τοῦ προσκομματός· <sup>33</sup> κα-  
struck against for the stone of the stumbling; even

† previously prepared for  
Glory;  
<sup>24</sup> even us, whom he  
called, not only from the  
Jews, but also from the  
Gentiles;  
<sup>25</sup> as also he says by  
HOSEA, † "I will call  
"THAT which was not my  
"People, 'my People,' and  
"HER who was not be-  
"loved, 'beloved;'  
<sup>26</sup> † "and it shall be, in  
"the PLACE where it was  
"said, 'You are not my  
"People,' there they shall  
"be called Sons of the liv-  
"ing God."  
<sup>27</sup> But Isaiah cries on  
behalf of ISRAEL, † "If the  
"NUMBER of the sons of  
"Israel should be as the  
"SAND of the SEA, † the  
"REMNANT only shall be  
"saved.  
<sup>28</sup> "For \* he is finish-  
"ing and cutting short his  
"Account in Righteous-  
"ness; † Because the Lord  
"will perform a brief Work  
"upon the LAND."  
<sup>29</sup> And, as Isaiah pre-  
viously said, † "If the  
"Lord of Hosts had not  
"left us a Seed, † we  
"should have become as  
"Sodom, and should have  
"resembled Gomorrah."  
<sup>30</sup> What then shall we  
say? That THOSE Gentiles  
not PURSUING Righteous-  
ness, laid hold on Righte-  
ousness, † even THAT Righte-  
ousness from Faith;  
<sup>31</sup> but Israel † pursuing  
a Law of Righteousness,  
attained not a Law of  
Righteousness.  
<sup>32</sup> Why? Because they  
pursued it, not from Faith,  
but as attainable from  
Works of Law. For † they  
struck against the STONE  
of STUMBLING  
<sup>33</sup> as it is written-

\* VATICAN MANUSCRIPT.—26. to them—omit. 28. finishing and cutting short, the Lord  
will make a Reckoning on the EARTH. 31. of Righteousness—omit. 32. of Law—omit.

† 23. Rom. viii. 28—30. † 25. Hosea ii. 23; 1 Pet. ii. 10. † 26. Hosea i. 10.  
† 27. Isa. x. 22, 23. † 27. Rom. xi. 5. † 28. Isa. xxviii. 22. † 29. Isa. i. 9.  
† 30. Rom. iv. 11; x. 20. † 30. Rom. i. 17. † 31. Rom. xi. 7. † 32. Luke ii. 34; 1 Cor. i. 23.

ὅως γεγραπται· Ἰδου, τιθημι ἐν Σιων λίθον  
as it has been written; Lo, I place in Zion a stone  
προσκομματος, καὶ πέτραν σκανδαλόν· καὶ πᾶς  
of stumbling, and a rock of offence; and every one  
ὁ πιστευὼν ἐπ' αὐτῇ, οὐ καταισχυνησεται.  
the relying on it, not shall be disappointed.

ΚΕΦ. ι'. 10. <sup>1</sup> Ἀδελφοί, ἡ μὲν εὐδοκία τῆς  
Brethren, the indeed good-will of the  
ἐμῆς καρδίας, καὶ ἡ δέησις \* [ἡ] πρὸς τὸν θεόν,  
my heart, and the prayer [that] to the God,  
ὑπὲρ αὐτῶν εἰς σωτηρίαν. <sup>2</sup> Μαρτυρῶ γὰρ  
on behalf of them for salvation. I testify for  
αὐτοῖς, ὅτι ζήλον θεοῦ ἔχουσιν, ἀλλ' οὐ κατ'  
to them; that a zeal for God they have, but not according to  
ἐπιγνώσιν. <sup>3</sup> Ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δι-  
knowledge. Being ignorant for the of the God right-  
καιοσύνην, καὶ τὴν ἰδίαν ζητοῦντες στήσαι, τῇ  
eousness, and the own seeking to establish, to the  
δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν.  
righteousness of the God not they were brought under.

<sup>4</sup> Τέλος γὰρ νόμου Χριστός, εἰς δικαιοσύνην  
An end for of law Anointed, for righteousness  
παντὶ τῷ πιστευόντι. <sup>5</sup> Μωσὴς γὰρ γράφει  
to every one to the believing. Moses for writes  
τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου· Ὅτι ὁ ποι-  
the righteousness that from the law; That the having  
ας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς. <sup>6</sup> Ἡ  
done these things man, shall live in them. The  
δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει· Μὴ  
but from faith righteousness thus speaks; Not  
εἰπῆς ἐν τῇ καρδίᾳ σου· Τίς ἀναβήσεται  
thou mayest say in the heart of thee; Who shall ascend  
εἰς τοὺς οὐρανοὺς; τοῦτ' ἐστὶ, Χριστὸν καταγαγεῖν.  
into the heaven? this is, an Anointed to lead down.

<sup>7</sup> Ἡ· Τίς καταβήσεται εἰς τὴν ἀβύσσον; τοῦτ'  
Or; Who shall go down into the abyss? this  
ἐστὶ, Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. <sup>8</sup> Ἀλλὰ  
is, an Anointed out of dead ones to lead back. But  
τί λέγει· Ἐγγὺς σου τὸ ῥῆμα ἐστίν, ἐν τῷ  
what says it? Near thee the word is, in the  
στοματί σου, καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἐστὶ,  
mouth of thee, and in the heart of thee; this is,  
τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. <sup>9</sup> ὅτι, εἰ  
the word of the faith which we publish; that, if  
ὁμολογήσῃς ἐν τῷ στοματί σου κυρίον Ἰησοῦν,  
thou wilt confess with the mouth of thee Lord Jesus,  
καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου, ὅτι ὁ θεὸς αὐ-  
and thou wilt believe in the heart of thee, that the God him  
τον ἡγείρεν ἐκ νεκρῶν, σωθήσῃ. <sup>10</sup> (Καρδίᾳ  
raised out of dead ones, thou shalt be saved. (In heart

† "Behold, I place in Zion,  
"a Stone of stumbling,  
"and a Rock of Offence;  
"† and yet no one RELY-  
"ING on it shall be dis-  
"appointed."

# CHAPTER X.

1 Indeed, Brethren, the  
GOOD DESIRE of MY Heart,  
and THAT PRAYER I offer  
to GOD on their behalf is,  
for their Salvation.

2 For I testify to them,  
That they possess † a Zeal  
for God, but not according  
to Knowledge.

3 For being ignorant of  
† the RIGHTEOUSNESS of  
GOD, and seeking to es-  
tablish † their own, they  
were not submissive to the  
RIGHTEOUSNESS of GOD;

4 since † Christ is the  
End of the Law for Right-  
eousness to every one BE-  
LIEVING.

5 For Moses writes of  
THAT RIGHTEOUSNESS  
which is from the \* Law,  
† "That the MAN PER-  
"FORMING these things  
"shall live by them."

6 But the RIGHTEOUS-  
NESS from Faith thus  
speaks;—"Say not in  
"thine HEART, † Who shall  
"ascend into HEAVEN?"  
that is, to bring Christ  
down;

7 or, † "Who shall de-  
"scend into the ABYSS?"  
that is, to bring back  
Christ from the Dead.

8 But what does it say?  
† "The WORD is near thee,  
"in thy MOUTH, and in thy  
"HEART;" that is, the  
WORD of FAITH which we  
publish;

9 that, † if thou wilt  
\* openly confess with thy  
MOUTH That Jesus is Lord,  
and wilt believe with thy  
HEART That GOD raised  
Him from the Dead, thou  
shalt be saved.

\* VATICAN MANUSCRIPT.—1. that—omit. 5. Law. 9. openly confess the DECLARA-  
TION with thy MOUTH That Jesus is the Lord, and wilt believe.

† 33. Psa. cxviii. 22; Isa. viii. 14; xlviii. 16; Matt. xxi. 42; 1 Pet. ii. 6—8. † 33. Rom  
x. 11. † 2. Acts xxi. 20; xxii. 3; Gal. i. 14; iv. 17. † 3. Rom. i. 17; ix. 30  
† 3. Phil. iii. 9. † 4. Matt. v. 17; Gal. iii. 12. † 5. Lev. xviii. 5; Neh. ix. 20.  
Ezek. xx. 11; xiii. 21; Gal. iii. 12. † 6. Deut. xxx. 12. † 7. Deut. xxx. 13  
† 8. Deut. xxx. 12. † 9. Matt. x. 32; Luke xii. 8.

γραφη· Πας δ πιστευων επ' αυτω, ου καταισ-  
 writing; Every one the believing on him, not shall be  
 χυνθησεται. <sup>12</sup> Ου γαρ εστι διαστολη Ιουδαι-  
 ashamed. Not for is a distinction of Jew  
 ου τε και 'Ελληνος· δ γαρ αυτος κυριος παν-  
 both and of Greek; the for same Lord of  
 των, πλουτων εις παντας τους επικαλουμενους  
 all, being rich towards all those calling upon  
 αυτον. <sup>13</sup> Πας γαρ ος αν επικαλεσηται το ονο-  
 him. Every one for who may call on the name  
 μα κυριου, σωθησεται. <sup>14</sup> Πως ουν επικαλεσον-  
 of Lord, shall be saved. How then shall they call on,  
 ται, εις ον ουκ επιστευσαν; πως δε πιστευ-  
 into whom not they believed? how and shall they  
 σουσιν, ου ουκ ηκουσαν; πως δε ακουσουσι  
 believe, where not they heard? how and shall they hear  
 χωρις κηρυσσοντος; <sup>15</sup> Πως δε κηρυξουσιν, εαν  
 without one proclaiming? How and shall they proclaim, if  
 μη αποσταλωσι; καθως γεγραπται· 'Ως ωραιοι  
 not they should be sent? as it has been written; How beautiful  
 οι ποδες των ευαγγελιζομενων \* [ειρηνην, των  
 the feet of those announcing glad tidings [of peace, of those  
 ευαγγελιζομενων τα] αγαθα. <sup>16</sup> Αλλ' ου  
 announcing glad tidings the things] good. But not  
 παντες υπηκουσαν τω ευαγγελιω. Ησαιας γαρ  
 all obeyed the glad tidings. Esaias for  
 λεγει· Κυριε, τις επιστευσε τη ακοη ημων;  
 says; O Lord, who believed the hearing of us?  
<sup>17</sup> (Αρα η πιστις εξ ακοης· η δε ακοη δια ρημα-  
 (Then the faith from hearing; the and hearing through a word  
 τος θεου.) <sup>18</sup> Αλλα λεγω· Μη ουκ ηκουσαν;  
 of God.) But I say; Not not they heard?  
 Μενουνγε εις πασαν την γην εξελθεν ο φθογγος  
 Yes indeed into all the earth went out the sound  
 αυτων, και εις τα περατα της οικουμενης τα  
 of them, and into the ends of the inhabited earth the  
 ρηματα αυτων. <sup>19</sup> Αλλα λεγω· Μη Ισραηλ ουκ  
 words of them. But I say; Not Israel not  
 εγνω; Πρωτος Μωυσης λεγει· Εγω παραζηλω-  
 knew? First Moses says; I will provoke to jeal-  
 σω υμας επ' ουκ εθνει, επι εθνει ασυνετω  
 ousy you by not a nation, by a nation unenlightened  
 παροργιω υμας. <sup>20</sup> Ησαιας δε αποτολμα,  
 I will provoke to anger you. Isaiah but is very bold,

10 For with the Heart  
 it is believed for Righte-  
 ousness, and with the  
 Mouth it is confessed for  
 Salvation.

11 Hence the SCRIP-  
 TURE says, † "EVERY ONE  
 "BELIEVING on him shall  
 "not be ashamed."

12 † For there is no  
 Distinction either of Jew  
 or of Greek; since the  
 SAME Lord of all is rich  
 towards ALL THOSE CALL-  
 ING upon him.

13 † For "every one  
 "who may invoke the  
 "NAME of the Lord shall  
 "be saved."

14 How then shall they  
 call on him into whom  
 they did not believe? And  
 how shall they believe,  
 where they did not hear?  
 And how shall they hear  
 without one proclaiming?

15 And how shall they  
 proclaim if they should not  
 be sent? as it has been  
 written, † "How beautiful  
 "the FEET of THOSE PRO-  
 "CLAIMING GLAD TID-  
 "INGS of Good things!"

16 But all did not obey  
 the GLAD TIDINGS; for  
 Isaiah says, † "Lord, who  
 "believed our REPORT?"

17 So then FAITH comes  
 from a Report, and the  
 REPORT through the Word  
 of \* God.

18 But I say, Did they  
 not hear? Yes, indeed;  
 † "their SOUND went out  
 "into all the LAND, and  
 "their WORDS to the EX-  
 "TREMITIES of the HABI-  
 "TABLE."

19 But I say, Did not  
 Israel know? First Moses  
 says, † "I will provoke  
 "you to jealousy by that  
 "which is no Nation; by  
 "an unenlightened Nation  
 "I will provoke you to an-  
 "ger."

\* VATICAN MANUSCRIPT.—15. even as.  
 TIDINGS—omit. 17. Christ.

15. of Peace, of THOSE ANNOUNCING GLAD

† 11. Isa. xxviii. 16; xlix. 23; Jer. xvii. 7; Rom. ix. 33.

† 12. Acts xv. 9; Rom. iii.

22; Gal. iii. 28. † 13. Joel ii. 22; Acts ii. 21; Acts ix. 14.

† 15. Isa. lvi. 7; Nahum

i. 15. † 16. Rom. iii. 8; Heb. iv. 2.

† 16. Isa. liii. 1; John xii. 38.

† 18. Psa.

xix. 4; Matt. xxiv. 14; xxviii. 19; Mark xvi. 15; Col. i. 6, 28.

† 19. Deut. xxxii. 21;

Rom. xi. 11.

και λεγει· Εὑρεθην τοις εμε μη ζητουσιν, εμ-  
and says; I was found by those me not seeking, mani-

φανης εγενομεν τοις εμε μη επρωτωσι.  
fest I became to those me not asking.

21 Προς δε τον Ισραηλ λεγει· Ὅλην την ἡμε-  
In respect to but the Israel he says; Whole the day

ραν εξεπετασα τας χειρας μου προς λαον απει-  
I stretched out the hands of me to a people dis-

θουντα και αντιλεγοντα. ΚΕΦ. ια'. 11. 1 Λεγω  
obeying and contradicting. I say

ουν· Μη απωσατο ο θεος τον λαον αυτου; Μη  
then; Not did put away the God the people of himself? Not

γενοιτο· και γαρ εγω Ισραηλιτης ειμι, εκ σπερ-  
let it be; even for I am Israelite I am, of seed

ματος Αβρααμ, φυλης βενιαμεν. 2 Ουκ απω-  
of Abraam, of tribe of Benjamin. Not did put

σατο ο θεος τον λαον αυτου, ον προεγνω. Η  
away the God the people of himself, whom he before knew. Or

ουκ οιδατε, εν Ηλια τι λεγει η γραφη; ὥς  
not know you, in Elijah what says the writing? as

εντυγχανει τω θεω κατα του Ισραηλ. 3 Κυριε,  
he complains to the God against the Israel; O Lord,

τους προφητας σου απεκτειναν, \* [και] τα  
the prophets of thee they killed, [and] the

θυσιαστηρια σου κατεσκαψεν· καγω ὑπελειφθην  
altars of thee they dug down; and I was left

μονος, και ζητουσι την ψυχην μου. 4 Αλλα τι  
alone, and they are seeking the life of me. But what

λεγει αυτω ο χρηματισμος; Κατελιπον εμαυτω  
says to him the divine oracle? I left to myself

ἐπτακισχιλιους ανδρας, οἱτινες ουκ εκαμψαν  
seven thousand men, who not bent

γονυ τη Βααλ. 5 Οὕτως ουν και εν τω νυν και-  
a knee to the Baal. Thus then even in the present sea-

ρφ λειμμα κατ' εκλογην χαριτος γεγονεν.  
son a remnant according to an election of favor has been made.

6 Ει δε χαριτι, ουκετι εξ εργαων· επει η χαρις  
If but by favor, no longer from works; otherwise the favor

ουκετι γινεται χαρις. 7 Τι ουν; Ὁ επιζητει  
no longer is favor. What then? What seeks

Ισραηλ, τουτο ουκ επετυχεν, η δε εκλογη επε-  
Israel, this not he obtained, the but chosen ob-

20 Besides, Isaiah is very bold, and says, † "I was found \* by THOSE who did not SEEK me; I was made manifest to THOSE who did not ASK for me."

21 But in respect to ISRAEL he says, † "The whole DAY I stretched out my HANDS to a disobedient and contradicting People."

# CHAPTER XI.

1 I say then, † Did God put away his own PEOPLE? By no means; for even † I am an Israelite of the Seed of Abraham, of the Tribe of Benjamin.

2 GOD has not put away his PEOPLE whom he formerly acknowledged. Do you not know what the SCRIPTURE says in [the history of] Elijah, how he complains to GOD against Israel?—

3 † "O Lord, they killed thy PROPHETS; they dug down thy ALTARS; and I was left alone; and they are seeking my LIFE."

4 But what says the DIVINE ORACLE to him? † "I reserved for myself Seven thousand Men, who bent not a Knee to BAAL."

5 † And in like manner, therefore, at the PRESENT Time, there is a Remnant according to an Election of Favor.

6 \* But † if by Favor, no longer from WORKS; otherwise the FAVOR is no longer a Favor.

7 What then? The thing † Israel earnestly seeks, this he did not obtain; but the CHOSEN obtained

\* VATICAN MANUSCRIPT.—20. among THOSE who did not SEEK Me; I became manifest among THOSE who. 3. and—omit. 6. But if by Favor, no longer from Works; otherwise FAVOR is made no longer Favor. But if from Works, no longer Favor; otherwise WORK is no longer Favor.

† 20. Isa. lxxv. 1; Rom. ix. 30. † 21. Isa. lxxv. 2. † 1. 1 Sam. xii. 22; Jer. xxxi. 87. † 1. 2 Cor. xi. 12; Phil. iii. 5. † 3. 1 Kings xix. 10, 14. † 4. 1 Kings xix. 18. † 5. Rom. ix. 27. † 6. Rom. iv. 4, 5; Gal. v. 4. † 7. Rom. ix. 31; x. 3.



γυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν, <sup>8</sup> (καθὼς  
tained; the and remaining ones were hardened, (as

γεγραπταί· Ἐδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατα-  
it has been written; Gave to them the God a spirit of deep  
νυξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὠτα  
sleep, eyes of the not to see, and ears  
τοῦ μὴ ἀκοῦειν,) ἕως τῆς σήμερον ἡμέρας.  
of the not to hear,) till the to-day day.

<sup>9</sup> Καὶ Δαυὶδ λέγει· Γενηθήτω ἡ τραπεζα αὐτῶν  
And David says; Let be made the table of them  
εἰς παγίδα, καὶ εἰς θήραν καὶ εἰς σκανδαλόν, καὶ  
into a snare, and into a trap and into a stumbling-block, and  
εἰς ἀνταποδομα αὐτοῖς· <sup>10</sup> σκοτισθήτωσαν οἱ  
into a recompence to them; let be darkened the  
ὀφθαλμοὶ αὐτῶν, τοῦ μὴ βλέπειν· καὶ τὸν νω-  
eyes of them, of the not to see; and the back  
τὸν αὐτῶν διαπαντός συγκαμψόν. <sup>11</sup> Λέγω οὖν·  
of them always bow down. I say then;

Μὴ ἐπταίσαν, ἵνα πέψωσι; Μὴ γενοίτο· ἀλλὰ  
Not did they stumble, so that they might fall? Not let it be; but  
τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἐθνέσιν,  
by the of them fall the salvation to the nations,  
εἰς τὸ παραζήλωσαι αὐτοὺς. <sup>12</sup> Εἰ δὲ τὸ  
in order that to excite to emulation them. If but the  
παραπτώμα αὐτῶν πλοῦτος κόσμος, καὶ τὸ  
fall of them wealth of a world, and the  
ἥττημα αὐτῶν πλοῦτος ἐθνῶν· πόσῳ μᾶλλον  
failure of them wealth of nations; how much more

τὸ πληρῶμα αὐτῶν·  
the full acceptance of them?

<sup>13</sup> Ὑμῖν γὰρ λέγω τοῖς ἐθνέσιν· ἐφ' ὅσον μὲν  
To you for I speak the Gentiles; in as much indeed  
εἰμι ἐγὼ ἐθνῶν ἀποστολὸς, τὴν διακονίαν μου  
am I of Gentiles an apostle, the service of me  
δοξάζω, <sup>14</sup> εἴ πως παραζήλωσω μου τὴν σάρκα,  
I shall glorify, if possibly I may excite to emulation of me the flesh,  
καὶ σώσω τινὰς ἐξ αὐτῶν. <sup>15</sup> Εἰ γὰρ ἡ ἀπο-  
and I may save some from of them. If for the casting

βολὴ αὐτῶν καταλλαγὴ κόσμου· τίς ἡ προσ-  
off of them a reconciliation of a world; what the receiv-  
ληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; <sup>16</sup> Εἰ δὲ ἡ ἀπαρχὴ  
ing, if not life out of dead ones? If and the first-fruit  
ἅγια, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἅγια, καὶ οἱ  
holy, also the mixture; and if the root holy, also the  
κλάδοι. <sup>17</sup> Εἰ δὲ τινες τῶν κλάδων ἐξεκλασθή-  
branches. If but some of the branches were broken

σαν, σὺ δὲ ἀγριελαιὸς ὢν ἐνεκεντρισθῇς ἐν  
off, thou and a wild olive being wast ingrafted instead of  
αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πίο-  
them, and a partaker of the root and of the fat-

it, and the rest were  
blinded;—

<sup>8</sup> as it has been writ-  
ten, † "God gave to them  
"a Spirit of Stupor, Eyes  
"that they should not see,  
"and Ears that they  
"should not hear,"—  
till THIS very Day.

<sup>9</sup> and David says, † "Let  
"their TABLE become a  
"Snare, and a Trap, and  
"a Stumbling-block, and  
"a Recompense to them;

<sup>10</sup> "let their EYES be  
"darkened so as not to  
"SEE, and bow down their  
"BACK continually."

<sup>11</sup> I say then, Did they  
stumble that they might  
fall? By no means; but  
† by THEIR Fall the NA-  
TIONS have SALVATION  
in order to excite them to  
EMULATION.

<sup>12</sup> But if their FAIL is  
the Wealth of the World,  
and their FAILURE the  
Wealth of the Gentiles,  
how much more will their  
full acceptance be?

<sup>13</sup> \*And I speak to  
You, GENTILES; (there-  
fore, indeed, inasmuch as  
I am † an Apostle of the  
Gentiles, I shall honor my  
MINISTRY;)

<sup>14</sup> if possibly I may ex-  
cite My KINDRED to emu-  
lation, and † may save  
some from among them.

<sup>15</sup> For if their REJEC-  
TION be the Reconcilia-  
tion of the World, what  
is their RECEPTION, if not  
Life from the Dead?

<sup>16</sup> And if † the FIRST-  
FRUIT be holy, so also the  
MASS; and if the ROOT  
be holy, so also the  
BRANCHES.

<sup>17</sup> But if † some of the  
BRANCHES were broken  
off, † and thou being a  
Wild olive wast ingrafted  
instead of them, and didst  
become a Partaker of the

\* VATICAN MANUSCRIPT.—13. And I speak to You, GENTILES; therefore indeed inas-  
much.

† 8. Psa. xxix. 10. † 9. Psa. lxxix. 22, 23. † 11. Acts xiii. 46; xviii. 6; xxii. 18;  
21; xxviii. 24, 28. † 13. Acts ix. 15; xiii. 2; xxii. 21; Rom. xv. 16; Gal. i. 16; ii. 2, 7-9;  
Eph. iii. 8; 1 Tim. ii. 7; 2 Tim. i. 11. † 14. 1 Cor. vii. 16; ix. 22; 1 Tim. iv. 16; James  
v. 20. † 16. Lev. xxiii. 10; Num. xv. 18-21. † 17. Jer. xi. 16. † 17. Acts ii. 20.

τητος της ελαιας εγενου, <sup>18</sup> μη κατακαυχω  
ness of the olive thou didst become, not do thou boast

των κλαδων· ει δε κατακαυχασαι, ου συ την  
of the branches; if but thou dost boast, not thou the  
ριζαν βασταξεις αλλ' η ριζα σε. <sup>19</sup> Ερεις ουν·  
root sustainest but the root thee, Thou wilt say then;

Εξεκλασθησαν κλαδοι, ινα εγω εγκεντρισθω.  
Were broken off branches, so that I might be grafted in.

<sup>20</sup> Καλως· τη απιστια εξεκλασθησαν, συ δε  
True; by the unbelief they were broken off, thou and

τη πιστει εστηκας· μη υψηλοφρονει, αλλα  
by the faith hast been standing; not be high-minded, but

φοβου. <sup>21</sup> Ει γαρ ο θεος των κατα φυσιν  
fear. If for the God those according to nature

κλαδων ουκ εφεισατο, μηπως ουδε σου φεισε-  
branches not spared, perhaps not even thee will he

ται. <sup>22</sup> Ιδε ουν χρηστοτητα και αποτομιαν  
spare. See then kindness and severity

θεου· επι μεν τους πεσοντας, αποτομιαν· επι  
of God; towards indeed those having fallen, severity; towards

δε σε, χρηστοτητα, εαν επιμεινης τη χρησ-  
but thee, kindness, if thou shouldst remain in the kind-

τοτητι· επει και συ εκκοπησθ. <sup>23</sup> Κακεινοι  
ness; otherwise even thou shalt be cut off. Also they

δε, εαν μη επιμεινωσι τη απιστια, εγκεντρισ-  
but, if not they should remain in the unbelief, shall be

θησονται· δυνατος γαρ εστιν ο θεος παλιν  
ingrafted; able for is the God again

εγκεντρισαι αυτους. <sup>24</sup> Ει γαρ συ εκ της  
to graft them. If for thou out of the

κατα φυσιν εξεκοπης εγριελαιου, και  
according to nature wast cut off wild olive, and

παρα φυσιν ενεκεντρισθης εις καλλιελαιον,  
in violation of nature thou wast ingrafted into a good olive,

ποσω μαλλον ουτοι οι κατα φυσιν, εγκεν-  
by how much more these who according to nature, shall be

τρισθησονται τη ιδια ελαια. <sup>25</sup> Ου γαρ θελω  
ingrafted in the own olive. Not for I wish

υμας αγνοειν, αδελφοι, το μυστηριαν τουτο,  
you to be ignorant, brethren, the secret this,

(ινα μη ητε παρ εαυτοις φρονιμοι,) οτι παρω-  
(that not you may be with yourselves wise,) that hard-

σις απο μερους τφ Ισραηλ γεγονεν, αχρις ου το  
ness from a part to the Israel has happened, till the

πληρωμα των εθνων εισελθη. <sup>26</sup> και ούτω πας  
fulness of the Gentiles may come in; and then all

Ισραηλ σωθησεται, καθως γεγραπται· 'Ηξει  
Israel shall be saved, as it has been written; Shall come

ROOT and FATNESS of the OLIVE;

18 † do not boast against the BRANCHES; but if thou dost exult over them, thou dost not sustain the ROOT, but the ROOT thee.

19 Thou wilt say then, "The Branches were broken off, so that I might be grafted in."

20 True; they were broken off by UNBELIEF, and thou hast been established by FAITH. † Be not haughty, but † fear;

21 for if GOD spared not the NATURAL Branches, \* he may not even spare Thee.

22 Behold, then, the Kindness and the Severity of God; Severity, indeed, towards THOSE HAVING FALLEN, \* but the Kindness of God towards thee, † if thou continue in that KINDNESS; for otherwise † thou even shalt be cut off.

23 But they also, † if they continue not in UNBELIEF, shall be grafted in; for GOD is able to graft them in again.

24 For if thou wast cut off from an Olive, wild by Nature, and, in violation of Nature, wast grafted into a Good olive, how much more shall these, the Natural branches, be grafted into their own Olive?

25 For, Brethren, that you may not be † conceited with yourselves, I wish you not to be ignorant of this SECRET, That † Hardness in some Measure has happened to ISRAEL † till the FULLNESS of the GENTILES may come in.

26 And then all Israel will be saved, as it has been

\* VATICAN MANUSCRIPT.—21. he may not even spare Thee. of God towards thee, if thou continue in that kindness.

22. but the Kindness

† 20. Rom. xii. 16. † 20. Prov. xxvii. 14; Isa. lvi. 2; Phil. ii. 12. † 22. 1 Cor. xv. 2; Heb. iii. 6, 14. † 22. John xv. 2. † 23. 2 Cor. iii. 16. † 25. Rom. xii. 16. † 25. ver. 7; 2 Cor. xii. 14. † 25. Luke xxi. 24; Rev. vii. 9.

εκ Σιων ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας  
out of Sion the deliverer, and shall turn away ungodliness

ἀπο Ιακωβ. 27 Καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ  
from Jacob. And this with them the from me

διαθήκη, ὅταν ἀφελωμαὶ τὰς ἁμαρτίας αὐτῶν.  
covenant, when I may take away the sins of them.

28 Κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς.  
According to indeed the glad tidings, enemies on account of you;

κατὰ δὲ τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς  
according to but the election, beloved on account of the

πατέρας. 29 Ἀμεταμέλητα γὰρ τὰ χαρίσματα  
fathers. Things not to be repented of for the gracious gifts

καὶ ἡ κλησις τοῦ θεοῦ. 30 Ὡς περ γὰρ ὑμεῖς  
and the calling of the God. As for you

ποτε ἠπειθήσατε τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ  
once disobeyed the God, now but obtained mercy by the

τοῦτων ἀπειθείᾳ. 31 οὕτω καὶ οὗτοι νῦν ἠπειθή-  
of these disobedience; thus also these now disobeyed,

σαν, τῷ ὑμετέρῳ ἐλεεῖ ἵνα καὶ αὐτοὶ ἐλεηθῶσι.  
in the your mercy that also they may obtain mercy.

32 Συνεκλείσει γὰρ ὁ θεὸς τοὺς πάντας εἰς  
Shut up for the God the all for

ἀπειθειαν, ἵνα τοὺς πάντας ἐλεήσῃ. 33 Ὁ βα-  
disobedience, so that the all he might compassionate. O depth

θοῦ πλοῦτου καὶ σοφίας καὶ γνώσεως θεοῦ. Ὡς  
of wealth and of wisdom and of knowledge of God. How

ἀνεξερευνήτα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχ-  
unsearchable the judgments of him, and untrace-

νιστοὶ αἱ ὁδοὶ αὐτοῦ. 34 Τίς γὰρ ἐγνώκον  
able the ways of him. Who for knew mind

κυρίου; ἢ τίς συμβούλος αὐτοῦ ἐγενέτο; 35 ἢ  
of Lord? or who a counsellor of him became? or

τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται  
who first gave to him, and it shall be given in return

αὐτῷ; 36 Ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς  
to him? Because out of him, and through him, and for

αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας.  
him the things all; to him the glory for the ages.

Ἀμήν.

So be it.

## ΚΕΦ. ΙΒ'. 12.

1 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν  
I entreat therefore you, brethren, through the

οἰκτιρμῶν τοῦ θεοῦ, παραστήσαι τὰ σώματα  
tender compassions of the God, to present the bodies

ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐαρεστον τῷ θεῷ,  
of you a sacrifice living, holy, well-pleasing to the God,

written, † "The DELIV-  
"ERER shall come out of  
"Zion, and shall turn  
"away Ungodliness from  
"Jacob;"

27 And † "this is the  
"Covenant with them  
"FROM ME, when I shall  
"take away their SINS."

28 In relation to the  
GLAD TIDINGS, indeed,  
they are Enemies on your  
account; but in regard to  
the ELECTION, they are  
† Beloved on account of  
the FATHERS;

29 because the GRACI-  
OUS GIFTS and CALLING  
of God are † not things  
to be repented of.

30 Besides, as you  
† once disobeyed God, but  
now obtained mercy by  
their Disobedience;

31 so also, now, these  
disobeyed, so that they  
\* may obtain mercy by  
YOUR Mercy.

32 For † God shut up  
together ALL for Disobe-  
dience, that he might have  
mercy on ALL.

33 O the Depth of the  
Riches and Wisdom and  
Knowledge of God! † How  
unsearchable his JUDGE-  
MENTS, and † untraceable  
his WAYS!

34 † For who knew the  
Mind of the Lord? or  
who was his Counsellor?

35 or † who first gave to  
him, and it shall be given  
to him again?

36 † Because out of him,  
and through him, and for  
him, are ALL things. To  
him be the GLORY for the  
AGES. Amen.

## CHAPTER XII.

1 I entreat you, there-  
fore, Brethren, by the  
TENDER COMPASSIONS of  
GOD, to present your † BO-  
DIES a living Sacrifice,  
holy, well-pleasing to GOD

\* VATICAN MANUSCRIPT.—31. may now obtain mercy.

† 26. Isa. lix. 20. See Psa. xiv. 7. † 27. Isa. xxvii. 9; Jer. xxxi. 31-34; Heb. viii. 8; x. 16. † 28. Deut. vii. 8; ix. 5; x. 15. † 29. Num. xxiii. 19. † 30. Eph. ii. 2; Col. iii. 7. † 32. Rom. iii. 9; Gal. iii. 22. † 33. Psa. xxxvi. 6. † 34. Job xv. 8; Isa. xl. 15; Jer. xxiii. 13; 1 Cor. ii. 16. † 35. Job xxxv. 7; xli. 11. † 36. 1 Cor. viii. 6; Col. i. 16. † 1. Rom. vi. 13, 16, 19.

την λογικην λατρειαν ὑμων· <sup>2</sup> και μη συσχημα-  
the rational religious service of you; and not conform your-  
τιζεσθε τῷ αἰωνι τούτῳ, αλλα μεταμορφουσθε  
selves to the age this, but transform yourselves  
τη ανακαινωσει του νοος \* [ὑμων,] εις το  
by the renovation of the mind [of you,] in order that  
δοκιμαζειν ὑμας, τι το θελημα του θεου, το  
to prove you, what the will of the God, the  
αγαθον και ευαρεστον και τελειον. <sup>3</sup> Λεγω γαρ  
good and well-pleasing and perfect. I say for  
δια της χαριτος της δοθεισης μοι, παντι  
through the favor of that having been given to me, to all  
τῷ οντι εν ὑμιν, μη ὑπερφρονειν παρ' ὃ  
to him being among you, not to think above beyond what  
δεν φρονειν, αλλα φρονειν εις το σωφρονειν,  
it behoves to think, but to think in order that to be of sound mind,  
ἐκαστῷ ὡς ὁ θεος ἐμερισε μετρον πιστεως.  
to each one as the God divided a measure of faith.  
<sup>4</sup> Καθαπερ γαρ εν ἐνι σωματι μελη πολλα εχο-  
Just as for in one body members many we  
μεν, τα δε μελη παντα ου την αυτην εχει  
have, the but members all not the same has  
πραξιν· <sup>5</sup> οὕτως οἱ πολλοι ἐν σωμα εσμεν εν  
operation; thus the many one body we are in  
Χριστῷ, ὃ δε καθ' εἰς, ἀλλήλων μελη. <sup>6</sup> Ἐχον-  
Anointed, the but each one, of each other members. Having  
τες δε χαρισματα κατα την χαριν την δοθει-  
but gracious gifts according to the favor that having  
σαν ἡμιν διαφορα· εἴτε προφητειαν, κατα  
been given to us of different kinds; if prophets, according to  
την αναλογιαν της πιστεως· <sup>7</sup> εἴτε διακονιαν, εν  
the analogy of the faith; if service, in  
τη διακονιᾳ· εἴτε ὁ διδασκων, εν τη διδασκαλιᾳ·  
the service; if the teaching, in the act of teaching;  
<sup>8</sup> εἴτε ὁ παρακαλων, εν τη παρακλησει· ὁ μεταδι-  
if the exhorting, in the exhortation; the one  
δους, εν ἀπλοτητι· ὁ προισταμενος, εν σπουδῇ·  
giving, with simplicity; the one presiding, with diligence;  
ὁ ἐλεων, εν ἰλαροτητι. <sup>9</sup> Ἡ ἀγάπη, ἀνυποκ-  
the one pitying, with cheerfulness. The love, unfeigned;  
ριτος· ἀποστύγοντες το πονηρον, κολλωμενοι  
detesting the evil, adhering  
τῷ αγαθῷ. <sup>10</sup> τη φιλαδελφίᾳ, εις ἀλλήλους  
to the good; in the brotherly kindness, towards each other  
φιλοστοργοι· τη τιμῇ ἀλλήλους προηγουμενοι·  
tender affectionate; in the honor each other going before;

—YOUR RATIONAL religious service.

<sup>2</sup> † And do not conform yourselves to this AGE, but transform yourselves by the RENOVATION of your MIND, that you may † ASCERTAIN what is the WILL of GOD,—the GOOD, and well-pleasing, and perfect.

<sup>3</sup> For I say, through THAT FAVOR which has been GIVEN to me, to EVERY one among you, † not to think beyond what he ought to think; but to think so as to be SOBER-MINDED, as GOD to Each distributed a Measure of Faith.

<sup>4</sup> For, † just as in One Body we have many Mem- bers, but all the MEMBERS have not the SAME Action;

<sup>5</sup> so † we, the MANY, are One Body in Christ, and INDIVIDUALLY Mem- bers of each other.

<sup>6</sup> Now having differ- ent Gracious gifts, accord- ing to THAT FAVOR which is IMPARTED to us;—† if Prophecy, speak according to the ANALOGY of the FAITH;

<sup>7</sup> or if a Service, per- form that SERVICE. The TEACHER, in the TEACH- ING;

<sup>8</sup> † the EXHORTER, in the EXHORTATION. Let the DISTRIBUTOR, act with Disinterestedness; the PRESIDENT, with Dili- gence; the SYMPATHIZER, with Cheerfulness.

<sup>9</sup> † Let LOVE be un- feigned. Detest the EVIL; adhere to the GOOD.

<sup>10</sup> † With BROTHERLY KINDNESS towards each other be tenderly affection- ate; † in HONOR preferring one another.

\* VATICAN MANUSCRIPT.—2. of you—omit.

† 2. 1 Pet. i. 14; 1 John ii. 15. † 2. Eph. iv. 23; Col. iii. 10. † 2. Eph. v. 10.  
17. † 3. Rom. xi. 20. † 4. 1 Cor. xii. 12; Eph. iv. 16. † 5. 1 Cor. x. 17;  
xii. 20, 27; Eph. i. 23; iv. 25. † 6. 1 Cor. xii. 4; 1 Pet. iv. 10, 11. † 6. 1 Cor. xii.  
10, 28; xiii. 2; xiv. 1, 6, 29, 31. † 8. 1 Cor. xiv. 3. † 9. 1 Tim. i. 5. † 10. Heb.  
xiii. 1; 1 Pet. i. 23; ii. 17; iii. 8; 2 Pet. i. 7. † 10. 1 Pet. v. 5.

<sup>11</sup> τη σπουδῇ μὴ οκνηροὶ τῷ πνεύματι ζέοντες·  
in the industry not idle ones; in the spirit being fervent;  
τῷ καιρῷ δουλεύοντες· <sup>12</sup> τῇ ἐλπίδι χαίροντες·  
in the season serving; in the hope rejoicing;  
τῇ θλίψει ὑπομενοντες· τῇ προσευχῇ προσκαρ-  
in the affliction being patient; in the prayer constantly  
τερουντες· <sup>13</sup> ταῖς χρείαις τῶν ἁγίων κοινωνοῦν-  
attending; to the wants of the holy ones contributing;  
τες· τὴν φιλοξενίαν διωκοντες· <sup>14</sup> Εὐλογεῖτε  
the kindness to strangers following. Bless you  
τοὺς διωκοντας \* [ὑμᾶς]· εὐλογεῖτε, καὶ μὴ  
those persecuting [you;] bless you, and not  
καταρασθε· <sup>15</sup> Χαίρειν μετὰ χαίροντων, καὶ  
curse you. To rejoice with rejoicing ones, and  
κλαίειν μετὰ κλαίωντων· <sup>16</sup> Το αὐτο εἰς ἀλλη-  
to weep with weeping ones. The same for each other  
λους φρονούντες· μὴ τὰ ὑψηλὰ φρονούντες,  
minding; not the things high minding,  
ἀλλὰ τοῖς ταπεινοῖς συναπαγομενοί· Μὴ  
but to the low ones conform yourselves. Not  
γινεσθε φρονιμοὶ παρ' ἑαυτοῖς· <sup>17</sup> Μὴ δὲνὶ κακὸν  
become you wise with yourselves. To no one evil  
ἀντὶ κακοῦ ἀποδίδοντες· προνοούμενοι κα-  
in return for evil giving back; providing honorable  
λὰ ἐνώπιον πάντων ἀνθρώπων· <sup>18</sup> εἰ δυνατόν  
things in presence of all men; if able  
το ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνευόν-  
that from of you, with all men being at peace;  
τες· <sup>19</sup> μὴ ἑαυτοὺς ἐκδικούντες, ἀγαπητοὶ ἀλλὰ  
not yourselves avenging, beloved ones, but  
δοτε τόπον τῇ ὀργῇ· γεγραπταὶ γὰρ· Ἐμοὶ  
give you a place to the wrath; it has been written for; To me  
ἐκδικήσεις· ἐγὼ ἀνταποδῶσω, λέγει κύριος.  
vengeance; I will repay, says Lord.  
<sup>20</sup> Ἐὰν οὖν πεινᾷ ὁ ἐχθρὸς σου, ψωμίζε αὐτόν·  
If therefore may hunger the enemy of thee, do thou feed him;  
εἰάν διψᾷ, ποτιζε αὐτόν· Τοῦτο γὰρ  
if he may thirst, give drink to him. This for  
ποιοῦν, ἀνθράκας πυρὸς σῶρευσεις ἐπὶ τὴν κεφα-  
doing, coals of fire thou wilt pile on the head  
λὴν αὐτοῦ· <sup>21</sup> Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ  
of him. Not be overcome by the evil, but  
νικᾷ ἐν τῷ ἀγαθῷ τὸ κακόν·  
overcome by the good the evil.

ΚΕΦ. ιγ'. 13.

<sup>1</sup> Πᾶσα ψυχὴ ἐξουσίας ὑπερεχουσais ὑποτασ-  
Every soul to authorities being above let be sub-  
σεσθω· Οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπὸ θεοῦ·  
missive. Not for is authority if not from God;

<sup>11</sup> In DUTY be not sloth-  
ful. In the SPIRIT be fer-  
vent, \* serving the LORD.

<sup>12</sup> † In the HOPE be  
joyful; † in AFFLICTION  
patient; † in PRAYER per-  
severing.

<sup>13</sup> † Contributing to the  
WANTS of the SAINTS,—  
† pursuing HOSPITALITY.

<sup>14</sup> † Bless THOSE who  
PERSECUTE you; bless  
and curse not.

<sup>15</sup> † Rejoice with the  
joyful, and weep with the  
sorrowful.

<sup>16</sup> † Be of the SAME  
Disposition towards each  
other. Regard not HIGH  
things, but conform your-  
selves to the lowly. † Do  
not become wise in your  
own estimation.

<sup>17</sup> † To no one return  
Evil for Evil. † Provide  
honorable things in the  
presence of All Men.

<sup>18</sup> If possible, on YOUR  
part, † live peaceably with  
All Men;

<sup>19</sup> † not avenging Your-  
selves, Beloved, but give  
Place to the WRATH [of  
God;] for it has been writ-  
ten, † "Vengeance belongs  
"to me; † I will repay,"  
says the Lord.

<sup>20</sup> Therefore, † "if thine  
"ENEMY is hungry, give  
"him food; if he is  
"thirsty, give him drink;  
"for, doing this, thou wilt  
"heap Coals of Fire on his  
"HEAD."

<sup>21</sup> Be not subdued by  
EVIL, but subdue EVIL by  
GOOD.

CHAPTER XIII.

<sup>1</sup> Let Every person † be  
submissive to the superior  
Authorities; † for there  
is not an Authority, except  
from God; and THOSE

\* VATICAN MANUSCRIPT.—11. serving the LORD.

14. you—omit.

† 12. Phil. iii. 1; iv. 4; Heb. iii. 6. † 13. Heb. x. 36; xii. 1. † 14. Col. iv. 2;  
Eph. vi. 18; 1 Thess. i. 17. † 15. 1 Cor. xii. 26. † 16. Rom.  
xiii. 2. † 17. 2 Cor.  
xv. 15. † 18. Prov. iii. 7. † 19. Matt. v. 39; 1 Thess. v. 15. † 20. Prov. xxv. 21, 22. † 21. Tit. iii. 1; 1 Pet. ii. 13. † 1. Dan. ii. 21; iv. 32; John xix. 11.

αἱ δὲ οὐσαι, ὑπο θεοῦ τεταγμεναι εἰσιν. <sup>2</sup> Ὡς-  
those and being, under God having been arranged are. So

τὸ δὲ ἀντιτασσομενος τῇ ἐξουσίᾳ, τῇ τοῦ  
the one setting himself in opposition to the authority, to the of the  
θεοῦ διαταγῇ ἀνθεστήκεν· οἱ δὲ ἀνθεστηκο-  
God institution has been opposed; they but having been act in  
τες, ἑαυτοῖς κριμα ληφονται. <sup>3</sup> Οἱ γὰρ ἀρ-  
opposition, to themselves judgment will receive. The for rul-

χοντες οὐκ εἰσι φόβος τῶν ἀγαθῶν ἐργῶν, ἀλλὰ  
ers not are a terror of the good works, but

τῶν κακῶν. Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξου-  
of the evil ones. Wistest thou and not to fear the autho-

σίαν; τὸ ἀγαθὸν ποιεῖ· καὶ ἔξεις ἐπαινον ἐξ  
ity? the good do thou; and thou wilt have praise from

αὐτῆς. <sup>4</sup> Θεοῦ γὰρ διακονὸς ἐστὶ, σοὶ εἰς τὸ  
her; of God for a servant he is, to thee for the

ἀγαθόν. Ἐὰν δὲ τὸ κακὸν ποιῇς, φόβου· οὐ  
good. If but the evil thou shouldst do, fear thou; not

γὰρ εἰκὴ τὴν μαχαίραν φορεῖ· θεοῦ γὰρ διακο-  
for in vain the sword he bears; of God for a servant

νός ἐστιν, ἐκδικὸς εἰς ὀργὴν τῷ τὸ κακὸν πρᾶσ-  
he is, an avenger for wrath to him the evil practis-

σόντι. <sup>5</sup> Διὸ ἀναγκὴ ὑποτασσέσθαι, οὐ  
ing. Wherefore necessity to be submissive, not

μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συ-  
only on account of the wrath, but also on account of the con-

νειδήσιν. <sup>6</sup> Διὰ τοῦτο γὰρ καὶ φόρους τελει-  
science. On account of this for also taxes pay

τε· λειτουργοὶ γὰρ θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο  
you; public ministers for of God they are, to same this

προσκαρτεροῦντες. <sup>7</sup> Ἀποδοτε \* [οὖν] πασι  
constantly attending. Render [therefore] to all

τὰς οφείλας· τῷ τὸν φόρον, τὸν φόρον· τῷ  
the dues; to him the tax, the tax; to him

τὸ τέλος, τὸ τέλος· τῷ τὸν φόβον, τὸν φόβον·  
the custom, the custom; to him the fear, the fear;

τῷ τὴν τιμὴν, τὴν τιμὴν. <sup>8</sup> Μηδενὶ μηδὲν  
to him the honor, the honor. To no one nothing

οφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ  
owe you, if not that each other you should love; the for

ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκε. <sup>9</sup> Τὸ  
loving the other, a law has fulfilled. That

γὰρ· Οὐ μοιχεύσεις· Οὐ φονεύσεις·  
for; Not thou shalt commit adultery; Not thou shalt commit murder;

Οὐ κλέψεις· Οὐκ ἐπιθυμήσεις· καὶ εἰ τις  
Not thou shalt steal; Not thou shalt covet; and if any

ἑτέρα ἐντολὴ, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαι-  
other commandment, in this the word it is brought under

EXISTING have been ar-  
ranged under God;

<sup>2</sup> so that he who set-  
himself in opposition to  
the AUTHORITY, opposes  
the INSTITUTION of GOD;  
and the OPPONENTS will  
procure Punishment for  
themselves.

<sup>3</sup> For RULERS are not  
a terror \* to a GOOD Work,  
but to an EVIL. And dost  
thou wish not to be afraid  
of the AUTHORITY? † Do  
good, and thou shalt have  
Praise, from it;

<sup>4</sup> for he is God's Ser-  
vant for thy \* Good. But  
if thou do EVIL, be afraid;  
for he bears the sword  
not in vain; since he is  
God's avenging Servant  
for Wrath on him doing  
EVIL.

<sup>5</sup> Wherefore it is neces-  
sary to be subordinate,  
not only on account of the  
WRATH, † but also on ac-  
count of CONSCIENCE.

<sup>6</sup> For on this account  
also you pay Taxes; be-  
cause they are God's pub-  
lic Ministers, constantly  
attending to this very  
thing.

<sup>7</sup> † Render, therefore,  
to all their DUES; to  
WHOM TAX is due, TAX;  
to WHOM CUSTOM, CUS-  
TOM; to WHOM FEAR,  
FEAR; to WHOM HONOR,  
HONOR.

<sup>8</sup> Owe Nothing to any  
one—unless LOVE to each  
other; for † HE who  
LOVES ANOTHER has ful-  
filled the Law.

<sup>9</sup> For this, † “Thou  
“shalt not commit adul-  
“tery, Thou shalt not  
“commit murder, Thou  
“shalt not steal, Thou  
“shalt not covet,” and if  
Any Other Commandment,  
it is briefly summed up in  
This PRECEPT, namely,

\* VAT. MANUSCRIPT.—3. a good Work, but to an EVIL. 4. Good. 7. therefore—omit

† 3. 1 Pet. ii. 14; iii. 18. † 5. 1 Pet. ii. 19. † 7. Matt. xxii. 21; Mark xii. 17.  
Luke xx. 25. † 8. Gal. v. 14; Col. iii. 14; 1 Tim. i. 5; James ii. 8. † 9. Exod.  
xx. 18; Deut. v. 17; Matt. xix. 18.

οὐται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς  
no head, in this; Thou shalt love the neighbor of thee as  
ἑαυτὸν. <sup>10</sup> Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ  
thyself. The love to the neighbor evil not  
ἐργάζεται· πληρῶμα οὖν νόμου ἡ ἀγάπη. <sup>11</sup> Καὶ  
works; a fulfilling then of law the love. And  
τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἤδη  
this, knowing the season, that an hour us already  
ἐξ ὕπνου ἐγερθῆναι· (νῦν γὰρ ἐγγύτερον ἡμῶν  
out of sleep to be aroused; (now for nearer of us  
ἡ σωτηρία, ἢ ὅτε ἐπίστευσάμεν· <sup>12</sup> ἡ νύξ προε-  
the salvation, than when we believed; the night is far  
κοψεν, ἡ δὲ ἡμέρα ἡγγικεν·) ἀποθώμεθα οὖν  
advanced, the and day has approached; we should put off therefore  
τὰ ἔργα τοῦ σκοτοῦς, καὶ ἐνδυσώμεθα τὰ ὅπλα  
the works of the darkness, and should put on the weapons  
τοῦ φωτός. <sup>13</sup> Ὡς ἐν ἡμέρᾳ, εὐσχημονῶς περι-  
of the light. As in day, decently we  
πατήσωμεν, μὴ κωμοῖς καὶ μεθαις, μὴ κοιταῖς  
should walk, not in revelings and in drinkings, not in whoredoms  
καὶ ἀσελγείαις, μὴ ἐριδι καὶ ζήλῳ· <sup>14</sup> ἀλλ'  
and in debaucheries, not in strife and in rage; but  
ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστόν, καὶ τῆς  
put you on the Lord Jesus Anointed, and of the  
σαρκὸς προνοίαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.  
flesh provision not make you for lusts.

ΚΕΦ. ιδ'. 14.

<sup>1</sup> Τὸν δὲ ἀσθενοῦντα τῇ πίστει, προσλαμβάνε-  
The but weak in the faith, take to your-  
σθε, μὴ εἰς διακρίσεις διαλογισμῶν. <sup>2</sup> Ὃς  
selves, not for differences of reasonings. Who  
μὲν πιστεῦει φαγεῖν πάντα· ὁ δὲ ἀσθενὼν  
indeed believes to eat all things; the but one being weak  
λαχάνα ἐσθίει. <sup>3</sup> Ὁ ἐσθίων, τὸν μὴ ἐσθιοντα  
herbs eats. The one eating, the not one eating  
μὴ ἐξουθενεῖτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐσθιοντα  
not despise; and the not eating, the one eating  
μὴ κρίνῃτω· ὁ θεὸς γὰρ αὐτὸν προσέλα-  
not judge; the God for him received to  
βετο. <sup>4</sup> Σὺ τις εἶ ὁ κρίνων ἀλλοτρίων οἰκε-  
himself. Thou who art the judging belonging to another household  
την; τῷ ἰδίῳ κυρίου στήκει ἢ πίπτει· σταθ-  
servant? to the own lord he stands or he falls; he shall be  
σεται· δεῖ δυνατόν γὰρ εἶναι ὁ θεὸς στήσαι  
made to stand and; able for is the God to make stand

† "Thou shalt love thy  
"NEIGHBOR as thyself."

10 LOVE to the NEIGH-  
BOR works no Evil;  
† LOVE, then, is the Ful-  
filling of the Law.

11 AmC do this, know-  
ing the SEASON, That it is  
already the Hour for us † to  
wake up from Sleep; for  
now is Our SALVATION  
nearer than when we be-  
lieved.

12 The NIGHT is far ad-  
vanced, and the DAY has  
approached; † we should,  
therefore, lay aside the  
WORKS of DARKNESS, and  
† should put on the ARMOR  
of LIGHT.

13 As in the Day, † we  
should walk becomingly;—  
† not in Revelries and  
Carousings; not in Whore-  
doms and Debaucheries;  
not in \* Strifes and Envy-  
ings;

14 but † put you on the  
\* ANOINTED Jesus, and  
† make no Provision for  
the Lusts of the FLESH.

CHAPTER XIV.

1 Now † receive to you,  
selves the WEAK in the  
FAITH; not, however, for  
Doubtful Reasonings.

2 One, indeed, believes  
he may eat all things; but  
the WEAK eats Vegetables  
only.

3 Let not HIM who  
EATS despise HIM who  
EATS not; and let not  
HIM who EATS not con-  
demn HIM who EATS; for  
GOD received him.

4 Who art THOU CON-  
DEMNING the Domestic of  
Another? To his own  
Master he stands or falls;  
and he shall be made to  
stand, for \* GOD is able to  
make him stand.

\* VATICAN MANUSCRIPT.—13. Strifes and Envyings.  
the LORD.

14. ANOINTED Jesus.

4

† 9. Lev. xix. 18; Matt. xxii. 39; Mark xii. 31; Gal. v. 14; James ii. 8. † 10. Matt.  
xii. 40. † 11. 1 Cor. xv. 34; Eph. v. 14; 1 Thess. v. 5, 6. † 12. Eph. v. 11; Col.  
iii. 8. † 13. Eph. vi. 13; 1 Thess. v. 8. † 13. Phil. iv. 8; 1 Thess. iv. 12; 1 Pet. ii. 12.  
† 13. 1 Pet. iv. 3. † 14. Eph. iv. 24; Col. iii. 10. † 14. Gal. v. 16; 1 Pet. ii. 14.  
† 1. Rom. xv. 1, 7; 1 Cor. viii. 9, 11; 1x. 22.

αυτον. <sup>5</sup> Ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν, him. One indeed esteems a day from a day,  
ὃς δὲ κρίνει πᾶσαν ἡμέραν ἕκαστος ἐν τῷ another but esteems every day; each in the  
ἰδίῳ νοί πληροφορεῖσθω. <sup>6</sup> Ὁ φρονῶν τὴν own mind let be fully assured. He minding the  
ἡμέραν, κυρίῳ φρονεῖ. \* [καὶ ὁ μὴ φρονῶν τὴν day, to Lord minds; [and he not minding the  
ἡμέραν, κυρίῳ οὐ φρονεῖ.] Καὶ ὁ ἐσθίων, κυρίῳ day, to Lord not minds.] And he eating, to Lord  
ἐσθίει, εὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσ- eats, he gives thanks for to the God; and he not eat-  
θίων, κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ θεῷ. ing, to Lord not eats, and he gives thanks to the God.  
<sup>7</sup> Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ No one for of you to himself lives, and no one to himself  
ἀποθνήσκει. <sup>8</sup> Ἐὰν τε γὰρ ζῶμεν, τῷ κυρίῳ dies. If both for we live, to the Lord  
ζῶμεν· ἐὰν τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθ- we live; if and we die, to the Lord we  
νήσκομεν. Ἐὰν τε οὖν ζῶμεν, ἐὰν τε ἀποθνήσ- die. If both therefore we live, if and we die,  
κωμεν, τοῦ κυρίου ἐσμεν. <sup>9</sup> Εἰς τοῦτο γὰρ of the Lord we are. To this for  
Χριστὸς \* [καὶ] ἀπέθανε καὶ ἐζήσεν, ἵνα καὶ Anointed [both] died and lived, so that both  
νεκρῶν καὶ ζωντῶν κυριεύσῃ. <sup>10</sup> Σὺ δὲ, τι κρι- of dead ones and living he might be lord. Thou but, why judgest  
νεῖς τὸν ἀδελφόν σου; ἢ καὶ σὺ, τι ἐξουθενεῖς the brother of thee? or also thou, why settest at nought  
τὸν ἀδελφόν σου; πάντες γὰρ παραστήσομεθα the brother of thee? all for shall stand before  
τῷ βήματι τοῦ Χριστοῦ. <sup>11</sup> Γεγραπται γὰρ the judgment-seat of the Anointed. It has been written for;  
ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ καμψεῖ παν I, says Lord, because to me shall bend every  
γόγγυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ knee, and every tongue shall confess to the  
Θεῷ. <sup>12</sup> Ἀρα \* [οὖν] ἕκαστος ἡμῶν περὶ ἑαυ- God. So [then] each one of us concerning him-  
τοῦ λόγον δώσει σῷ θεῷ. <sup>13</sup> Μῆκετι οὖν an account shall give to the God. No longer therefore  
ἀλλήλους κρινώμεν· ἀλλὰ τοῦτο κρινάτε μαλ- each other we should judge; but this judge you rather,  
λον, τὸ μὴ τίθεναι προσκόμμα τῷ ἀδελφῷ \* [ἢ not to place a Stum-  
σκανδαλόν.] <sup>14</sup> Οἶδα, καὶ πεπεισμαι ἐν κυρίῳ a cause of fall.] I know, and have been persuaded in Lord

<sup>5</sup> † One indeed esteems one Day better than another Day; but another esteems Every Day. Let each one be fully assured in his own Mind.

<sup>6</sup> HE who MINDS the DAY, minds it for the Lord; and HE who MINDS not the DAY, minds it not for the Lord. And HE who EATS, eats in regard to the Lord, for † he gives thanks to GOD; and HE who EATS not, eats not in regard to the Lord, and gives thanks to GOD.

<sup>7</sup> For † no one of us lives for Himself, and no one dies for Himself;

<sup>8</sup> for both, if we live, we live for the LORD, and if we die, we die for the LORD; whether, therefore, we live, or die, we are the LORD's.

<sup>9</sup> † For Christ died and lived for this end, that † he might rule over both the Dead and the Living.

<sup>10</sup> But thou, why dost thou condemn thy BROTHER? or why dost thou despise thy BROTHER? † for we shall all be placed before the TRIBUNAL of CHRIST.

<sup>11</sup> For it has been written, † "I live, says the Lord, Because to Me "shall bend Every Knee, "and Every Tongue shall "confess to God."

<sup>12</sup> † Each one of us, therefore, shall \* give an Account concerning himself to GOD.

<sup>13</sup> No longer, then, we should judge each other; but judge you this rather, † not to PLACE a Stumbling-block before a BROTHER.

<sup>14</sup> I know, and have been assured by the Lord

\* VATICAN MANUSCRIPT.—8. and HE who MINDS not the DAY, minds it not for the Lord —omit. 9. both—omit. 12. then—omit. 12. render an Account. 13. or a cause of fall—omit.

† 5. Gal. iv. 10; Col. ii. 16. † 6. 1 Cor. x. 31; 1 Tim. iv. 8. † 7. 1 Cor. vi. 19, 20; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2. † 9. 2 Cor. v. 16. † 9. Acts x. 36.  
† 10. Matt. xxv. 31, 32; Acts x. 42; xvii. 31; 2 Cor. v. 10; Jude 14, 15. † 11. Isa. xlv.  
35; Phil. ii. 10. † 12. Matt. xii. 36; Gal. vi. 5; 1 Pet. iv. 5. † 13. 1 Cor. viii. 9, 13; x. 32.



Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' αὐτοῦ, εἰ μὴ τῷ  
 Jesus, that nothing common through itself, if not to him  
 λογίζομεν τι κοινὸν εἶναι, ἐκεῖνῳ κοινόν·  
 regarding anything common to be, to him common;

15 Εἰ δὲ διὰ βρῶμα ὁ ἀδελφὸς σου λυπείται,  
 if but through food the brother of thee is grieved,

οὐκετι κατὰ ἀγαπὴν περιπατεῖς. Μὴ τῷ βρῶ-  
 no longer according to love dost thou walk. Not with the food

ματι σου ἐκεῖνον ἀπολλύε, ὑπὲρ οὗ Χριστὸς  
 of thee him do thou destroy, on behalf of whom Anointed

ἀπέθανε. 16 Μὴ βλασφημείσθω οὖν ὑμῶν το  
 died. Not let be evil spoken of therefore of you the

ἀγαθόν. 17 Οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ  
 good. Not for is the kingdom of the God

βρῶσις καὶ ποσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη  
 eating and drinking, but righteousness and peace

καὶ χαρὰ ἐν πνεύματι ἁγίῳ· 18 ὁ γὰρ ἐν τούτῳ  
 and joy in spirit holy; he for in this

δουλεῖ τῷ Χριστῷ, εὐαρεστός τῳ θεῷ, καὶ  
 doing service for the Anointed, well-pleasing to the God, and

δοκιμὸς τοῖς ἀνθρώποις. 19 Ἀρα οὖν τὰ τῆς  
 approved by the men. So then the things of the

εἰρήνης διακώμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς  
 peace we should pursue, and the things of the building up of that

εἰς ἀλλήλους. 20 Μὴ ἐνεκεν βρωμάτων καταλύε  
 for each other. Not on account of food demolish

τὸ ἔργον τοῦ θεοῦ. Πάντα μὲν καθάρᾳ· ἀλλὰ  
 the work of the God. All things indeed pure; but

κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκομματος ἐσ-  
 evil for the man for that through a stumbling-block eat-

θιοῦντι. 21 Καλὸν τὸ μὴ φαγεῖν κρεᾶ, μηδὲ πιεῖν  
 ing. Good the not to eat flesh, nor to drink

οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφὸς σου προσκοπτέι,  
 wine, nor by which the brother of thee stumbles,

ἢ σκανδαλίζεται, ἢ ἀσθενεῖ. 22 Σὺ πιστὴν  
 or is ensnared, or is weakened. Thou faith

ἔχεις· κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ θεοῦ.  
 hast; according to thyself hold it in presence of the God.

Μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.  
 Blessed he not judging himself in what he approves.

23 Ὁ δὲ διακρινόμενος, εἰ φάγῃ, κατακεκρι-  
 He but discerning a difference, if he should eat, has been con-

ταί, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὁ οὐκ ἐκ  
 demned, because not from faith; every thing and which not from

πίστεως, ἁμαρτία ἐστίν. †  
 faith, sin is.

Jesus, † That nothing is common of itself; yet † to HIM who REGARDS any-thing to be common, to him it is common.

15 But if, through thy Food, thy BROTHER is grieved, thou walkest no longer according to Love. † Do not, with thy Food, ruin him on whose behalf Christ died.

16 Let not, then, Your good be evil spoken of.

17 For the KINGDOM of God is not Food and Drink, but Righteousness, and Peace, and Joy in a holy Spirit;

18 for HE who in this SERVES the ANOINTED one, is well-pleasing to God, and approved by MEN.

19 † So then we should pursue the THINGS of PEACE, and THINGS for † the EDIFICATION of each other.

20 Do not, on account of Food, demolish the WORK of God. All things indeed are pure, but Evil to THAT MAN who EATS so as to cause stumbling.

21 It is good not to EAT † Flesh, nor to drink Wine, nor to do any thing by which thy BROTHER stum-bles, or is ensnared, or is weakened.

22 \* Thou hast Faith; with respect to thyself hold it fast in the presence of God. † Happy is HE who does not CONDEMN him- self in what he approves!

23 But HE who makes a DISTINCTION, if he should eat, is condemned; be- cause it is not from Con- viction; and every act which is not from Convic- tion, is a Sin. †

\* VATICAN MANUSCRIPT.—22. The Faith which thou hast, have thou to thyself.

† 23. Griesbach inserts here the doxology found Rom. xvi. 25—27; but as it is not autho- rized by the Vatican MS., nor by the most ancient versions, the Greek text has been trans- ferred to its proper place. It may be proper to observe that Grotius, Hammond, Mill, Wetstein, Matthiæ, Knatchbull and Clarke approve of its insertion here; while on the other hand, Knapp, Estius, Macknight, Bloomfield, Stuart, Lachmann, Tischendorf, &c., do not approve of the transposition.

† 14. 1 Cor. x. 25; 1 Tim. iv. 4; Titus i. 15. † 14. 1 Cor. viii. 7, 10. † 15. 1 Cor. viii. 11. † 19. Psal. xxxiv. 14; xii. 18. † 19. Rom. xv. 2; 1 Cor. xiv. 12; 1 Thess. v. 11. † 21. 1 Cor. viii. 13. † 22. 1 John iii. 21.

ΚΕΦ. ιε'. 15.

<sup>1</sup> Ὁφειλομεν δε ἡμεῖς οἱ δυνατοὶ τα ἀσθενή-  
Are bound and we the strong ones the infirmities  
ματα τῶν ἀδυνατῶν βασταζειν, καὶ μὴ ἑαυτοῖς  
of those without strength to bear, and not ourselves  
ἀρεσκεῖν· <sup>2</sup> ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκετω  
to please; each one of us to the neighbor let please  
εἰς τὸ ἀγαθὸν πρὸς οἰκοδομεν. <sup>3</sup> Καὶ γὰρ ὁ  
for the good to building up. Also for the  
Χριστὸς οὐχ ἑαυτῷ ἡρεσεν, ἀλλὰ, καθὼς γεγ-  
Anointed one not himself pleased, but, as it has  
ρακται· Οἱ ονειδισμοὶ τῶν ονειδίζοντων σε,  
been written; The reproaches of those reproaching thee,  
ἐπεπεσον ἐπ' ἐμε. <sup>4</sup> Ὅσα γὰρ \* [προ]ε-  
fell on me. As many things as for was [fore]  
γραφῇ, εἰς τὴν ἡμετέραν διδασκαλίαν \* [προ]ε-  
written, for the our instruction was [fore]  
γραφῇ· ἵνα δια τῆς ὑπομονῆς καὶ τῆς παρα-  
written; so that through the patience and of the conso-  
κλησεως τῶν γραφῶν, τὴν ἐλπίδα ἐχωμεν. <sup>5</sup> Ὁ  
lation of the writings, the hope we might have. The  
δε θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλησεως  
and God of the patience and of the consolation  
δῶν ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις,  
may give to you the same to be minded among each other,  
κατὰ Χριστὸν Ἰησοῦν· <sup>6</sup> ἵνα ὁμοθυμαδὸν ἐν  
according to Anointed Jesus; that with one mind with  
ἐνὶ στόματι δοξαζήτε τὸν θεὸν καὶ πατέρα τοῦ  
one mouth you may glorify the God and father of the  
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. <sup>7</sup> Διὸ προσλαμ-  
Lord of us Jesus Anointed. Wherefore take to your-  
βανέσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσ-  
selves each other, as also the Anointed took to  
ελάβετε ὑμᾶς εἰς δόξαν θεοῦ. <sup>8</sup> Λέγω δε, \* [Ἰη-  
himself us for glory of God. I say but, [Je-  
σοῦν] Χριστὸν διακονοῦν γεγενῆσθαι περιτομῆς,  
sus] Anointed a servant became of circumcision,  
ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι τὰς  
on behalf of truth of God, in order that to confirm the  
ἐπαγγελίας τῶν πατέρων· <sup>9</sup> τὰ δε ἐθνη ὑπὲρ  
promises of the fathers; the and nations on account of  
ἐλεους δοῦναι τὸν θεόν, καθὼς γεγραπται·  
mercy to praise the God, as it has been written;  
Διὰ τοῦτο ἐξομολογησώμαι σοὶ ἐν ἐθνεσι,  
Because of this I will confess to thee among nations,

CHAPTER XV.

1 Now <sup>†</sup>we, the STRONG, are bound to bear the <sup>†</sup>INFIRMITIES of the WEAK, and not to seek to please Ourselves.

2 <sup>†</sup>Let each one of us please his NEIGHBOR, so far as is GOOD for Edifica-  
tion;

3 <sup>†</sup>For even the ANOINTED one sought not to please Himself, but, as it has been written, <sup>†</sup>"The "REPROACHES of THOSE "who REPROACHED thee "FELL ON ME."

4 <sup>†</sup>For \*what things were before written for OUR Instruction, were written that we through the PATIENCE and \*the CONSOLATION of the SCRIPTURES might possess the HOPE.

5 <sup>†</sup>And may the GOD of that PATIENCE and that CONSOLATION give you the SAME DISPOSITION to- wards each other, accord- ing to the Anointed Je- sus;

6 so that with one mind, and with One Mouth, you may glorify the GOD and Father of our LORD Jesus Christ.

7 Therefore kindly re- ceive each other, even as the ANOINTED one also kindly received \*you, to the Glory of God.

8 \* For I affirm, that Jesus <sup>†</sup>Christ became a Servant of the Circumci- sion, on account of the Truth of God, in order to CONFIRM the PROMISES of the FATHERS;

9 and that the GEN- TILES should glorify GOD on account of Mercy; as it has been written, <sup>†</sup>"Be- "cause of this I will con- "fess to thee among the

\* VATICAN MANUSCRIPT.—4. all things whatever were written. 4. fore—omit.  
4. fore—omit. 4. through CONSOLATION of the SCRIPTURES might have the HOPE of  
CONSOLATION. 7. us. 8. For. 8. Jesus—omit.

<sup>†</sup> 1. Gal. vi. 1. <sup>†</sup> 1. Rom. xiv. 1. <sup>†</sup> 2. 1 Cor. ix. 19, 22; x. 24, 33; xiii. 5; Phil. ii. 4, 5.  
<sup>†</sup> 3. Matt. xxvi. 39; John v. 30; vi. 38. <sup>†</sup> 3. Psa. lxi. 9. <sup>†</sup> 4. Rom. iv. 23, 24;  
1 Cor. ix. 9, 10; x. 11; 2 Tim. iii. 16, 17. <sup>†</sup> 5. Rom. xii. 16; 1 Cor. i. 10; Phil. iii. 16  
<sup>†</sup> 8. Matt. xv. 24; John i. 11; Acts iii. 25, 26; xiii. 46. <sup>†</sup> 9. Psa. xviii. 49.

και τῷ ὀνόματι σου ψαλῶ. <sup>10</sup> Καὶ παλιν λέγει·  
and to the name, of thee sing praises. And again it says;

Εὐφρανθήτε ἐθνη, μετὰ τοῦ λαοῦ αὐτοῦ. <sup>11</sup> Καὶ  
Rejoice you nations, with the people of him. And

παλιν· Αἰνεῖτε τὸν κύριον πάντα τὰ ἐθνη, καὶ  
again; Praise you the Lord all the nations, and

ἐκainεσατε αὐτὸν πάντες οἱ λαοί. <sup>12</sup> Καὶ παλιν  
extol you him all the peoples. And again

Ἡσαίας λέγει· Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ  
Isaiah says; Shall be the root of the Jesse, and he

ἀνισταμενός ἀρχεῖν ἐθνῶν, ἐπ' αὐτῷ ἐθνη ἐλπι-  
standing up to rule nations, or him nations shall

ουσιν. <sup>13</sup> Ὁ δὲ θεὸς τῆς ἐλπίδος πληρῶσαι  
hope. The and God of the hope to fill

ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεῦναι,  
you all of joy and of peace in the believing,

\*[εἰς τὸ περισσεῦναι, ὑμᾶς] ἐν τῇ ἐλπίδι, ἐν  
[in order that to abound, you] in the hope, in

δυνάμει πνεύματος ἁγίου. <sup>14</sup> Πεισισμαι δέ,  
power of spirit holy. I have been persuaded but,

ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι  
brethren of me, and myself I concerning you, that

καὶ αὐτοὶ μέστοι ἐστε ἀγαθῶσυνης, πεπληρω-  
also yourselves full you are of goodness, having been

μενοὶ πάσης γνώσεως, δυναμενοὶ καὶ ἀλλήλους  
filled all of knowledge, being able also each other

νοθετεῖν. <sup>15</sup> Τολμηροτέρων δὲ ἐγράψα ὑμῖν,  
to admonish. More boldly but I wrote to you,

ἀδελφοί, ἀπο μερὸς, ὥς ἐπαναμνησκῶν ὑμᾶς,  
brethren, from of a part, as reminding you,

διὰ τὴν χάριν τὴν δοθεῖσαν μοι ὑπὸ τοῦ θεοῦ,  
through the favor that having been given to me by the God,

<sup>16</sup> εἰς τὸ εἶναι με λειτουργὸν Ἰησοῦ Χριστοῦ  
in order that to be me a public servant of Jesus Anointed

\*[εἰς τὰ ἐθνη,] ἱεουργοῦντα τὸ εὐαγγέλιον  
[for the nations,] administering as a priest the glad tidings

τοῦ θεοῦ, ἵνα γενηται ἡ προσφορά τῶν ἐθνῶν  
of the God, so that may be the oblation of the nations

εὐπροσδεκτός, ἡγιασμένη ἐν πνεύματι ἁγίῳ.  
well-pleasing, having been sanctified by a spirit holy.

<sup>17</sup> Ἐχω οὖν καυχῆσιν ἐν Χριστῷ Ἰησοῦ τα  
I have then a ground for boasting in Anointed Jesus the things

πρὸς θεόν· <sup>18</sup> οὐ γὰρ τολμήσω λαλεῖν τι ὧν  
to God; not for I will dare to speak any of those things

οὐ κατεργασάτο Χριστὸς δι' ἐμοῦ, εἰς ὑπα-  
not worked out Anointed through me, for obe-

"Nations, and sing to thy  
"NAME."

<sup>10</sup> And again it says,  
‡ "Rejoice, you NATIONS,  
"with his PEOPLE."

<sup>11</sup> And again, ‡ "Praise  
"the LORD, All NATIONS;  
"and \*extol him, All PEOPLES."

<sup>12</sup> And again Isaiah  
says, ‡ "There shall be  
"a ROOT of JESSE, even  
"HE who shall STAND UP  
"to rule Nations; in him  
"shall Nations hope."

<sup>13</sup> And may the GOD of  
that HOPE \*fully establish  
you with ‡ All Joy and  
Peace in BELIEVING, in  
order that you may A-  
BOUND in that HOPE, by  
the Energy of the holy  
Spirit.

<sup>14</sup> And I am assured,  
my Brethren, ‡ even I my-  
self, concerning you, that  
you also are full of Good-  
ness, having been filled  
with \* All KNOWLEDGE,  
being able also to admon-  
ish each other.

<sup>15</sup> \* But I have written  
to you, with more free-  
dom, partly as reminding  
you, ‡ through THAT FA-  
VOR which has been IM-  
PARTED to me \*from GOD,

<sup>16</sup> in order to my BE-  
ING ‡ a public Servant of  
the \*Anointed Jesus to  
the GENTILES, ministering  
the GLAD TIDINGS of GOD,  
that the OBLATION of the  
GENTILES \*might become  
acceptable, having been  
sanctified by the holy  
Spirit.

<sup>17</sup> I have, therefore,  
\*cause of boasting in the  
Anointed Jesus, as to the  
THINGS pertaining to GOD.

<sup>18</sup> For I will not pre-  
sume to speak anything of  
‡ what Christ did not work

\* VATICAN MANUSCRIPT.—11. let All the PEOPLES praise him. 13. fully establish  
you with All Joy. 15. But I have written. 16. Anointed Jesus. 17. CAUSE OF BOASTING.  
15. from GOD. 16. might become acceptable. 17. CAUSE OF BOASTING.

‡ 10. Deut. xxxii. 43. ‡ 11. Psal. cxvii. 1. ‡ 12. Isa. xi. 1, 10; Rev. v. 5; xxii.  
16. ‡ 13. Rom. xii. 12; xiv. 17. ‡ 14. 2 Pet. i. 12; 2 John ii. 21. ‡ 15. Rom.  
i. 5; xii. 3; Gal. i. 15; Eph. iii. 7, 8. ‡ 16. Rom. xi. 18; Gal. ii. 7—9; 2 Tim. i. 11; Phil.  
ii. 17. ‡ 18. Acts xxi. 19; Gal. ii. 8.

κοην εθνων, λογω και εργω, εν δυναμει σημειων  
dience of natione, in word and work, by power of signs

και τερατων, <sup>19</sup> εν δυναμει πνευματος \* [αγιου]  
and of wonders, by power of spirit [holyl]

ωστε με απο Ιερουσαλημ και κυκλω, μεχρι του  
so that me from Jerusalem and in a circuit, even to the

Ιλλυρικου, πεπληρωκεναι το ευαγγελιον του  
Illyricum, to have fully set forth the glad tidings of the

Χριστου. <sup>20</sup> οὕτω δε φιλοτιμουμενον ευαγγελι-  
Anointed; thus and being ambitious to announce

ζεσθαι, ουχ οπου ωνομασθη Χριστος, ινα μη  
glad tidings, not where was named Anointed, so that not

επ' αλλοτριον θεμελιον οικοδομω. <sup>21</sup> αλλα,  
on another foundation I should build; but,

καθως γεγραπται. Οἱς ουκ αηγγελη περι  
as it has been written; To those not it was told concerning

αυτου, οφονται. και οι ουκ ακηκοασι, συνησου-  
him, shall see; and those not had heard, shall under-

σι. <sup>22</sup> Διο και ενεκοπτομην τα πολλα  
stand. Wherefore also I was hindered the things many

του ελθειν προς υμας. <sup>23</sup> Νυνι δε μηκετι τοπον  
of the to come to you. Now but no longer a place

εχων εν τοις κμιασι τουτοις, επιποθιαν δε  
having in the regions these, a great desire and

εχων του ελθειν προς υμας απο πολλων ετων.  
having of the to come to you from many years;

<sup>24</sup> ως εαν πορευωμαι εις την Σπανιαν, ελπιζω  
whenever I may go to the Spain, I hope

διαφορευομενος θεασασθαι υμας, και υφ' υμων  
passing through to see you, and by you

προπεμφθηναι εκει, εαν υμων πρωτον απο μερους  
to be sent on my way there, if of you first from a part

εμπλησθω.  
I should be filled.

<sup>25</sup> Νυνι δε πορευομαι εις Ιερουσαλημ, διακο-  
Now but I am going to Jerusalem, ministra-

νων τοις αγιοις. <sup>26</sup> Ευδοκησαν γαρ Μακεδονια  
tering to the saints. Were pleased for Macedonia

και Αχαια κοινωνιαν τινα ποιησασθαι εις τους  
and Achaia contribution some to make for the

πτωχους των αγιων των εν Ιερουσαλημ.  
poor ones of the saints of those in Jerusalem.

<sup>27</sup> Ευδοκησαν γαρ, και οφειλεται αυτων εισιν.  
They were pleased for, and debtors of them they are.

Ει γαρ τοις πνευματικοις αυτων εκοινωνησαν  
If for in the spiritual things of them became sharers

τα εθνη, οφειλουσι και εν τοις σαρκικοις λει-  
the Gentile, they are bound also in the fleshly things to ren-

\* through me, † for the  
Obedience of the Gentiles;  
by Word and by Work;  
† by the Power of Signs and  
Prodigies;

<sup>19</sup> by the Energy of the  
Spirit; so that, from Jeru-  
salem, and in a Circuit as  
far as ILLYRICUM, I have  
fully set forth the GLAD  
TIDINGS of the ANOINTED  
one.

<sup>20</sup> And I was thus ambi-  
tious to evangelize where  
Christ was not named, † so  
that I might not build on  
Another's Foundation;

<sup>21</sup> but as it has been  
written, † "They shall see  
"to whom nothing was  
"told concerning him; and  
"those who had not heard  
"shall understand."

<sup>22</sup> Wherefore, also, † I  
was \* frequently hindered  
from COMING to you.

<sup>23</sup> But now having no  
longer a Place in these  
REGIONS, and having for  
Many Years a Strong de-  
sire to COME to you.

<sup>24</sup> whenever I may go  
into SPAIN, I hope, pass-  
ing through, to see you,  
and † to be sent forward  
\* by you there, if first I  
should be partly satisfied  
with your society.

<sup>25</sup> But now † I am going  
to Jerusalem, ministering  
to the SAINTS.

<sup>26</sup> For Macedonia and  
Achaia † were pleased to  
make some Contribution  
for the POOR of THOSE  
SAINTS who are in Jerusa-  
lem.

<sup>27</sup> They were pleased [I  
say,] and their Debtors  
they are; for if the GEN-  
TILES have † participated  
in their SPIRITUAL things,  
‡ they are obligated also to  
serve them in things per-  
taining to the FLESH. (

\* VATICAN MANUSCRIPT.—18. by my Word.  
hindered.

19. holy—omit.

22. frequently

24. from you.

† 18. Rom. i. 5; xvi. 26.

† 18. Acts xix. 11; 2 Cor. xii. 12.

† 20. 2 Cor. x. 13, 15.

† 21. Isa. lii. 15.

† 22. Rom. i. 13; 1 Thess. ii. 17, 18.

† 24. Acts xv. 3.

† 25. Acts xix. 21; xx. 22; xxiv. 17.

† 26. 1 Cor. xvi. 1, 2; 2 Cor. viii. 1; 12. 2, 12.

† 27. Rom. xi. 17.

† 27. 1 Cor. ix. 11; Gal. vi. 6.

τουρρησαι αυτοις. <sup>28</sup> Τουτο ουν επιτελεσας,  
der service to them. This then having finished,  
και σφραγισαμενος \* [αυτοις] τον καρπον του-  
and having sealed [to them] the fruit this,  
τον, απελευσομαι δι' υμων εις την Σπανιαν.  
I will go through of you into the Spain.

<sup>29</sup> Οιδα δε, οτι ερχομενος προς υμας, εν πληρω-  
I know and, that coming to you, in fullness  
ματι ευλογιας Χριστου ελευσομαι.  
of blessing of Anointed I will come.

<sup>30</sup> Παρακαλω δε υμας, \* [αδελφοι,] δια του  
I entreat and you, [brethren,] by the  
κυριου ημων Ιησου Χριστου, και δια της αγα-  
Lord of us Jesus Anointed, and by the love  
της του πνευματος, συναγωνισασθαι μοι εν ταις  
of the spirit, to strive together with me in the  
προσευχαις υπερ εμου προς τον θεον. <sup>31</sup> Ινα  
prayers on behalf of me to the God; that

βυσθω απο των απειθουντων εν τη Ιουδαια,  
I may be delivered from those being disobedient in the Judea,  
και ινα η διακονια μου, η εις Ιερουσαλημ, ευ-  
and that the service of me, that for Jerusalem, well-  
προσδεκτος γενηται τοις αγιοις. <sup>32</sup> Ινα εν χαρα  
may be to the saints; so that with joy

ελθω προς υμας δια θεληματος θεου, \* [και  
I may come to you through will of God, [and  
συναναπαυσωμαι υμιν.] <sup>33</sup> Ο δε θεος της ειρη-  
may take rest together with you.] The and God of the peace  
νης μετα παντων υμων. Αμην. ΚΕΦ. ις'. 16.  
with all of you. So be it.

<sup>1</sup> Συνιστημι δε υμιν Φοιβην, την αδελφην ημων,  
I recommend and to you Phebe, the sister of us,  
ουσαν διακονον της εκκλησιας της εν Κεγχρε-  
being a servant of the congregation of that in Cenchrea;  
αις. <sup>2</sup> Ινα αυτην προσδεξησθε εν κυριω αξιως  
that her you may receive in Lord worthily  
των αγιων, και παραστητε αυτη εν ω αν υμων  
of the saints, and you may assist her in which of you  
χρηξη πραγματι. και γαρ αυτη προστατις  
she may need business; also for she a patroness

πολλων εγεννηθη, και αυτου εμου. <sup>3</sup> Ασπασας-  
of many became, and myself of me. Salute you  
θε Πρισκαν και Ακυλαν, τους συνεργους μου εν  
Prisca and Aquila, the fellow-workers of me in

<sup>28</sup> Having, then, com-  
pleted this, and having se-  
cured to them this FRUIT,  
I will go through your  
country into \* Spain;

<sup>29</sup> † and I know that  
when I come to you, I  
shall come with the Full-  
ness of the Blessing of  
Christ.

<sup>30</sup> And I entreat you,  
Brethren, by our LORD  
Jesus Christ, and by the  
LOVE of the SPIRIT, † to  
strive together with me in  
your PRAYERS to God on  
my behalf;

<sup>31</sup> † that I may be de-  
livered from THOSE that  
OBEY NOT in JUDEA; and  
that \* THAT GIFT-BEAR-  
ING of mine may be ac-  
ceptable to the SAINTS in  
Jerusalem;

<sup>32</sup> so that with Joy I  
may come to you † through  
the will of \* God, and be  
refreshed together with  
you.

<sup>33</sup> And † the GOD of  
PEACE be with you all.  
Amen.

## CHAPTER XVI.

<sup>1</sup> I now recommend to  
you Phebe, our SISTER, be-  
ing \* also a Servant of the  
CONGREGATION in † Cenchrea,

<sup>2</sup> † that you may receive  
her in the Lord, in a man-  
ner worthy of the SAINTS,  
and assist her in the Busi-  
ness in which she may  
have need of you; for she  
also has been an Assist-  
ant of Many, and especially  
of me.

<sup>3</sup> Salute † Priscilla and  
Aquila my FELLOW-LABO-  
RERS in the Anointed Je-  
sus.

\* VATICAN MANUSCRIPT.—28. to them—omit. 28. Spain. 30. Brethren—omit.  
31. THAT GIFT-BEARING of mine may be acceptable to the SAINTS in Jerusalem. 32.  
the Lord Jesus. And. 33. and may take rest together with you—omit. 1 also  
a Servant.

† 1. Cenchrea was the eastern seaport of Corinth, about nine miles from the city, and  
situated on the east side of the isthmus which joined the Morea to Greece. Lecheum was  
on the west side of the same isthmus, here about six miles wide. It was between these two  
ports that the Isthmian games were celebrated, to which Paul makes so many allusions.

† 29. Rom. i. 11. † 30. 2 Cor. i. 11; Col. iv. 12. † 31. 2 Thess. iii. 2. † 32.  
Acts xviii. 21; 1 Cor. iv. 19; James iv. 15. † 33. Rom. xvi. 20; 1 Cor. xiv. 33; 2 Cor.  
xiii. 11; Phil. iv. 9; 1 Thess. v. 23; 2 Thess. iii. 16; Heb. xiii. 20. † 1. Acts xviii. 12.  
† 2. Phil. ii. 29; 3 John 5, 6. † 3. Acts xviii. 2, 18, 26; 2 Tim. iv. 19.

Χριστῷ Ἰησοῦ. \* (οἵτινες ὑπὲρ τῆς ψυχῆς μου  
Anointed Jesus; (who on behalf of the life of me  
τον ἑαυτῶν τραχήλον ὑπέθηκαν· οἷς οὐκ ἐγώ  
the of them selves neck they placed under; to whom not I  
μόνος εὐχαριστῶ, ἀλλὰ καὶ πασαι αἱ ἐκκλησίαι  
alone give thanks, but also all the congregations  
των ἐθνῶν.) † καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλη-  
of the Gentiles; † also the in house of them congrega-  
σιαν. Ἀσπασασθε Ἐπαινετον, τὸν ἀγαπητὸν  
tion. Salute you Epenetus, the beloved one  
μου, ὃς ἐστὶν ἀρχὴ τῆς Ἀσίας εἰς Χριστὸν.  
of me, who is a first-fruit of the Asia into Anointed.  
‡ Ἀσπασασθε Μαρίαν, ἥτις πολλὰ ἐκοπίασεν  
Salute you Mary, who much labored  
εἰς ἡμᾶς. § Ἀσπασασθε Ἀνδρονικὸν καὶ Ἰουνίαν,  
for us. Salute you Andronicus and Junias,  
τοὺς συγγενεῖς μου καὶ συναιχμαλωτοὺς μου,  
the relatives of me and fellow-prisoners of me,  
οἵτινες εἰσὶν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ  
who are noted among the apostles, who  
καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ. ¶ Ἀσπα-  
and before me have been in Anointed. Salute  
σασθε Ἀμπλιαν, τὸν ἀγαπητὸν μου ἐν κυρίῳ.  
you Amplias, the beloved one of me in Lord.  
‡ Ἀσπασασθε Οὐρβανόν, τὸν συνεργὸν ἡμῶν ἐν  
Salute you Urbanus, the fellow-worker of us in  
Χριστῷ, καὶ Σταχύν, τὸν ἀγαπητὸν μου.  
Anointed, and Stachys, the beloved one of me.  
§ Ἀσπασασθε Ἀπελλῆν, τὸν δοκιμὸν ἐν Χριστῷ.  
Salute you Apelles, the approved one in Anointed.  
¶ Ἀσπασασθε τοὺς ἐκ τῶν Ἀριστοβούλου. || Ἀσ-  
Salute you those from of the Aristobulus. . . . Sa-  
πασασθε Ἡρωδιῶνα, τὸν συγγενὴ μου. Ασ-  
Int. you Herodian, the relative of me. Sa-  
πασασθε τοὺς ἐκ τῶν Ναρκισσοῦ, τοὺς ὄντας ἐν  
Int. you those from of the Narcissus, those being in  
κυρίῳ. || Ἀσπασασθε Τρυφαινᾶν καὶ Τρυφώ-  
Lord. Salute you Tryphena and Tryphosa,  
σαν, τὰς κοπιώσας ἐν κυρίῳ. Ἀσπασασθε Περ-  
those laboring in Lord. Salute you Per-  
σιδα, τὴν ἀγαπητήν, ἥτις πολλὰ ἐκοπίασεν ἐν  
sis, the beloved one, who much labored in  
κυρίῳ. || Ἀσπασασθε Ρουφόν, τὸν ἐκλεκτὸν  
Lord. Salute you Rufus, the chosen  
ἐν κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.  
in Lord, and the mother of him and of me.  
|| Ἀσπασασθε Ἀσυγκρίτον, Φλεγόντα, Ἑρμᾶν,  
Salute you Asyncritus, Phlegon, Hermas,  
Πατροβαν, Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελ-  
Patrobas, Hermes, and the with them brethren.

4 These persons on be-  
half of my LIFE, laid down  
their OWN Neck; to whom  
not I alone give thanks,  
but also ALL the CONGREGA-  
TIONS of the GENTILES.  
5 Salute also † the CON-  
GREGATION at their House.  
Salute Epenetus, my BE-  
LOVED, who is † the First-  
fruit of † ASIA to Christ.  
6 Salute Mary, who  
labored much for us.  
7 Salute Andronicus  
and Junias, my BELA-  
TIVES, and Fellow-prison-  
ers, who are highly es-  
teemed among the APOSTLES,  
and who † were in Christ  
before me.  
8 Salute \* THAT Am-  
plias who is BELOVED in  
the Lord.  
9 Salute Urbanus, our  
Fellow-laborer in Christ,  
and Stachys, my BELOVED.  
10 Salute THAT Apelles  
who is approved in Christ.  
Salute THOSE who are of  
the family of ARISTOBU-  
LUS.  
11 Salute Herodian, my  
RELATIVE. Salute THOSE  
of the family of NARCIS-  
SUS, THOSE BEING in the  
Lord.  
12 Salute Tryphena and  
Tryphosa, THOSE sisters  
LABORING in the Lord.  
Salute Persis, the BE-  
LOVED, her who labored  
much in the Lord.  
13 Salute THAT Rufus  
who was † CHOSEN in the  
Lord, and his MOTHER and  
mine.  
14 Salute Asyncritus,  
Phlegon, Hermas, Patro-  
bas, Hermes, and the BRE-  
THREN with them.

\* VATICAN MANUSCRIPT.—8. THAT Amplias who is BELOVED.

† 5. The common version reads of *Achaia*; but the best MSS. have *Asia*. In 1 Cor. xvi. 15, the house of Stephanas is said to be "the first fruits of *Achaia*." Sharpe in his Notes on this passage says:—"This is an important change, as helping to prove that the persons here greeted dwelt in Ephesus, where the apostle had numerous friends, and not in Rome, where he was unknown. Thus Prisca and Aquilas in particular dwelt in Ephesus; and it seems not improbable that this chapter, together, perhaps, with xii. 1—xv. 7, formed part of an epistle to the Ephesians; which by a mistake of the editor has been added on at the end of the epistle to the Romans. This remark is not a little supported by those MSS. which say that the epistle now titled as to the Ephesians was written not to that church, but to the Laodiceans."

† 5. 1 Cor. xvi. 19. Col. iv. 15; Philemon 2.  
‡ 13. 1 John 1.

† 5. 1 Cor. xvi 15.

† 7. Gal. 1. 22.

φους. <sup>15</sup> Ἀσπασασθε Φιλολογον και Ιουλιαν,   
 Salute you Philologus and Julia,   
 Νηρεα και την αδελφην αυτου, και Ολυμπαν,   
 Nereus and the sister of him, and Olympas,   
 και τους συν αυτοις παντας ἁγιους. <sup>16</sup> Ἀσπα-   
 and the with them all saints. Salute   
 σασθε αλληλους εν φιληματι ἁγιῳ. Ἀσπαζον-   
 you each other with a kiss holy. Salute   
 ται ὑμας αἱ ἐκκλησiai πασαι του Χριστου.   
 you the congregations all of the Anointed.

<sup>17</sup> Παρακαλω δε ὑμας, ἀδελφοι, σκοπειν τους   
 I entreat now you, brethren, to watch those   
 τας διχοστασιας και τα σκανδαλα, παρα την   
 the separations and the stumbling-blocks, contrary to the   
 διδαχην ἣν ὑμεις ἐμαθετε, ποιουντας· και εκ-   
 teaching which you learned, are making; and turn   
 κλινετε απ' αυτων. <sup>18</sup> Οἱ γαρ τοιοιτοι τῳ   
 away from them. They for such like ones to the

κυριῳ ἡμων Χριστῳ ου δουλευουσιν, αλλα τη   
 Lord of us Anointed not are in subjection, but to the   
 ἐαυτων κοιλιῃ· και δια της χρηστολογιας και   
 of themselves belly; and through the fair speaking and   
 ευλογιας εξαπατωσι τας καρδιας των ακακων.   
 good speaking they deceive the hearts of the simple ones.

<sup>19</sup> Ἡ γαρ ὑμων ὑπακοη εις παντας ἀφικετο.   
 The for of you obedience for all went abroad.   
 Χαιρω ουν \* [το] ἐφ' ὑμιν· θελω δε ὑμας   
 I rejoice therefore [that] in respect to you; I wish but you   
 σοφους \* [μεν] εἶναι εις το αγαθον, ακεραιους   
 wise ones [indeed] to be in respect to the good, blameless ones   
 δε εις το κακον. <sup>20</sup> Ὁ δε θεος της ειρηνης   
 but in respect to the evil. The and God of the peace

συντριψει τον σαταραν ὑπο τους ποδας ὑμων εν   
 will crush the adversary under the feet of you in

ταχει. Ἡ χαρις του κυριου ἡμων Ιησου   
 a short time. The favor of the Lord of us Jesus

\* [Χριστου] μεθ' ὑμων. <sup>21</sup> Ἀσπαζονται ὑμας   
 [Anointed] with you. Salute you

Τιμοθεος, ὁ συνεργος μου, και Λουκιος και   
 Timothy, the fellow-worker of me, and Lucius and

Ιασων και Σωσιπατρος, οἱ συγγενεις μου. <sup>22</sup> Ἀσ-   
 Jason and Sosipater, the relatives of me. Sa-

παζομαι ὑμας εγω Τερτιος, ὁ γραψας την   
 I salute you I Tertius, the one having written the

ἐπιστολην, εν κυριῳ. <sup>23</sup> Ἀσπαζεται ὑμας   
 letter, in Lord. Salutes you

Γαιος, ὁ ξενος μου και της ἐκκλησιας ὅλης.   
 Gaius, the host of me and of the congregation whole.

Ἀσπαζεται ὑμας Εραστος, ὁ οικονομος της   
 Salutes you Erastus, the treasurer of the

πολεως, και Κουαρτος ὁ ἀδελφος. \* <sup>24</sup> Ἡ   
 city, and Quartus the brother. [The

<sup>15</sup> Salute Philologus and Julia, Nereus and his sister, and Olympas, and ALL the SAINTS with them.

<sup>16</sup> † Salute each other with a holy Kiss. All the CONGREGATIONS of the ANOINTED one salute you.

<sup>17</sup> Now I entreat you, Brethren, to watch THOSE who are † MAKING FAC-TIONS and laying SNAKES, contrary to the TEACH-ING which you have learned, and † turn away from them.

<sup>18</sup> For SUCH LIKE ones as THEY are not in subjec-tion to our Anointed LORD, but to their own † Appe-tite; and by KIND and Complimentary words they deceive the HEARTS of the UNSUSPECTING.

<sup>19</sup> YOUR Obedience, in-deed, is reported to all. Therefore, I rejoice on your account; but I wish you, to be † wise with respect to THAT which is GOOD, and HARMLESS with respect to THAT which is EVIL.

<sup>20</sup> And the GOD of PEACE will soon bruise the ADVERSARY under your FEET. The FAVOR of our LORD Jesus Christ be with you.

<sup>21</sup> † Timothy, my FEL-Low-LABORER, and † Lu-cius, and † Jason, and † Sosipater, my RELA-TIVES, salute you.

<sup>22</sup> I, Tertius, who WROTE this LETTER, sa-lute you in the Lord.

<sup>23</sup> † Gaius, the HOSPI-TABLE friend of me and of the whole CONGREGATION, salutes you. † Erastus, the TREASURER of the CITY, salutes you, and our BROTHER Quartus.

\* VATICAN MANUSCRIPT.—19. that—omit. omit. 24. omit.

19. indeed—omit.

20. Anointed—

† 16. 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14. † 17. Acts xv. 1, 5, 24; 1 Tim. iv. 8. † 17. 1 Cor. v. 9, 11; 2 Thess. iii. 6, 14; 2 Tim. iii. 5; Titus iii. 10; 2 John 10. † 18. Phil. iii. 19; 1 Tim. vi. 5. † 19. Matt. x. 16; 1 Cor. xiv. 20. † 21. Acts xvi. 1; Col. i. 1; Phil. ii. 19; 1 Thess. iii. 2; 1 Tim. i. 2; Heb. xiii. 23. † 21. Acts xiii. 1. † 21. Acts xvii. 5. † 21. Acts xx. 4. † 23. 1 Cor. i. 14. † 23. Acts xix. 23; 2 Tim. iv. 20.

χαρις<sup>24</sup> του κυριου ημων Ιησου Χριστου μετα  
favor of the Lord of us Jesus Anointed with

παντων υμων. Αμην.]<sup>25</sup> Τω δε δυναμενω  
all of us. So be it.] To him now being able

υμας στηριξαι κατα το ευαγγελιον μου και  
you to establish according to the glad tidings of me and

το κηρυγμα Ιησου Χριστου, κατα αποκαλυ-  
the proclaiming of Jesus Anointed, according to a revelation

ψιν μυστηριου χρονοις αιωνιοις σεσιγημενου.  
of a secret in times of ages has been concealed;

<sup>26</sup> φανερωθεντος δε νυν, δια τε γραφων προφη-  
having been manifested but now, through and writings pro-

τικων, κατ' επιταγην του αιωνιου θεου, εις  
phetic, according to an appointment of the age-lasting God, for

υπακοην πιστεως, εις παντα τα εθνη γνωρισ-  
obedience of faith, to all the nations having been

θεντος.<sup>27</sup> μονω σοφω θεω, δια Ιησου Χριστου,  
made known; to only wise God, through Jesus Anointed,

ω η δοξα εις τους αιωνας. Αμην.  
to him the glory for the ages. So be it.

24 \* [The FAVOR of our LORD Jesus Christ be with you all. Amen.]

25 Now † to HIM who is ABLE to establish You according to my GLAD TIDINGS and the PROCLAMATION of Jesus Christ, agreeably to the Revelation of the Secret, ‡ kept concealed in the Times of the Ages,

26 but † now having been disclosed; and through the Prophetic Writings, according to the Appointment of the AIONIAN God, has been made known to All the NATIONS, ‡ in order to the Obedience of Faith;

27 † to the Wise God alone, through Jesus Christ, to him be the GLORY for the AGES. Amen.

\* TO THE ROMANS. WRITTEN FROM CORINTH.

\* VATICAN MANUSCRIPT.—Subscription—To the ROMANS. WRITTEN FROM CORINTH.

† 25. Eph. iii. 20; 1 Thess. iii. 13; 2 Thess. ii. 17; iii. 3; Jude 25. † 25. Eph. i. 9;  
iii. 3—5; Col. i. 27. † 25. 1 Cor. ii. 7; Eph. iii. 5, 9; Col. i. 26. † 26. Eph. i.  
9; 2 Tim. i. 10; Titus i. 2, 8; 1 Pet. i. 26. † 26. Acts vi. 7; Rom. i. 5; xv. 13. † 27.  
1 Tim. i. 17; vi. 16; Jude 25.



\*[ΠΑΤΑΛΟΤ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ ΠΡΩΤΗ.  
[OF PAUL APOSTLE] TO CORINTHIANS FIRST.

FIRST TO THE CORINTHIANS.

ΚΕΦ. α'. 1.

<sup>1</sup> Παυλος, κλητος αποστολος Ιησου Χριστου,  
Paul, called an apostle of Jesus Anointed,  
δια θεληματος θεου, και Σωσθενης ο αδελφος,  
through will of God, and Sosthenes the brother,  
<sup>2</sup> τη εκκλησια του θεου τη ουση εν Κορινθω,  
to the congregation of the God to that being in Corinth,  
ηγιασμενοις εν Χριστω Ιησου, κλητοις αγιοις  
having been sanctified in Anointed Jesus, called saints  
συν πασι τοις επικαλουμενοις το ονομα του  
with all those calling upon the name of the  
κυριου ημων Ιησου Χριστου εν παντι τοπω,  
Lord of us Jesus Anointed in every place,  
αυτων \* [τε] και ημων· <sup>3</sup> χαρις υμιν και ειρηνη  
of them [both] and of us; favor to you and peace  
απο θεου πατρος ημων, και κυριου Ιησου Χρισ-  
from God father of us, and Lord Jesus Anointed.  
του. <sup>4</sup> Ευχαριστω τω θεω \* [μου] παντοτε  
I give thanks to the God [of me] always  
περι υμων, επι τη χαριτι του θεου τη δο-  
concerning you, for the favor of the God for that hav-  
θειση υμιν εν Χριστω Ιησου· <sup>5</sup> οτι εν παντι  
ing been given to you in Anointed Jesus; that in every thing  
επλουτισθητε εν αυτω, εν παντι λογω και  
you were enriched in him, in every word and  
παση γνωσει, <sup>6</sup> (καθως το μαρτυριον του Χρισ-  
all knowledge, (when the testimony of the Anointed  
του εβεβαιωθη εν υμιν·) <sup>7</sup> ωστε υμας μη υστε-  
was confirmed among you;) so that you not to be  
ρεισθαι εν μηδενι χαρισματι, απεκδεχομενους  
inferior in any one gracious gift, waiting for  
την αποκαλυψιν του κυριου ημων Ιησου Χρισ-  
the revelation of the Lord of us Jesus Anointed;  
του· <sup>8</sup> ος και βεβαιωσει υμας εως τελους ανεγ-  
who also will confirm you to an end irre-  
κλητους εν τη ημερα του κυριου ημων Ιησου  
proachable ones in the day of the Lord of us Jesus  
Χριστου. <sup>9</sup> Πιστος ο θεος, δι' ου εκληθητε  
Anointed. Faithful the God, through whom you were called  
εις κοινωνιαν του υιου αυτου Ιησου Χριστου,  
into fellowship of the son of him Jesus Anointed,  
του κυριου ημων. <sup>10</sup> Παρακαλω δε υμας, αδελ-  
the Lord of us. I entreat and you, brethren,  
φοι, δια του ονοματος του κυριου ημων Ιησου  
through the name of the Lord of us Jesus

CHAPTER I.

1 Paul, † a Constituted  
Apostle of the \* Anointed  
Jesus, by the Will of God,  
and † Sosthenes, the BRO-  
THER,  
2 to THAT CONGREGA-  
TION of God which is in  
Corinth, having been sanc-  
tified in the Anointed Je-  
sus, Constituted Holy  
ones, with ALL THOSE  
‡ INVOKING the NAME of  
our LORD Jesus Christ in  
Every Place,—their and  
ours;  
3 † Favor and Peace be  
with you from God our  
Father, and the Lord Je-  
sus Christ.  
4 † I give thanks to  
GOD always concerning  
you, for THAT FAVOR of  
God which has been IM-  
PARTED to you in the  
Anointed Jesus;  
5 because in every thing  
you were enriched by him,  
‡ in Every Word, and in  
All Knowledge,  
6 (‡ when the TESTI-  
MONY of the ANOINTED  
was confirmed among you,)  
7 so that you are not  
inferior in Any one Gift,  
‡ waiting for the REVELA-  
TION of our LORD Jesus  
Christ;  
8 who also will confirm  
you to the End, Irre-  
proachable in the DAY  
of our LORD Jesus Anoint-  
ed.  
9 † Faithful is God, by  
whom you were invited  
into ‡ the Fellowship of  
his SON Jesus Christ, our  
LORD.  
10 Now I entreat you,  
Brethren, through the  
NAME of our LORD Jesus

\* VATICAN MANUSCRIPT.—Title—FIRST TO THE CORINTHIANS.  
2. both—omit. 4. of me—omit.

1. Anointed Jesus.

† 1. Rom. i. 1. † 1. Acts xviii. 17. † 2. Acts ix. 14, 21; xii. 10; 2 Tim. ii. 22.  
‡ 3. Rom. i. 7; 2 Cor. i. 2; Eph. i. 2; 1 Pet. i. 2. ‡ 4. Rom. i. 8. ‡ 5. 1 Cor. xii. 8; 2  
Cor. viii. 7. ‡ 6. Heb. ii. 3, 4. ‡ 7. Phil. iii. 20; Titus ii. 13; 2 Pet. iii. 12.  
† 9. 1 Cor. x. 13; 1 Thess. v. 24; 2 Thess. iii. 3; Heb. x. 23. ‡ 9. John xv. 4; xvii. 21;  
‡ John i. 3; iv. 13.

Χριστου, ἵνα το αὐτο λεγητε παντες, και μη  
Anointed, that the something you speak all, and not

ἢ ἐν ὑμιν σχίσματα, ἥτε δε κατηρτισμενοι  
may be among you divisions, you may be but knit together

ἐν τῷ αὐτῷ νοί και ἐν τῇ αὐτῇ γνώμῃ. <sup>11</sup> Ἐδῆ-  
in the same mind and in the same sentiment. It was

λῶθη γαρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπο  
declared for to me concerning you, brethren of me, by

τῶν Χλόης, ὅτι ἐρίδες ἐν ὑμιν εἰσι. <sup>12</sup> Λέγω δε  
those of Chloe, that contentions among you are. I say and

τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει· Ἐγὼ μὲν εἰμι  
this, because each one of you says; I indeed am

Παυλου· ἐγὼ δε, Ἀπολλω· ἐγὼ δε, Κηφα· ἐγὼ  
of Paul; I but, of Apollos; I and, of Cephas; I

δε, Χριστου. <sup>13</sup> Μεμερισται ὁ Χριστος; μη  
and, of Anointed. Has been divided the Anointed? not

Παυλος ἐσταυρωθη ὑπὲρ ὑμῶν; ἢ εἰς τὸ ὄνομα  
Paul was crucified on behalf of you? or into the name

Παυλου ἐβαπτισθητε; <sup>14</sup> Εὐχαριστῶ τῷ θεῷ,  
of Paul were you dipped? I give thanks to the God,

ὅτι οὐδενὰ ὑμῶν ἐβαπτισα, εἰ μη Κρίσπον και  
that no one of you I dipped, if not Crispus and

Γαῖον· <sup>15</sup> ἵνα μη τις εἰπῃ, ὅτι εἰς τὸ ἐμὸν  
Gaius; so that not any one may say, that into the my

ὄνομα ἐβαπτισα. <sup>16</sup> Ἐβαπτισα δε και τὸν  
name I dipped. I dipped and also the

Στεφανα οἶκον· λοιπὸν οὐκ οἶδα, εἰ τίνα ἄλλον  
Stephanas house; remainder not I know, if any other

ἐβαπτισα. <sup>17</sup> Οὐ γαρ ἀπεστείλε με Χριστος  
I dipped. Not for sent me Anointed

βαπτίζειν, ἀλλ' εὐαγγελιζεσθαι· οὐκ ἐν σοφίᾳ  
to dip, but to announce glad tidings; not in wisdom

λόγου, ἵνα μη κενῶθῃ ὁ σταυρος τοῦ  
of speech, so that not may be of no effect the cross of the

Χριστου. <sup>18</sup> Ὁ λόγος γαρ ὁ τοῦ σταυροῦ τοῖς  
Anointed. The word for that of the cross to those

μὲν ἀπολλυμένοις μωρία ἐστὶ, τοῖς δε σωζόμε-  
indeed being destroyed foolishness is, to those but being saved

νοῖς ἡμῖν δυνάμις θεοῦ ἐστὶ. <sup>19</sup> Γεγραπται γαρ·  
to us power of God it is. It has been written for;

Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, και τὴν συνε-  
I will destroy the wisdom of the wise, and the learn-

σιν τῶν συνετῶν ἀθετησῶ. <sup>20</sup> Που σοφός;  
ing of the intelligent ones I will set aside. Where a wise man?

Christ, † that you all speak the SAME thing, and that there may be no Divisions among you; but that you may be knit together in the SAME Mind and in the SAME Sentiment.

11 For it has been declared to me, my Brethren, by THOSE of the family of Chloe, That there are Contentions among you.

12 And this I say, † Because each one of you says, "I, indeed, am of Paul," but, "I of † Apollos, and, "I of † Cephas," and, "I of Christ."

13 Has the ANOINTED one been divided? Was Paul crucified on your behalf? or were you immersed into the NAME of Paul?

14 \* I give thanks to GOD that I immersed none of you, except † Crispus and † Gaius;

15 so that no one may say that I immersed into MY OWN Name.

16 And I immersed also the Family of † STEPHANAS; besides, I do not know whether I immersed ANY OTHER.

17 For the ANOINTED one sent me not to immerse, but to announce glad tidings; † not in Wisdom of Speech, so that the CROSS of the ANOINTED one may not be frustrated.

18 For this WORD, (that of the CROSS,) is indeed Foolishness † to THOSE who are PERISHING; but to THOSE who are † being SAVED, even to us, it is the † Power of God.

19 For it has been written, † "I will destroy the "WISDOM of the WISE, "and I will set aside the "LEARNING of the INTEL- "LIGENT."

\* VATICAN MANUSCRIPT.—14. I give thanks That I immersed.

† 10. Rom. xii. 16; xv. 5; 2 Cor. xiii. 11; Phil. ii. 2; iii. 16; 1 Pet. iii. 8. † 12. 1 Cor. iii. 4. † 12. Acts xviii. 21; xix. 1; 1 Cor. xvi. 12. † 12. John i. 43. † 14. Acts xviii. 3. † 14. Rom. xvi. 23. † 16. 1 Cor. xvi. 15, 17. † 17. 1 Cor. ii. 1, 4, 14; 2 Pet. i. 16. † 18. 2 Cor. ii. 15. † 18. Acts ii. 47. † 18. Rom. i. 16. † 10. Isa. xxix. 14.

που γραμματεως; που συζητητης του αιωνος  
where a scribe? where a disputer of the age

τουτο; Ουχι εμωρανεν ο θεος την σοφιαν του  
this? Not did make foolish the God the wisdom of the

κοσμου \* [τουτο;] 21 Επειδη γαρ εν τη σοφια  
world [this?] When for in the wisdom

του θεου ουκ εγνω ο κοσμος δια της σοφιας  
of the God not knew the world through the wisdom

τον θεον, ευδοκησεν ο θεος, δια της μωριας του  
the God, was pleased the God, through the foolishness of the

κηρυγματος σωσαι του πιστευοντας. 22 Επειδη  
proclamation to save those believing. Although

και Ιουδαιοι σημεια αιτουσι, και Ελληνες  
and Jews signs are asking, and Greeks

σοφιαν ζητουσιν. 23 ημεις δε κηρυσσομεν Χρισ-  
wisdom are seeking; we yet proclaim an

τον εσταυρωμενον, Ιουδαιοις μεν σκανδαλον,  
Anointed having been crucified, to Jews indeed a stumbling-block,

εθνεσι δε μωριαν. 24 αυτοις δε τοις κλητοις,  
to Gentiles and foolishness; to those but to the called ones,

Ιουδαιοις τε και Ελλησι, Χριστον θεου δυναμιν  
Jews both and Greeks, Anointed of God power

και θεου σοφιαν. 25 Οτι το μωρον του θεου,  
and of God wisdom. Because the foolishness of the God,

σοφωτερον των ανθρωπων εστι και το ασθενες  
wiser of the men is; and the weakness

του θεου, ισχυροτερον των ανθρωπων \* [εστι.]  
of the God, stronger of the men [is.]

26 Βλεπετε γαρ την κλησιν υμων, αδελφοι, οτι  
You see for the calling of you, brethren, that

ου πολλοι σοφοι κατα σαρκα, ου πολλοι  
not many wise ones according to flesh, not many

δυνατοι, ου πολλοι ευγενεις. 27 αλλα τα μωρα  
strong ones, not many well-born; but the foolish things

του κοσμου εξελεξατο ο θεος, ινα τους σοφους  
of the world chose the God, that the wise ones

καταισχυνη και τα ασθενη του κοσμου εξελε-  
he may shame; and the weak things of the world chose

ξατο ο θεος, ινα καταισχυνη τα ισχυρα. 28 και  
the God, that he may shame the powerful ones; and

τα αγενη του κοσμου και τα εξουθενημενα  
the low-born of the world and the things having been despised

εξελεξατο ο θεος, και τα μη οντα, ινα τα  
chose the God, and the things not existing, that the things

οντα καταργηση. 29 οπως μη καυχησεται  
existing he may bring to nothing; so that not may boast

20 Where is a Wise man? Where a Scribe? Where a Disputant of this AGE? Did not GOD make foolish the WISDOM of \* this WORLD.

21 † For when, in the WISDOM of GOD, the WORLD by WISDOM knew not GOD, GOD was pleased through "the FOOLISHNESS" of this PROCLAMATION, to save the BELIEVERS.

22 And although † Jews are demanding Signs, and Greeks are seeking Wisdom;

23 yet we proclaim a crucified Christ, † to the Jews, indeed, a Stumbling-block, and to the Gentiles, Foolishness;

24 but to THOSE who are INVITED, both Jews and Greeks, Christ, the † Power of God, and the † Wisdom of God.

25 Because "the FOOLISHNESS" of GOD is wiser than MEN; and "the WEAKNESS" of GOD is stronger than MEN.

26 For behold your INVITATION, Brethren, † That not Many are Wise according to the Flesh, not Many Powerful, not Many Noble;

27 but † GOD selected the FOOLISH things of the WORLD, that he may shame the WISE; and GOD selected the WEAK things of the WORLD, that he may shame the POWERFUL;

28 and the IGNOBLE things of the WORLD, and the THINGS that are DESPISED, GOD selected, and † the THINGS not existing, that he may † bring to nothing existing THINGS.

29 so that No Flesh

\* VATICAN MANUSCRIPT.—20. this—omit.

25. is—omit.

† 20. Rom. i. 22. † 21. Rom. i. 20, 21, 28. † 22. Matt. xii. 38; xvi. 1; Mark viii. 11; Luke xi. 16; John iv. 48. † 23. Isa. viii. 14; Matt. xi. 6; xiii. 57; Luke ii. 34; Rom. ix. 32; Gal. v. 11; 1 Pet. ii. 8. † 24. Rom. i. 4, 16. † 25. Col. ii. 8. † 26. John vii. 48. † 27. Matt. xi. 25; James ii. 5. † 28. Rom. ix. 17. † 29. 1 Cor. ii. 6.

πασα σαρξ ἐν ὧπιοις τοῦ θεοῦ. <sup>30</sup> Ἐξ αὐτοῦ δὲ  
all flesh in presence of the God. Out of him but  
ὁμοῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν  
you are in Anointed Jesus, who became to us  
σοφία ἀπο θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός  
wisdom from God, righteousness also and sanctification  
καὶ ἀπολυτρώσις. <sup>31</sup> ἵνα, καθὼς γεγραπται· Ὁ  
and redemption; so that, even as it has been written; He  
καυχώμενος, ἐν κυρίῳ καυχασθῶ.  
boasting, in Lord let him boast.

ΚΕΦ. β'. 2.

<sup>1</sup> Καθ' ἔλθων πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ  
And I having come to you, brethren, came not  
καθ' ὑπεροχὴν λόγου ἢ σοφίας, καταγγελλῶν  
according to excellency of speech or of wisdom, declaring  
ὑμῖν τὸ μαρτυριον τοῦ θεοῦ. <sup>2</sup> Οὐ γὰρ ἐκρίνα  
to you the testimony of the God Not for I determined  
τι εἶδεναι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστόν,  
anything to make known among you, if not Jesus Anointed,  
καὶ τούτον ἐσταυρωμένον. <sup>3</sup> Καὶ ἐγὼ ἐν ἀσθε-  
and him having been crucified. And I in weak-  
νείᾳ, καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενό-  
ness, and in fear and in trembling much was  
μην πρὸς ὑμᾶς. <sup>4</sup> καὶ ὁ λόγος μου καὶ τὸ κηρυγ-  
with you; and the speech of me and the preach-  
μα μου οὐκ ἐν πειθοῖς σοφίας λόγοις, ἀλλ' ἐν  
ing of me not in persuasive wisdom of words, but in  
ἀποδείξει πνεύματος καὶ δυνάμεως. <sup>5</sup> ἵνα ἡ πισ-  
a display of spirit and of power; so that the faith  
τις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν  
of you not may be in wisdom of men, but in  
δυνάμει θεοῦ. <sup>6</sup> Σοφίαν δὲ λαλοῦμεν ἐν τοῖς  
power of God. Wisdom but we speak among the  
τελείοις· σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ  
perfect ones; wisdom but not of the age this, nor  
τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν καταρ-  
of the rulers of the age this, of those coming to  
γουμενων. <sup>7</sup> ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν  
an end; but we speak of God wisdom in  
μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προωρι-  
a mystery, that having been hidden, which previously mar-  
σεν ὁ θεὸς πρὸ τῶν αἰώνων, εἰς δόξαν ἡμῶν.  
ked out the God before the ages, for glory of us;  
<sup>8</sup> ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου  
which no one of the rulers of the age this  
ἐγνώκεν· (εἰ γὰρ ἐγνώσαν, οὐκ ἂν τὸν κύριον  
had known; (if for they knew, not would the Lord

may boast in the presence of God.

<sup>30</sup> But from him you are in the Anointed Jesus, who became \*our †Wisdom from God, †Righteousness also, and †Sanctification, and †Redemption;

<sup>31</sup> that, as it has been written, †"Let him who "BOASTS, boast in the "Lord."

CHAPTER II.

<sup>1</sup> And when I came to you, Brethren, †I came not with Excellency of Speech, or of Wisdom, declaring to you the TESTIMONY of God;

<sup>2</sup> for I determined to make known Nothing among you, †except Jesus Christ, and him crucified.

<sup>3</sup> †And I, in †Weakness, and in Fear, and in much Trembling, was with you.

<sup>4</sup> And my DISCOURSE and my PROCLAMATION †were not in Persuasive Words of Wisdom, †but with a Demonstration of Spirit and of Power;

<sup>5</sup> so that your FAITH might not be by the Wisdom of Men, but by the Power of God.

<sup>6</sup> Wisdom, however, we speak among the PERFECT; †but Wisdom, not of this AGE, nor of THOSE RULERS of this AGE who †are coming to an end;

<sup>7</sup> but we speak the Wisdom of God, which was HIDDEN in a Mystery, and †which God previously designed, before the AGES, for our Glory;

<sup>8</sup> †which no one of the RULERS of this AGE knew; for if they had known †they

\* VATICAN MANUSCRIPT.—30. our Wisdom from God, Righteousness also, and Sanctification, and Redemption.

† 30. ver. 24. † 30. Jer. xlii. 5, 6, Rom. iv. 25; 2 Cor. v. 21; Phil. iii. 9. † 30. John xvii. 19. † 30. Eph. i. 7. † 31. Jer. ix. 23, 24; 2 Cor. x. 17. † 1. 1 Cor. i. 17; ver. 4, 13; 2 Cor. x. 10; xi. 6. † 2. Gal. vi. 14; Phil. iii. 8. † 3. Acts xviii. 1, 6, 12. † 3. 2 Cor. iv. 7; x. 1, 10; xi. 30; xii. 5, 9; Gal. iv. 13. † 4. 1 Cor. i. 17; 2 Pet. i. 16. † 4. Rom. xv. 19; 1 Thess. i. 5. † 6. 1 Cor. xiv. 20; Eph. iv. 13; Phil. iii. 16; Heb. v. 14. † 6. 1 Cor. i. 28. † 7. Rom. xvi. 25, 26; Eph. iii. 5, 9; Col. i. 26. † 8. Matt. xi. 25; John vii. 48; Acts xiii. 27; 2 Cor. iii. 14. † 8. Luke xlii. 24; Acts iii. 17.

της δοξης εσταυρωσαν·) <sup>9</sup> αλλα, καθως γεγραπ-  
of the glory they crucified; but, even as it has been

ται· ὁ οφθαλμος ουκ ειδε, και ους ουκ  
written; what things eye not saw, and ear not

ηκουσε, και επι καρδιαν ανθρωπου ουκ ανεβη,  
heard, and to heart of man not ascended,

α ἡτοιμασεν ὁ θεος τοις αγαπωσιν αυτον.  
what prepared the God for those loving him.

<sup>10</sup> Ἡμιν δε απεκαλυψεν ὁ θεος δια του πνευματος  
To us but revealed the God through the spirit

\*[αυτου·] το γαρ πνευμα παντα ερευνα, και τα  
[of himself;] the for spirit all things searches, even the

βαθη του θεου. <sup>11</sup> Τis γαρ οιδεν ανθρωπων τα του  
depths of the God. Who for knows of men the things of the

ανθρωπου, ει μη το πνευμα του ανθρωπου το εν  
man, if not the spirit of the man that in

αυτω; ουτω και τα του θεου ουδεις οιδεν, ει μη  
him? so also the things of the God no one knows, if not

το πνευμα του θεου. <sup>12</sup> Ἡμεις δε ου το πνευμα του  
the spirit of the God. We but not the spirit of the

κοσμου ελαβομεν, αλλα το πνευμα το εκ του  
world received, but the spirit that from the

θεου, ἵνα ειδωμεν τα υπο του θεου χαρισθεν-  
God, that we may know the things by the God having been gra-

τα ἡμιν· <sup>13</sup> α και λαλουμεν, ουκ εν  
siously given to us; which things also we speak, not by

διδασκοις ανθρωπινης σοφιας λογοις, αλλ' εν  
teachings of human wisdom in words, but by

διδασκοις πνευματος, πνευματικοις πνευματικα  
teachings of spirit, to spiritual ones spiritual things

συγκρινοντες. <sup>14</sup> Ψυχικος δε ανθρωπος ου δε-  
explaining. An animal but man not re-

χεται τα του πνευματος του θεου· μωρια  
ceives the things of the spirit of the God; foolishness

γαρ αυτω εστι, και ου δυναται γνωναι· οτι  
for to him it is, and not he is able to know; because

πνευματικως ανακρινεται. <sup>15</sup> Ὁ δε πνευματι-  
spiritually it is examined. The but spiritual

κος ανακρινει μεν παντα, αυτος δε υπ' ουδενος  
man examines indeed all things, himself but by no one

ανακρινεται. <sup>16</sup> Τis γαρ εγνω νουν κυριου, ὃς  
is examined. Who for knew mind of Lord, who

συμβιβασει αυτον, Ἡμεις δε νουν Χριστου  
will instruct him? We but mind of Anointed

εχομεν.  
have.

would not have crucified the LORD of GLORY;

θ but, as it has been written, † "Things which Eye has not seen, and Ear has not heard, and to which the Heart of Man has not aspired—things which GOD has prepared for THOSE who LOVE him;"

<sup>10</sup> † GOD has revealed even to us through the SPIRIT. For the SPIRIT searches all things, even the DEPTHS of God.

<sup>11</sup> For Who of Men knows the THOUGHTS of the MAN, † except THAT SPIRIT of the MAN which is in him? † so also, the THOUGHTS of GOD no one knows, except the SPIRIT of GOD.

<sup>12</sup> Now we have received, not the SPIRIT of the WORLD, † but THAT SPIRIT which is from GOD, that we may know the THINGS GRACIOUSLY GIVEN to us by GOD;

<sup>13</sup> † and which things we speak, not in Words taught by Human Wisdom, but by the Teachings of the Spirit; \* unfolding spiritual things to spiritual persons.

<sup>14</sup> † Now, an Animal Man does not receive the THINGS of the SPIRIT of GOD, † for they are Foolishness to him; and he is † not able to understand, Because they are spiritu-ally examined.

<sup>15</sup> † But the SPIRITUAL man examines, indeed, all things, yet he is examined by no one.

<sup>16</sup> † For who has known the Mind of the Lord? who will teach it? But we possess the Mind of \* Christ.

\* VATICAN MANUSCRIPT.—10. of himself—omit.  
spiritually. 12. the Lord.

13. unfolding spiritual things

† 9. Isa. lxi. 4. † 10. Matt. xiii. 11; xvi. 17; John xiv. 26; xvi. 13; 1 John ii. 27.  
† 11. Prov. xx. 27; xxvii. 19; Jer. xvii. 9. † 11. Rom. xi. 33, 34. † 12. Rom. viii.  
15. † 13. 2 Pet. i. 16. † 14. Matt. xvi. 23. † 14. 1 Cor. i. 18, 23. † 14.  
Rom. viii. 5-7; Jude 19. † 15. 1 John iv. 1. † 16. Rom. xi. 34.

ΚΕΦ. γ'. 3.

<sup>1</sup> Καγω, αδελφοι, ουκ ηδυνηθην λαλησαι υμιν  
And I, brethren, not was able to speak to you  
ως πνευματικοις, αλλ' ως σαρκικοις, ως νηπιοις  
as to spiritual ones, but as to fleshly ones, even as to babes  
εν Χριστω. <sup>2</sup> Γαλα υμας εποτισα, ου βρωμα  
in Anointed. Milk you I gave to drink, not solid food;  
ουπω γαρ εδυνασθε. Αλλ' ουδε \* [ετι] νυν  
not yet for were you able. But not even [yet] now  
δυνασθε. <sup>3</sup> ετι γαρ σαρκικοι εστε. 'Οπου γαρ  
are you able; yet for fleshly ones you are. Where for  
εν υμιν ζηλος και ερις \* [και διχοστασιαι,]  
among you envy and strife [and divisions,]  
ουχι σαρκικοι εστε, και κατα ανθρωπον περι-  
not fleshly ones are you, and according to man walk  
πατειτε; <sup>4</sup> 'Οταν γαρ λεγη τις: Εγω μεν ειμι  
you? When for may say any one; I indeed am  
Παυλου· ετερος δε· Εγω, Απολλω· ουχι σαρ-  
of Paul; another and; I, of Apollos; not fleshly  
κικοι εστε; <sup>5</sup> Τις ουν εστι Παυλος, τις δε  
ones are you? Who then is Paul, who and  
Απολλω· Διακονοι, δι' ων επιστευσατε, και  
Apollos? Servants, through whom you believed, and  
ακαστω ως ο κυριος εδωκεν. <sup>6</sup> Εγω εφυτευσα,  
to each as the Lord gave. I planted,  
απολλω· εποτισεν, αλλ' ο θεος ηυξανεν. <sup>7</sup> ωστε  
Apollos watered, but the God caused to grow; so  
ουτε ο φυτευων εστι τι, ουτε ο ποτιζων, αλλ'  
neither he planting is anything, nor he watering, but  
ο αυξανων θεος. <sup>8</sup> 'Ο φυτευων δε και ο ποτι-  
he causing to grow God. He planting but and he watering  
ζων εν εισιν· εκαστος δε τον ιδιον μισθον λη-  
one are; each and the own reward will  
φεται κατα τον ιδιον κοπον. <sup>9</sup> Θεου γαρ  
receive according to the own labor, Of God for  
εσμεν συνεργοι· θεου γεωργιον, θεου οικοδομη  
we are fellow-workers; of God a farm, of God a building  
εστε. <sup>10</sup> Κατα την χαριν του θεου την δοθει-  
you are. According to the favor of the God that having  
σαν μοι, ως σοφος αρχιτεκτων θεμελιον  
been given to me, as a wise architect a foundation  
τεθεικα· αλλος δε εποικοδομει· εκαστος δε  
I have laid; another but builds up; each one but  
βλεπω, πως εποικοδομει. <sup>11</sup> Θεμελιον γαρ  
let see, how he builds up. Foundation for

CHAPTER III.

<sup>1</sup> And I, Brethren, was not able to speak to you as to spiritual, but as to fleshly persons, as to Babes in Christ.  
<sup>2</sup> † Milk I gave you— not solid Food; for you were not then able; nor, indeed, are you even now able;  
<sup>3</sup> because you are still fleshly. For whereas Envy and Strife exist among you, are you not fleshly, and walk according to Man?  
<sup>4</sup> Besides, when says one, † “I, indeed, am of Paul,” and another, “I am of Apollos,” are you not \* fleshly?  
<sup>5</sup> \* What then is Apollos, and what is Paul? Servants, through whom you believed; and to Each as the LORD gave.  
<sup>6</sup> † I planted, † Apollos watered; but † God caused it to grow.  
<sup>7</sup> † So that neither the PLANTER is anything, nor the WATERER, but God who CAUSES it to GROW.  
<sup>8</sup> Now the PLANTER and the WATERER are one; † and each will receive his PROPER Reward, according to his own Labor.  
<sup>9</sup> † For we are God's Co-workers; you are God's Field; you are † God's Building.  
<sup>10</sup> According to THAT FAVOR of GOD HAVING BEEN IMPARTED to me, as a Skilful Architect, † I have laid a Foundation, and Another person is building up; but let each one see how he builds up.  
<sup>11</sup> For no one can lay

\* VATICAN MANUSCRIPT.—2. yet—omit.  
5. What then is Apollos, and what is Paul?

3. and Divisions—omit.

4. Men.

† 2. Heb. v. 12, 13; 1 Pet. ii. 2. † 4. 1 Cor. i. 12. † 6. Acts xviii. 4, 8, 11; 1 Cor. iv. 15; ix. 1; xv. 1; 2 Cor. x. 14, 15. † 6. Acts xviii. 24, 27; xix. 1. † 6. 1 Cor. xv. 10. † 7. 2 Cor. xii. 11; Gal. vi. 3. † 8. 1 Cor. iv. 4, 5, Gal. vi. 4, 5; Rev. ii. 23. † 9. 2 Cor. vi. 1. † 9. Eph. ii. 20; Col. ii. 7; Heb. iii. 3, 4; 1 Pet. ii. 5. † 10. Rom. xv. 20.

αλλον ουδεις δυναται θειναι παρα τον κειμενον,  
another no one is able to have laid besides that being laid,  
ος εστιν Ιησους Χριστος. 12 Ει δε τις εποικο-  
who is Jesus Anointed. If but any one builds  
δομει επι τον θεμελιον \* [τουτον,] χρυσον,  
on the foundation [this,] gold,  
αργυρον, λιθους τιμιους, ξυλα, χορτον, καλα-  
silver, stones costly, wood, hay, straw;  
μην. 13 Εκαστου το εργον φανερον γενησεται. η  
of each one the work manifest shall become; the  
γαρ ημερα δηλωσει, οτι εν πυρι αποκαλυπτε-  
for day will show, because in fire it is revealed;  
ται. και εκαστου το εργον οποιον εστι, το πυρ  
and of each one the work what kind it is, the fire  
δοκιμασει. 14 Ει τινος το εργον μενει ο επωκο-  
will try. If of any one the work abides which he built  
δομησε, μισθον ληψεται. 15 ει τινος το εργον  
up, a reward he will receive; if of any one the work  
κατακαησεται, ζημιωθησεται. αυτος δε σωθη-  
shall be consumed, he will suffer loss; he himself but shall be  
σεται, ουτω δε ως δια πυρος. 16 Ουκ οιδατε,  
saved, in this way but as through a fire. Not know you,  
οτι ναος θεου εστε, και το πνευμα του θεου  
that a temple of God you are; and the spirit of the God  
οικει εν υμιν. 17 Ει τις τον ναον του θεου φθει-  
dwells in you? If any one the temple of the God des-  
ρει, φθερει τουτον ο θεος. ο γαρ ναος του θεου  
troys, will destroy him the God; the for temple of the God  
αγιος εστιν, οτινες εστε υμεις. 18 Μηδεις  
holy is, whoever are you. No one  
εαντον εξαπατατω. ει τις δοκει σοφος ειναι εν  
himself let deceive; if any one seems wise to be among  
υμιν εν τω αιωνι τουτω, μωρος γενεσθω, ινα  
you in the age this, a fool let him become, so that  
γενηται σοφος. 19 Η γαρ σοφια του κοσμου  
he may become wise. The for wisdom of the world  
τουτου, μωρια παρα τω θεω εστι. γεγραπται  
this, foolishness with the God is; it has been written  
γαρ. Ο δρασσομενος τους σοφους εν τη παν-  
for: He is catching the wise ones in the crafti-  
ουργια αυτων. 20 και παλιν. Κυριος γνωσκει  
ness of them; and again; Lord knows  
τους διαλογισμους των σοφων, οτι εισι ματαιοι.  
the reasonings of the wise ones, that they are vain.  
21 Ωστε μηδεις καυχασθω εν ανθρωποις.  
Therefore no one let boast in men;  
παντα γαρ υμων εστιν, 22 ειτε Παυλος, ειτε  
all things for of you is, whether Paul, or  
Απολλως, ειτε Κηφας, ειτε κοσμος, ειτε ζωη,  
Apollon, or Cephas, or world, or life,

another † Foundation be-  
sides THAT which is LAID,  
‡ which is Jesus Christ.

12 And if, on this  
FOUNDATION, any one  
build up Gold, Silver,  
costly Stones; Wood, Hay,  
Straw;

13 † the WORK of each  
will become manifest; for  
‡ the DAY will show it,  
Because it is revealed by  
Fire; and so every one's  
WORK, whatever it is, \* the  
same FIRE will prove.

14 If the WORK of any  
one remain, which he  
built up, he will receive a  
Reward;

15 if the WORK of any  
one shall be consumed,  
he will suffer loss; he him-  
self, however, will be  
saved, but so as through  
a Fire.

16 † Do you not know,  
That you are a Temple of  
God, and the SPIRIT of  
God dwells among you?

17 If any one destroy  
the TEMPLE of GOD, GOD  
will destroy him; for the  
TEMPLE of GOD is holy,—  
which you are.

18 Let no one deceive  
himself. If any one  
among you think to be  
wise in this AGE, let him  
become a Fool, that he may  
become wise.

19 For † the WISDOM of  
this WORLD is Foolishness  
with GOD; for it has been  
written, † "HE CAPTURES  
"the WISE in their CRAFT-  
"TINESS."

20 And again, † "The  
"Lord knows the REASON-  
"INGS of the WISE, That  
"they are vain."

21 † Let no one, there-  
fore, boast in Men; for  
‡ all things are yours;—

22 whether Paul, or  
Apollon, or Cephas; wheth-  
er the World, or Life, or

\* VATICAN MANUSCRIPT.—12. this—omit.

13. the same.

† 11. Isa. xxviii. 16; Matt. xvi. 18; 2 Cor. xi. 4; Gal. i. 7. † 11. Eph. ii. 20. † 13.  
2 Cor. iv. 5. † 13. 1 Pet. i. 7; iv. 12. † 16. 1 Cor. vi. 19; 2 Cor. vi. 16; Eph. ii. 21.  
22; Heb. iii. 6; 1 Pet. ii. 5. † 19. 1 Cor. i. 20; i. 6. † 19. Job v. 13. † 20.  
Psa. xciv. 11. † 21. 1 Cor. i. 12; iv. 6. † 21. 2 Cor. iv. 5, 15.

ΕΙΤΕ ΘΑΝΑΤΟΣ, ΕΙΤΕ ΕΝΕΣΤΩΤΑ, ΕΙΤΕ ΜΕΛΛΟΝΤΑ·  
or death, or present things, or being about to be;  
ΠΑΝΤΑ ὑΜΩΝ \*<sup>[ΕΣΤΙΝ]</sup> 23 ὑΜΕΙΣ ΔΕ, ΧΡΙΣΤΟΥ·  
all things of you [is:] you and, of Anointed;  
ΧΡΙΣΤΟΣ ΔΕ, ΘΕΟΥ. ΚΕΦ. Δ'. 4. 1 Οὕτως ἡμῖς  
Anointed and, of God. Thus us

ΛΟΓΙΖΕΣΘΩ ΑΝΘΡΩΠΟΣ, ὡς ὑΠΗΡΕΤΑΣ ΧΡΙΣΤΟΥ,  
let regard a man, as assistants of Anointed,

ΚΑΙ ΟΙΚΟΝΟΜΟΥΣ ΜΥΣΤΗΡΙΩΝ ΘΕΟΥ. 2 Ὁ ΔΕ ΛΟΙ-  
and stewards of mysteries of God. What but re-

ΠΟΝ, ΖΗΤΕΙΤΑΙ ΕΝ ΤΟΙΣ ΟΙΚΟΝΟΜΟΙΣ, ἵνα ΠΙΣΤΟΣ ΤΙΣ  
maintaining, it is required in the stewards, that faithful one

ΕΥΡΕΘΗ. 3 Ἐμοι ΔΕ ΕΙΣ ΕΛΑΧΙΣΤΟΝ ΕΣΤΙΝ, ἵνα ὑΦ'  
should be found. To me but for least thing it is, that by

ὑΜΩΝ ΑΝΑΚΡΙΘΩ, ἢ ὑΠΟ ΑΝΘΡΩΠΙΝΗΣ ἡΜΕΡΑΣ·  
you I should be condemned, or by a human day;

ΑΛΛ' ΟΥΔΕ ΕΜΑΥΤΟΝ ΑΝΑΚΡΙΝΩ· 4 (ΟΥΔΕΝ ΓΑΡ ἘΜΑΥ-  
but not even myself do I condemn; (nothing for in my-

ΤΩ ΣΥΝΟΙΔΑ, ΑΛΛ' ΟΥΚ ΕΝ ΤΟΥΤῳ ΔΕΔΙΚΑΙΩΜΑΙ·) ὁ  
self I am conscious, but not in this I have been justified;) he

ΔΕ ΑΝΑΚΡΙΝΩΝ ΜΕ, ΚΥΡΙΟΣ ΕΣΤΙΝ. 5 Ὅστε μὴ ΠΡΟ  
but condemning me, Lord is. Therefore not before

ΚΑΙΡΟΥ ΤΙ ΚΡΙΝΕΤΕ, ἕως ἂν ΕΛΘῇ ὁ ΚΥΡΙΟΣ, ὃς  
proper season anything judge you, till may come the Lord, who

ΚΑΙ ΦΩΤΙΣΕΙ ΤΑ ΚΡΥΠΤΑ ΤΟΥ ΣΚΟΤΟΥΣ, ΚΑΙ  
both will bring to light the things hidden of the darkness, and

ΦΑΝΕΡΩΣΕΙ ΤΑΣ ΒΟΥΛΑΣ ΤΩΝ ΚΑΡΔΙΩΝ· ΚΑΙ ΤΟΤΕ  
will make manifest the purposes of the hearts; and then

ὁ ΕΠΑΙΝΟΣ ΓΕΝΗΣΕΤΑΙ ἘΚΑΣΤῳ ΑΠΟ ΤΟΥ ΘΕΟΥ.  
the praise shall be to each one from the God.

6 Ταῦτα ΔΕ, ΑΔΕΛΦΟΙ, ΜΕΤΕΣΧΗΜΑΤΙΣΑ ΕΙΣ ΕΜΑΥ-  
These things and, brethren, I figuratively applied to myself

ΝΟΝ ΚΑΙ ΑΠΟΛΛΩ ΔΙ' ὑΜΑΣ, ἵνα ΕΝ ἡμῖν ΜΑΘΗΤΕ  
and Apollos on account of you, that by us you may learn

ΤΟ Μὴ ὑΠΕΡ ὃ ΓΕΓΡΑΠΤΑΙ ΦΡΟΝΕΙΝ, ἵνα μὴ ΕΙΣ  
that not above what has been written to think, so that not one

ὑΠΕΡ ΤΟΥ ἑΝΟΣ ΦΥΣΙΟΥΣΘΕ ΚΑΤΑ ΤΟΥ ἑΤΕΡΟΥ.  
on behalf of the one you may be puffed up against the other.

7 ΤΙς ΓΑΡ ΣΕ ΔΙΑΚΡΙΝΕΙ; ΤΙ ΔΕ ΕΧΕΙΣ, ὃ ΟΥΚ  
Who for thee distinguishes? what and hast thou, which not

ΕΛΑΒΕΣ; Εἰ ΔΕ ΚΑΙ ΕΛΑΒΕΣ, ΤΙ ΚΑΥΧΑΣΑΙ  
thou didst receive? if and also thou didst receive, why dost thou boast

ὥς μὴ ΛΑΒΩΝ; 8 ἩΔΗ ΚΕΚΟΡΕΣΜΕΝΟΙ ΕΣΤΕ, ἡΔΗ  
as not having received? Already having been filled you are, already

ΕΠΛΟΥΤΗΣΑΤΕ, ΧΩΡΙΣ ἡΜΩΝ ΕΒΑΣΙΛΕΥΣΑΤΕ· ΚΑΙ  
you were rich, without us you reigned; and

Death; whether Things present, or Things future;  
—all are yours;

23 and you are Christ's, and Christ is God's.

#### CHAPTER IV.

1 Let a Man thus esteem us as † Ministers of Christ, and Stewards of the Mysteries of God.

2 But, moreover, it is required in STEWARDS, that every one should be found faithful.

3 Therefore, to me it is of very little importance that I should be condemned by you, or by a Human Day of Judgment; because I do not even condemn Myself;

4 (for I am conscious to myself of Nothing evil; though I am not by this justified;) but HE who JUDGES me is the Lord.

5 † Therefore, judge you not Anything before the proper Time, till the LORD come, who † both will bring to light the SECRETS of DARKNESS, and will make manifest the PURPOSES of the HEARTS; and † then the PRAISE will be to each one from GOD.

6 Now these things, Brethren, † I figuratively applied to myself and to Apollos on your account; that by us you may † learn NOT to think ABOVE what has been written; that no one of you may, on behalf of the ONE, be puffed up against the OTHER.

7 For who distinguishes Thee? and † what hast thou which thou didst not receive? and if thou didst receive, why dost thou boast as not having received.

8 You are already filled! you are already enriched! you have reigned without

† 23. Rom. xiv. 8; 1 Cor. xi. 3; 2 Cor. x. 7; Gal. iii. 20. † 1. 1 Cor. iii. 5; ix. 17; 2 Cor. vi. 4; Col. i. 25. † 5. Matt. vii. 1; Rom. ii. 1, 16; xiv. 4, 10, 13; Rev. xx. 12. † 5. Rom. iii. 13. † 5. Rom. ii. 29; 2 Cor. v. 10. † 6. 1 Cor. i. 12; iii. 4. † 6. Rom. xii. 3. † 7. John i. 17; 1 Pet. iv. 19.



οφελον γε εβασιλευσατε, ινα και ημεις υμιν  
I wish indeed you did reign, so that also we with you  
συμβασιλευσωμεν. <sup>9</sup> Δοκω γαρ, \* [δτι] ο θεος  
might reign together. I think for, [that] the God  
ημας τους αποστολους εσχατους απεδειξεν, ως  
us the apostles last set forth, as  
επιθανατιους, δτι θεατρον εγεννηθημεν τω  
appointed to death, because a spectacle we were made to the  
κοσμω και αγγελοις και ανθρωποις. <sup>10</sup> Ημεις  
world and messengers and to men. We  
μωρια δια Χριστον, υμεις δε φρονιμοι εν Χρισ-  
fools on account of Anointed, you but wise ones in Anointed;  
τω ημεις ασθενεις, υμεις δε ισχυροι υμεις  
we weak ones, you but strong ones; you  
ενδοξοι, ημεις δε ατιμοι. <sup>11</sup> Αχρι της αρτι  
honorable ones, we but ignoble ones. Till the present  
ωρας και πεινωμεν, και διψωμεν, και γυμνητευ-  
hour both we hunger, and we thirst, and we are naked,  
ομεν, και κολαφιζομεθα, και αστατουμεν, <sup>12</sup> και  
and we are beaten, and we are homeless, and  
κοπιωμεν εργαζομενοι ταις ιδιαις χερσι· λoido-  
we labor working with the own hands; being  
ρουμενοι, ευλογουμεν· διωκομενοι, ανεχομεθα·  
reviled, we bless; being persecuted, we endure;  
<sup>13</sup> βλασφημουμενοι, παρακαλουμεν· ως περικα-  
being blasphemed, we exhort; as purgations  
θαρματα του κοσμου εγεννηθημεν, παντων περι-  
of the world we became, of all things off-  
ψημα εως αρτι. <sup>14</sup> Ουκ εντρεπων υμας γραφω  
scrapings till now. Not shaming you I write  
ταυτα, αλλ' ως τεκνα μου αγαπητα νουθετω.  
these things, but as children of me beloved I admonish.  
<sup>15</sup> Εαν γαρ μυριας παιδαγωγους εχητε εν Χρισ-  
If for myriads child-tenders you may have in Anointed,  
τω, αλλ' ου πολλους πατερας· εν γαρ Χριστω  
but not many fathers; in for Anointed  
\*[Ιησου] δια του ευαγγελιου εγω υμας εγεν-  
[Jesus] through the glad tidings I you be-  
νησα.  
got.  
<sup>16</sup> Παρακαλω ουν υμας, μιμηται μου γινεσθε.  
I exhort therefore you, imitators of me become you.  
<sup>17</sup> Δια τουτο επεμψα υμιν Τιμωθεον, ος εστι  
On account of this I sent to you Timothy, who is  
τεκνον μου αγαπητον και πιστον εν κυριω, ος  
a child of me beloved and faithful in Lord, who

us! and I wish, indeed, you did reign, that we also might reign with you.

<sup>9</sup> For I think God exhibited us the APOSTLES † last, as † devoted to death; † For we are made a Spectacle to the WORLD, both to Angels and to Men.

<sup>10</sup> † We are † Fools on account of Christ, but you are wise in Christ; † we are weak, but you are strong; you are honorable, but we are † disgraced.

<sup>11</sup> † To the PRESENT Hour we both hunger and thirst, and are in want of clothing; we are buffeted about, and are homeless;

<sup>12</sup> and † we labor, working with our own Hands. † Being reviled, we bless; being persecuted, we endure;

<sup>13</sup> being calumniated, we expostulate; † we are become as † the Purgations of the WORLD, the Refuse of all things till now.

<sup>14</sup> I do not write these things to shame you, but as my beloved Children I admonish you.

<sup>15</sup> For though you may have Myriads of Leaders in Christ, yet not Many Fathers; for † in Christ † begot you through the GLAD TIDINGS.

<sup>16</sup> Therefore, I exhort you, to become † Imitators of me.

<sup>17</sup> On this account I sent to you † Timothy, who is my beloved and faithful Child in the Lord,

\* VATICAN MANUSCRIPT.—9. That—omit.

15. Jesus—omit.

† 9. Alluding to those last exposed on the theatre, to fight with wild beasts, or with each other; and who were devoted to certain destruction. † 10. The *atimoi* were held to be outlaws, and might be slain as well as ill-treated with impunity. † 13. The words *perikatharmata* and *peripseema* are thought to allude to those *human expiatory sacrifices* which were offered to infernal deities among the Greeks and Romans, selected from the lowest of the people, and loaded with curses, affronts and injuries while on their way to execution.

† 9. Rom. viii. 36; 1 Cor. xv. 30, 31; 2 Cor. iv. 11; vi. 9. † 9. Heb. x. 30. † 10. 2 Cor. ii. 3. † 10. Acts xvii. 18; xxvi. 24; 1 Cor. i. 18; ii. 14; iii. 18. † 10. 2 Cor. xiii. 9. † 11. 2 Cor. iv. 8; xi. 23—27; Phil. iv. 12. † 12. Acts xviii. 3; xx. 34; 1 Thess. ii. 9; 2 Thess. iii. 8; 1 Tim. iv. 10. † 12. Matt. v. 44; Luke xxiii. 34; Acts vii. 60; Rom. xii. 14, 20; 1 Pet. ii. 23; iii. 9. † 13. Lam. iii. 45. † 15. Acts xviii. 11; James i. 18. † 16. 1 Cor. xi. 1; Phil. iii. 17; 1 Thess. i. 6; 2 Thess. iii. 9. † 17. Acts xix. 22; 1 Cor. xvi. 10; Phil. ii. 19.

ὑμᾶς ἀναμνησέι τὰς ὁδοὺς μου τὰς ἐν Χριστῷ,  
you will remind the ways of me those in Anointed,  
καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.  
even as every where in every congregation I teach.

18 Ὡς μὴ ἐρχομένου δε μου πρὸς ὑμᾶς, ἐφυσί-  
As not coming but of me to you, were puffed  
ώθησαν τινες. 19 Ἐλεύσομαι δὲ ταχέως πρὸς  
up some. I will come but quickly to

ὑμᾶς, εἰ ὁ κύριος θελήσῃ, καὶ γινώσκω οὐ  
you, if the Lord should will, and I will know not  
τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύνα-  
the word of those having been puffed up, but the power.

μιν. 20 οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ,  
not for in word the kingdom of the God,

ἀλλ' ἐν δυνάμει. 21 Τί θέλετε; ἐν ῥαβδῷ ἐλθῶ  
but in power. What do you wish? with a rod I should come

πρὸς ὑμᾶς, ἢ ἐν ἀγαπῇ πνευματικῇ τε πραότητος;  
to you, or in love in a spirit and of meekness?

ΚΕΦ. ε'. 5. 1 Ὡς ἀκούεται ἐν ὑμῖν πορνεία,  
Actually is heard among you fornication,

καὶ τοιαύτη πορνεία, ἥ τις οὐδὲ ἐν τοῖς ἐθνεσιν,  
and such fornication, which not even among the Gentiles,

ὥστε γυναῖκα τινὰ τοῦ πατρὸς εἶναι. 2 Καὶ ὑμεῖς  
as a wife one of the father to have. And you

πεφυσιωμένοι ἐστέ; καὶ οὐχὶ μᾶλλον ἐπενθη-  
having been puffed up are? and not rather lamented,

σατε, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ τοῦ ἐργον  
so that might be removed from midst of you be the work

τοῦτο ποιήσας; 3 Ἐγὼ μὲν γὰρ \* [ὥς] ἀπὼν  
this having done? I indeed for [as] being absent

τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἡδὴ κέκρικα  
in the body, being present but in the spirit, already have judged

ὡς παρὼν, τὸν οὕτω τοῦτο κατεργασμένον, 4 ἐν  
as being present, him thus this having practised, in

τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ \* [Χριστοῦ],  
the name of the Lord of us Jesus [Anointed,]

(συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος),  
(having been assembled of you and of the my spirit,)

συν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ \* [Χρισ-  
with the power of the Lord of us Jesus [Anointed,]

του,] 5 παραδόναι τὸν τοιοῦτον τῷ σατανᾷ εἰς  
to deliver up that one to the adversary for

ὀλεθρὸν τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ  
destruction of the flesh, so that the spirit may be saved in the

ἡμέρᾳ τοῦ κυρίου \* [Ἰησοῦ.] 6 Οὐ καλὸν τὸ  
day of the Lord [Jesus.] Not good the

who will remind you of  
THOSE WAYS of mine which  
are in Christ, even as I  
teach everywhere, † in  
every Congregation.

18 And some are puffed  
up, as though I were not  
coming to you;

19 but I will come to  
you soon, † if the LORD  
will, and I will know, not  
the WORD but the POWER  
of THOSE who are PUFFED  
UP.

20 † For the KINGDOM  
of GOD is not in Word,  
but in Power.

21 What do you wish?  
† that I come to you with  
a Rod, or in Love, and in  
a Spirit of Meekness.

## CHAPTER V.

1 Incest is certainly  
heard of among you, and  
Such Incest as is not even  
among the GENTILES,  
† that one has his FA-  
THER'S Wife.

2 And you have been  
puffed up, and did not  
rather lament, so that HE  
HAVING DONE this WORK  
might be removed from  
the midst of you.

3 For I, indeed, † being  
absent in the BODY, but  
present in the SPIRIT,  
have already judged, as if  
present, HIM who thus  
HAS PERFORMED this  
ACT;—

4 in the NAME of our  
LORD Jesus, you being as-  
sembled, and MY Spirit,  
† with the POWER of our  
LORD Jesus,

5 † to deliver up THAT  
PERSON to the ADVERSA-  
RY, for the † Destruction of  
the FLESH, that the  
SPIRIT may be saved in  
the DAY of the LORD.

\* VATICAN MANUSCRIPT.—3. as—omit.  
omit.

4. Anointed—omit twice.

5. Jesus—

† 5. Or the infliction of bodily disease. It is evident the apostles had the power to pun-  
ish offenders miraculously with disease and even death. See Acts v. 1—11: xiii. 9—11;  
1 Cor. iv. 21; 2 Cor. x. 6; xiii. 1, 2, 10.

† 17. 1 Cor. xiv. 33. † 19. Acts xviii. 21; Rom. xv. 32; Heb. vi. 8; James iv. 15.  
† 20. 1 Cor. ii. 4; 1 Thess. i. 5. † 21. 2 Cor. x. 2; xiii. 10. † 1. Lev. xviii. 8;  
Deut. xxii. 30; xxvii. 20. † 8. Col. ii. 5. † 4. Matt. xvi. 19; xviii. 18; John xx.  
23; 2 Cor. xiii. 3, 10. † 5. Job ii. 6; Psal. cix. 6; 1 Tim. i. 20.

καυχῆμα ὑμῶν. Οὐκ οἶδατε, ὅτι μικρὰ ζύμη  
boasting of you. Not know you, that a little leaven  
ὅλον το φουραμα ζυμοί; 7 Ἐκκαθαράτε τὴν  
whole the mass leavens? Cleanse out the  
παλαιαν ζύμην, ἵνα ἦτε νέον φουραμα, καθὼς  
old leaven, that you may be a new mass, as  
ἐστε ἀζυμοί· καὶ γὰρ τὸ πασχα ἡμῶν \* [ὑπὲρ  
you are unleavened; even for the paschal lamb of us [on behalf  
ἡμῶν] ἐτύθη, Χριστός. 8 Ὅστε ἐύρταζωμεν,  
of us] was slain, Anointed. Therefore let us keep the feast,  
μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ  
not with leaven old, nor with leaven of vice and  
πονηρίας, ἀλλ' ἐν ἀζυμοῖς εὐκρινείας καὶ ἀλη-  
wickedness, but with unleavened things of sincerity and of  
θείας. 9 Ἐργαζα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συ-  
truth. I wrote to you in the letter, not to be  
ναναμιγνυσθαι πορνοῖς. 10 \* [Καὶ] οὐ παντὶ  
associated with fornicators. [And] not altogether  
τοῖς πορνοῖς τοῦ κόσμου τούτου, ἢ τοῖς πλεον-  
with the fornicators of the world this, or with the covetous  
εκταῖς, ἢ ἄρπαξιν, ἢ εἰδωλολατρίαις· ἐπεὶ οφεί-  
ones, or extortioners, or idolaters; since you are  
λετε ἀρὰ ἐκ τοῦ κόσμου ἐξελθεῖν. 11 Νῦν δὲ  
bound indeed from the world to come out. Now but  
ἐγραψα ὑμῖν, μὴ συναναμιγνυσθαι, εἰ τις,  
I wrote to you, not to be associated, if any one,  
ἀδελφὸς ὀνομαζόμενος, ἢ πορνός, ἢ πλεονεκ-  
a brother being named, may be a fornicator, or a covetous per-  
της, ἢ εἰδωλολάτρης, ἢ λοιδορός, ἢ μεθύσιος, ἢ  
son, or an idolater, or a reviler, or a drunkard, or  
ἄρπαξ· τῷ τοιοῦτῳ μηδὲ συνεσθιεῖν· 12 Τι  
an extortioner; with the such like not even to eat; what  
γὰρ μοι \* [καὶ] τοὺς ἐξω κρίνειν; Οὐχὶ τοὺς  
for to me [also] those without to judge? Not those  
ἐσὼ ὑμεῖς κρίνετε; 13 Τοὺς δὲ ἐξω ὁ θεὸς κρί-  
within you judge? Those but without the God will  
νει; Ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.  
judge? Put out the evil one from of yourselves.

ΚΕΦ. 5'. 6.

1 Τολμα τις ὑμῶν, πραγμα εἶχων πρὸς τὸν  
Dare any one of you, a matter having with the  
ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀδικῶν, καὶ οὐχὶ ἐπὶ  
other, to be judged by the unjust ones, and not by

6 † Your BOASTING is not good. Do you not know That † a Little Lea-ven ferments the Whole MASS.

7 † Cleanse out the OLD Leaven, that you may be a New Mass, as you are Un-leavened; † for even our PASCHAL LAMB, Christ, was sacrificed.

8 Therefore, let us † keep the festival, not with old Leaven, nor with † leaven of Vice and Wickedness, but with the Unleavened principles of Sincerity and Truth.

9 In that LETTER I wrote to you † not to be associated with Fornica-tors;—

10 in no wise with the FORNICATORS of this WORLD, or with the COVE-tous \* and Extortioners, or Idolaters, since indeed you are bound to come out from the WORLD;—

11 but now I write to you † not to be associated with any one, named a Brother, if he be a Fornica-tor, or a Covetous person, or an Idolater, or a Reviler, or a Drunkard, or an Ex-tortioner; with SUCH a person not even to eat.

12 For what is it to me to judge THOSE WITHOUT? Do not you judge THOSE WITHIN?

13 But THOSE WITHOUT GOD will judge. † Put out from among yourselves that EVIL person.

CHAPTER VI.

1 Dare any one of you, having an Affair with ANOTHER, be judged by the UNRIGHTEOUS, and not by the SAINTS?

\* VATICAN MANUSCRIPT.—7. on our behalf—omit. 12. also—omit.

10. And—omit. 10. and

† 7. The Jews were commanded to put away all leaven, before they ate the passover, as being an emblem of wickedness, which sours and corrupts the mind, as leaven does the lump into which it is put, if it remains in it long unbaked.—Macknight.

† 6. 1 Cor. iii. 21; iv. 10; James iv. 16. † 8. 1 Cor. xv. 33; Gal. v. 9; 2 Tim. ii. 17  
† 7. Isa. lxi. 7; John i. 29; 1 Pet. i. 10; Rev. v. 6, 12. † 8. Exod. xii. 15; xiii. 6.  
† 8. Luke xii. 1. † 9. 2 Cor. vi. 14; Eph. v. 11; 2 Thess. iii. 14. † 11. Matt. xviii.  
17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 John 10. † 13. Deut. xiii. 5; xvii. 7; xxi. 22; xxii.  
21, 22, 24.

των αγίων; <sup>2</sup> Ἡ οὐκ οἰδατε, ὅτι οἱ ἅγιοι τὸν  
the saints? Or not know you, that the saints the  
κόσμον κρινουσι; καὶ εἰ ἐν ὑμῖν κρινεται ὁ  
world will judge? and if by you is judged the  
κόσμος, ἀναξιοὶ ἐστε κριτηρίων ἐλαχίστων;  
world, inadequate are you for tribunals smallest?  
<sup>3</sup> οὐκ οἰδατε, ὅτι ἀγγέλους κρινομεν; μῆτιγε  
not know you, that messengers we shall judge? much more then  
βιωτικά; <sup>4</sup> Βιωτικά μὲν οὖν κριτήρια εἰν  
things of this life? Things of this life indeed then judgments if  
ἐχῆτε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ,  
you may have, those having been of no account in the congregation,  
τούτους καθίζετε; <sup>5</sup> Πρὸς ἐντροπὴν ὑμῖν λεγώ·  
those do you cause to sit? For shame to you I speak:  
οὕτως οὐκ ἐνὶ ἐν ὑμῖν σοφός \* [οὐδὲ εἷς,] ὃς  
thus not one among you wise [not even one,] who  
δυνήσεται διακρίναι ἀνα μέσον τοῦ ἀδελφου  
shall be able to decide between the brethren  
αὐτοῦ; <sup>6</sup> ἀλλὰ ἀδελφός μετὰ ἀδελφου κρινεται,  
of himself? but a brother with brother is judged,  
καὶ τούτο ἐπὶ ἐπιστῶν; <sup>7</sup> Ἡ δὲ μὲν οὖν ὅλως ἤτ-  
and this by unbelievers? Already indeed then certainly a  
τῆμα ὑμῖν ἐστίν, ὅτι κρίματα ἐχετε μεθ' ἑαυτῶν.  
fault to you it is, that law-suits you have with yourselves.  
Διὰ τὴν οὐχὶ μάλλον ἀδικεῖσθε; διὰ τὴν οὐχὶ μάλ-  
Why not rather suffer injustice? why not rather  
λον ἀποστερεῖσθε; <sup>8</sup> ἀλλὰ ὑμεῖς ἀδικεῖτε, καὶ  
be defrauded? But you injure, and  
ἀποστερεῖτε, καὶ ταῦτα ἀδελφούς. <sup>9</sup> Ἡ οὐκ  
defraud, and these things brethren. Or not  
οἰδατε, ὅτι ἀδικοὶ θεοῦ βασιλείαν οὐ κληρονο-  
know you, that unjust ones of God a kingdom not shall in-  
μησουσι; Μὴ πλανασθε· οὔτε πορνοὶ, οὔτε  
herit? Not be deceived; neither fornicators, nor  
εἰδωλολατραι, οὔτε μοιχοὶ, οὔτε μαλακοί,  
idolaters, nor adulterers, nor effeminates,  
οὔτε ἀρσενοκοῖται, <sup>10</sup> οὔτε κλέπται, οὔτε πλεον-  
nor sodomites, nor thieves, nor covetous  
εκταί, οὔτε μεθύσοι, οὐ λοιδοροὶ, οὐχ ἄρκαγες,  
persons, nor drunkards, not revilers, not extortioners,  
βασιλείαν θεοῦ οὐ κληρονομησουσι. <sup>11</sup> Καὶ  
a kingdom of God not shall inherit. And  
ταῦτα τινες ἦτε· ἀλλὰ ἀπελουσασθε, ἀλλὰ  
these things some you were; but you washed yourselves, but

<sup>2</sup> Do you not know  
† That the SAINTS shall  
judge the WORLD? And  
if by you the WORLD is  
judged, are you inadequate  
to decide trivial Causes?

<sup>3</sup> Do you not know  
That we shall judge An-  
gels? Why not then  
things pertaining to this  
life?

<sup>4</sup> If then, indeed, you  
should have Causes as to  
the things of this life, do  
you appoint THOSE, the  
LEAST ESTEEMED in the  
CONGREGATION?

<sup>5</sup> For shame to you, I  
say it. It is so, that there  
is not among you a wise  
man—not even one—who  
shall be able to decide  
between his BROTHERN?

<sup>6</sup> but Brother with  
Brother is judged, and  
this by Unbelievers?

<sup>7</sup> Therefore, indeed, it  
is now a great Fault in  
you, Because you have  
Law-suits with each other.  
Why not rather † suffer in-  
justice? why not rather  
be defrauded?

<sup>8</sup> But you injure and  
defraud—even these things  
you do to Brethren.

<sup>9</sup> Do you not know,  
That Unrighteous persons  
shall not inherit God's  
Kingdom? Be not de-  
ceived; neither † For-  
nicators, nor Idolaters, nor  
Adulterers, nor Effemi-  
nates, nor Sodomites,

<sup>10</sup> nor Thieves, nor  
Covetous persons, nor  
Drunkards, nor Revilers,  
nor Extortioners, shall  
inherit the Kingdom of  
God.

<sup>11</sup> † And such charac-  
ters were some of you;  
but you were † washed,  
but you were separated,

\* VATICAN MANUSCRIPT.—5. not even one—omit.

† 2. Psa. xlix. 14; Dan. vii. 22; Matt. xix. 28; Luke xxii. 30; Rev. ii. 26; iii. 21; xi. 4.  
† 7. Prov. xx. 22; Matt. v. 39, 40; Luke vi. 29; Rom. xii. 17, 19; 1 Thess. v. 15. † 9.  
1 Cor. xv. 50; Gal. v. 21; Eph. v. 5; 1 Tim. i. 9; Heb. xii. 14; xiii. 4; Rev. xxii. 15. † 11.  
1 Cor. xii. 2; Eph. ii. 2; iv. 22; v. 8; Col. iii. 7; Titus iii. 3. † 11. 1 Cor. i. 30; Heb.  
x. 29

ἡγιασθητε, ἀλλ' ἐδικαιωθητε ἐν τῷ ὀνόματι τοῦ  
you were separated, but you were justified in the name of the

κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ θεοῦ  
Lord Jesus, and in the spirit of the God

ἡμῶν. <sup>12</sup> Πάντα μοι ἐξεστίν, ἀλλ' οὐ πάντα  
of us. All things to me is lawful, but not all things

συμφερεῖ· πάντα μοι ἐξεστίν, ἀλλ' οὐκ ἐγώ  
is beneficial; all things to me is lawful, but not I

ἐξουσιασθησώμαι ὑπὸ τινος. <sup>13</sup> Τα βρώματα  
will be brought into subjection by any one. The foods

τῆς κοιλίας, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ  
for the belly, and the belly for the foods; the but

θεὸς καὶ ταυτὴν καὶ ταῦτα καταργήσει. Το  
God both this and these will make useless. The

δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ  
and body not for the fornication, but for the Lord, and the

κύριος τῷ σώματι· <sup>14</sup> ὁ δὲ θεὸς καὶ τὸν κύριον  
Lord for the body; the and God both the Lord

ἡγείρει, καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως  
raised up, and us will raise up through the power

αὐτοῦ. <sup>15</sup> Οὐκ οἰδατε, ὅτι τὰ σώματα ὑμῶν  
of himself. Not know you, that the bodies of you

μέλη Χριστοῦ ἐστίν; ἀρὰς οὖν τὰ μέλη  
members of Anointed is? Having taken away then the members

τοῦ Χριστοῦ, ποιήσω πορνῆς μέλη; Μὴ γένοι-  
of the Anointed, shall I make of an harlot members? Not let it

το. <sup>16</sup> Ἡ οὐκ οἰδατε, ὅτι ὁ κολλώμενος τῇ  
be. Or not know you, that the one being joined to the

πορνῇ, ἓν σῶμα ἐστίν; (ἐσονται γὰρ, φησὶν,  
harlot, one body is? (they shall be for, it says,

οἱ δύο εἰς σάρκα μίαν·) <sup>17</sup> ὁ δὲ κολλώμενος τῷ  
the two for flesh one;) the but one being joined to the

κυρίῳ, ἓν πνεῦμα ἐστίν; <sup>18</sup> Φευγετε τὴν πορ-  
Lord, one spirit is; Flee you the for-

νείαν. Πάν ἁμαρτήμα ὃ εἰς ποιήσῃ ἄνθρωπος,  
nication. All sins which if may do a man,

ἐκτὸς τοῦ σώματος ἐστίν· ὁ δὲ πορνευὼν  
outside of the body is; he but committing fornication

εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. <sup>19</sup> Ἡ οὐκ οἰδατε,  
against the own body sins. Or not know you,

ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνευ-  
that the body of you a temple of the in you holy spirit

ματος ἐστίν, οὗ ἐχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστε  
is, which you have from God, and not you are

but you were justified by the NAME of \* the LORD Jesus, and by the SPIRIT of our GOD.

<sup>12</sup> † "All things are allowed to me;"—but all things are not proper. "All things are allowed to me;"—but ‡ will not be brought into subjection by any one.

<sup>13</sup> † "ALIMENTS for the STOMACH, and the STOMACH for ALIMENTS;"—but GOD will put an end both to it and them. Now the BODY is not for FORNICATION, but for the LORD; ‡ and the LORD for the BODY.

<sup>14</sup> And GOD both raised the LORD, and \* will raise up Us by his POWER.

<sup>15</sup> Do you not know † That your BODIES are MEMBERS of CHRIST? Having taken away, then, the MEMBERS of CHRIST, shall I make them members of an Harlot? By no means!

<sup>16</sup> What! do you not know That he who adheres to the HARLOT is One Body; (for † "the two," it says, "shall be for one Flesh;")

<sup>17</sup> † but that HE who ADHERES to the LORD is One Spirit?

<sup>18</sup> † Flee from FORNICATION! Every Crime which a Man may commit is exterior to the BODY; but the FORNICATOR sin within his OWN Body.

<sup>19</sup> What! † do you not know That your BODY is a Temple of that \* holy Spirit in you, which you have from God? † Besides, you are not your own;

<sup>20</sup> † for you were bought

\* VATICAN MANUSCRIPT.—11. our LORD Jesus Christ, holy Spirit.

14. raised up Us.

19.

† 12. 1 Cor. x. 23. † 13. Rom. xiv. 17; Col. ii. 22, 23. † 13. Eph. v. 23.  
† 15. Rom. xii. 5; 1 Cor. xii. 27; Eph. iv. 12, 15, 16; v. 30. † 16. Gen. ii. 24; Matt. xix.  
5; Eph. v. 8. † 17. John xvii. 21—23; Eph. iv. 4; v. 30. † 18. Rom. vi. 12, 13;  
Heb. xiii. 4. † 19. 1 Cor. iii. 16; 2 Cor. vi. 16. † 19. Rom. xiv. 7, 8. † 20.  
Acts xx. 28; 1 Cor. vii. 23; Gal. iii. 13; Heb. ix. 12; 1 Pet. i. 18, 19. 2 Pet. ii. 1; Rev. v. 9.

ἐαυτῶν; <sup>20</sup> Ἠγορασθητε γὰρ τιμῆς· δοξάσατε  
of yourselves? You were bought for a price; glorify you  
δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.  
therefore the God in the body of you.

ΚΕΦ. Ζ'. 7.

<sup>1</sup> Περὶ δὲ ὧν ἐγράψατε \* [μοι,] καλὸν ἀν-  
Concerning but what things you wrote [to me,] good for  
θρώπων γυναῖκος μὴ ἀπτεσθαι· <sup>2</sup> διὰ δὲ τὰς  
a man a woman not to touch; on account of but the  
πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω,  
fornications each man the of himself wife let have,  
καὶ ἕκαστη τὸν ἰδίον ἀνδρὰ ἐχέτω. <sup>3</sup> Τῇ γυ-  
and each woman the own husband let have. To the wife  
ναϊκι ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδίδωτω· ὁμοίως δὲ  
the husband the debt let render; in like manner and  
καὶ ἡ γυνὴ τῷ ἀνδρὶ. <sup>4</sup> Ἡ γυνὴ τοῦ ἰδίου  
also the wife to the husband. The wife of the own  
σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνὴρ· ὁμοίως  
body not controls, but the husband; in like manner  
δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει,  
and also the husband the own body not controls,  
ἀλλ' ἡ γυνή. <sup>5</sup> Μὴ ἀποστερεῖτε ἀλλήλους,  
but the wife. Not do you deprive each other,  
εἰ μὴτι ἀν ἐκ συμφωνοῦ πρὸς καιρὸν, ἵνα  
if not from agreement for a season, so that  
σχολασθε τῇ προσευχῇ· καὶ πάλιν ἐπὶ το  
you may be at leisure for the prayer; and again to the  
αὐτὸ ἡτε, ἵνα μὴ πειράξῃ ὑμᾶς ὁ σατανᾶς  
same you may be, so that not may tempt you the adversary  
διὰ τὴν ἀκρασίαν \* [ὑμῶν.] <sup>6</sup> Τοῦτο δὲ λέγω  
through the incontinence [of you.] This but I say  
κατὰ συγγνώμην, οὐ κατ' ἐπιταγὴν. <sup>7</sup> Θέλω  
as a concession, not as an injunction. I wish  
γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτὸν·  
for all men to be as even myself;  
ἀλλ' ἕκαστος ἰδίον ἔχει χάρισμα ἐκ θεοῦ, ὃς  
but each own has gift from God, one  
μὲν οὕτως, ὃς δὲ οὕτως. <sup>8</sup> Λέγω δὲ τοῖς ἀγα-  
indeed so, another and so. I say but to the un-  
μοῖς καὶ ταῖς χήραις· καλὸν αὐτοῖς, εἰ μείνω-  
married and to the widows; good for them, if they should  
σιν ὡς καὶ ἐγώ. <sup>9</sup> εἰ δὲ οὐκ ἐγκρατεῦνται,  
remain as even I, if but not they possess self-control,  
γαμήσατωσαν· κρεῖσσον γὰρ ἐστὶ γαμῆσαι, ἢ  
let them marry; better for it is to have married, than  
πυρρῶσθαι. <sup>10</sup> Τοῖς δὲ γεγαμηκόσι παραγγέλ-  
to be inflamed. To those but having been married I charge,  
λῶ, οὐκ ἐγώ, ἀλλ' ὁ κύριος, γυναῖκα ἀπο  
not I, but the Lord, a wife from  
ἀνδρὸς μὴ χωρισθῆναι, <sup>11</sup> (εἰ δὲ καὶ χωρισ-  
an husband not to be separated, (if but even she should be

with a Price; glorify God,  
then, in your BODY.

CHAPTER VII.

<sup>1</sup> Now concerning the  
things of which you wrote;  
—† It is well for a Man  
not to touch a Woman.  
<sup>2</sup> But on account of  
FORNICATIONS, let each  
man have a Wife of HIS  
OWN, and let each woman  
have her OWN Husband.  
<sup>3</sup> ‡ Let the HUSBAND  
render to the WIFE the  
conjugal OBLIGATION;  
and in like manner also,  
the WIFE to the HUSBAND.  
<sup>4</sup> The WIFE controls  
not her OWN Body, but  
the HUSBAND; and in  
like manner also, the HUS-  
BAND controls not his OWN  
Body, but the WIFE.  
<sup>5</sup> ‡ Do not deprive each  
other, unless by agreement  
for a Season, that you may  
have leisure for PRAYER;  
and again you should RE-  
UNITE, so that the ADVER-  
SARY may not tempt you  
through your INCONTI-  
NENCE.  
<sup>6</sup> But this I say as a  
Concession—not as an In-  
junction.  
<sup>7</sup> For I wish All Men to  
be even as myself; but  
each one has his appro-  
priate Gift from God; one,  
indeed, of one kind, and  
another of another.  
<sup>8</sup> To the UNMARRIED  
men, however, and to the  
WIDOWS, I say, It is well  
for them, if they should  
remain even as I do;  
<sup>9</sup> ‡ but if they do not  
possess self-control, let  
them marry; for it is bet-  
ter to have married, than  
to be inflamed.  
<sup>10</sup> And to the MARRIED  
it is not ‡, but the LORD  
who commands, that a  
Wife must not be separa-  
ted from her Husband;—  
<sup>11</sup> but, if she should

\* VATICAN MANUSCRIPT.—1. to me—omit.

5. of you—omit.

† 1. ver. 8, 20.

‡ 3. Exod. xxi. 10; 1 Pet. iii. 7.

‡ 5. Joel ii. 16; Zech. vii. 3.

See Exod. xix. 15; 1 Sam. xxi. 4, 5.

‡ 9. 1 Tim. v. 14.

θη, μενετω αγαμος, η τω ανδρι καταλλα-  
separated, let her remain unmarried, or to the husband let her re-  
γητω) και ανδρα γυναικα μη αφιεναι. <sup>12</sup>Τοις  
sonciled;) and a husband a wife not to dismiss. To the  
δε λοιποισ εγω λεγω, ουχ δ κυριος· ει τις  
but remaining things I speak, not the Lord; if any  
αδελφος γυναικα εχει απιστον, και αυτη συνεν-  
brother a wife has an unbeliever and she thinks  
δοκει οικειν μετ' αυτου, μη αφιετω αυτην·  
well to dwell with him, not let him dismiss her;  
<sup>13</sup>και γυνη ητις εχει ανδρα απιστον, και αυτος  
and a wife who has a husband an unbeliever, and he  
συνευδοκει οικειν μετ' αυτης, μη αφιετω αυτον.  
thinks well to dwell with her, not let her dismiss him.  
<sup>14</sup>Ηγιασται γαρ δ ανηρ δ απιστος εν τη γυναι-  
Has been sanctified for the husband the unbelieving in the wife,  
κι, και ηγιασται η γυνη η απιστος εν τω  
and has been sanctified the wife the unbelieving in the  
ανδρι· επει αρα τα τεκνα υμων ακαθαρτα  
husband; otherwise indeed the children of you unclean  
εστι, νυν δε αγια εστιν. <sup>15</sup>Ει δε δ απιστος  
is, now but holy is, If but the unbelieving  
χωριζεται, χωριζεσθω· ου δεδουλωται δ αδελ-  
withdraws, let him withdraw; not is enslaved the brother  
η η αδελφη εν τοις τοιουτοις. Εν δε ειρηνη  
or the sister with the such like. In but peace  
κεκληκεν ημας ο θεος. <sup>16</sup>Τι γαρ οιδας, γυναι,  
has called us the God. How for knowest thou, O wife,  
ει τον ανδρα σωσεις; η τι οιδας, ανερ, ει  
if the husband thou shalt save? or how knowest thou, O husband, if  
την γυναικα σωσεις. <sup>17</sup>Ει μη εκαστω ως  
the wife thou shalt save. If not to each as  
εμερισεν δ κυριος, εκαστον ως κεκληκεν ο θεος  
distributed the Lord, each one even as has called the God  
οὕτω περιπατειτω. Και οὕτως εν ταις εκκλη-  
so let him walk. And thus in the congrega-  
σiais πασαις διατασσομαι. <sup>18</sup>Περιτετμημενος  
gations all I appoint. Having been circumcised  
τις εκληθη, μη επισπασθω· εν ακρο-  
any one was called, not let him be uncircumcised; in uncircum-  
βυστια τις εκληθη, μη περιτεμνεσθω. <sup>19</sup>Η  
cision any one was called, not let him be circumcised. The

be separated, let her re-  
main unmarried, or let her  
be reconciled to her HUS-  
BAND;—and that a Hus-  
band do not dismiss his  
Wife.

<sup>12</sup> But to the REMAIN-  
ING matters I speak, the  
† LORD does not;—If any  
Brother have a Wife, an  
unbeliever, and she is  
pleased to dwell with him,  
let him not dismiss her;

<sup>13</sup> and if any Wife have  
a Husband, an unbeliever,  
and he is pleased to dwell  
with her, let her not dis-  
miss \* the Husband.

<sup>14</sup> For the UNBELIEV-  
ING HUSBAND is sancti-  
fied in the believing WIFE,  
and the UNBELIEVING  
WIFE is sanctified in the  
\* BROTHER; otherwise, in-  
deed, † your CHILDREN  
were impure, but now they  
are holy.

<sup>15</sup> But if the UNBE-  
LIEVER withdraw, let him  
withdraw; the BROTHER  
or the SISTER is not en-  
slaved in SUCH cases;—  
but ‡ in Peace GOD has  
called us;—

<sup>16</sup> for how knowest  
thou, O Wife, whether  
thou shalt save thy HUS-  
BAND? or how knowest  
thou, O Husband, whe-  
ther † thou shalt save thy  
WIFE?

<sup>17</sup> If not, as the LORD  
has apportioned to each  
one, even as GOD has  
called each one, so let him  
walk. And ‡ thus in all  
the CONGREGATIONS I ap-  
point.

<sup>18</sup> Was any one called  
having been circumcised?  
let him not become un-  
circumcised; in Uncir-  
cumcision \* has any one  
been called? ‡ let him not  
be circumcised.

\* VATICAN MANUSCRIPT.—13. the Husband  
one been called.

14. BROTHER.

18. has any

† 12. These words do not intimate that the apostle was not now under the influence of  
the divine Spirit; but that there was nothing in the sacred writings which bore directly on  
this point.—Clarke.

‡ 14. Mal. ii. 15. ‡ 15. Rom. xii. 18; xiv. 19; 1 Cor. xiv. 33; Heb. xii. 14. ‡ 16.  
1 Pet. iii. 1. ‡ 17. 1 Cor. iv. 17; 2 Cor. xi. 23. ‡ 18. Acts xv. 1, 5, 19, 24, 28; Gal. v. 2

περιτομή ουδεν ἐστὶ, καὶ ἡ ἀκροβυστία ουδεν  
circumcision nothing is, and the uncircumcision nothing  
ἐστίν, ἀλλὰ τηρησις ἐντολῶν θεοῦ. 20 Ἐκασ-  
is, but keeping of commandments of God. Each

τὸς ἐν τῇ κλήσει ἢ ἐκληθῇ, ἐν ταύτῃ μενετω.  
one in the calling in which he was called, in this let him remain.

21 Δουλος ἐκληθῇς, μὴ σοὶ μηλετω· ἀλλ' εἰ  
A slave wast thou called, not to thee let it be a care; but if

καὶ δυνασθαι ἐλευθερος γενεσθαι, μᾶλλον χρη-  
also thou art able free to become, rather use

σαι. 22 Ὁ γὰρ ἐν κυρίῳ κληθεὶς δουλος, ἀπε-  
He for in Lord being called a slave, a

λευθερος κυρίου ἐστίν· ὁμοίως\* [καὶ] ὁ ἐλευθερος  
freedman of Lord is in like manner [also] the freeman

κληθεὶς, δουλος ἐστὶ Χριστοῦ. 23 Τιμῆς ἡγο-  
being called, a slave is of Anointed. For a price you

ρασθητε· μὴ γινεσθε δουλοὶ ἀνθρώπων.  
were bought; not become you slaves of men.

24 Ἐκαστος ἐν ᾧ ἐκληθῇ, ἀδελφοί, ἐν τούτῳ  
Each one in which he was called, brethren, in this

μενετω παρα θεοῦ.  
let him remain with God.

25 Περὶ δὲ τῶν παρθενῶν, ἐπιταγὴν κυρίου  
Concerning and the virgins, a commandment of Lord

οὐκ ἔχω· γνώμην δὲ δίδωμι, ὥς ἡλεημένος  
not I have; a judgment but I give, as having obtained mercy

ὑπο κυρίου πιστὸς εἶναι. 26 Νομίζω οὖν, τὸ  
from Lord faithful to be. I declare then, this

καλὸν ὑπαρχειν διὰ τὴν ἐνεστώσαν ἀνάγκην,  
well to be because of the having been present distress,

ὅτι καλὸν ἀνθρώπῳ το οὕτως εἶναι. 27 Δεδε-  
that well for a man the thus to be. Art thou hav-

σαι γυναῖκι, μὴ ζητεῖ λύσιν· λελυσαι  
in; been bound to a wife, not seek thou a release; hast thou been loosed

ἀπο γυναῖκος, μὴ ζητεῖ γυναῖκα. 28 Ἐὰν δὲ  
from a wife, not seek thou a wife. If but

καὶ γήμης, οὐχ ἡμαρτε· καὶ εἰ  
even thou shouldst have married, not thou didst sin; and if

γήμη ἢ παρθενός, οὐχ ἡμαρτε· θλίψιν  
should have married the virgin, not she sinned; affliction

δε τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ ὑμῶν  
but in the flesh shall have those such like; I but you

φειδομαι. 29 Τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς  
spare. This but I say, brethren, the season

συνεσταλμένος το λοιπὸν ἐστίν· ἵνα καὶ οἱ  
having been shortened the remainder is; that both those

19 †CIRCUMCISION is nothing, and UNCIRCUM-  
CISION is nothing; † but Keeping God's Command-  
ments.

20 Let each one remain in that VOCATION in which he was called.

21 Wast thou invited when a Slave? Let it not give thee concern; (but if, indeed, thou art able to become free, prefer it;)

22 for the Slave BEING CALLED by the Lord, is † the Lord's freedman; in like manner the FREEMAN being called is † Christ's Bond-servant.

23 † Have you been bought with a Price? Be- come not the Slaves of Men.

24 Brethren, † let each one remain with God in that vocation in which he was called.

25 And concerning the † VIRGINS, I have not † a Commandment of the Lord, but I give my Judg- ment, as † having received mercy from the Lord † to be faithful.

26 I declare this to be well, then, on account of the PRESENT Distress; Because it is well for a Man to be thus;—

27 Art thou bound to a Wife? seek not a Release. Art thou loosed from a Wife? seek not a Wife.

28 But even if thou shouldst marry, thou dost not sin; and if \* a Virgin should marry, she does not sin; but Affliction in the FLESH SUCH will have;— however, I spare you.

29 But this I say, Brethren, † the TIME be- ing shortened, it remains,

\* VATICAN MANUSCRIPT.—22. also—omit.

28. a Virgin.

† 23. So rendered interrogatively by Whitby, Wakefield, and Turnbull. † 25. The word *parthenos*, a virgin, signifies, in this place, a young unmarried person of either sex, as is evident from verses 26, 27, 32–34, and Rev. xiv. 4. † 25. See Note on verse 12.

† 19. Gal. v. 6; vi. 15. † 19. John xv. 14; 1 John ii. 3; iii. 24. † 22. John viii. 36; Rom. vi. 18, 22; Philemon 16. † 22. 1 Cor. ix. 21; Gal. v. 13; Eph. vi. 6; 1 Pet. ii. 16. † 24. ver. 20. † 25. verse 10; 2 Cor. viii. 8. † 25. 1 Tim. i. 12. † 29. Matt. xxi. 22; Rom. xiii. 11; 1 Pet. iv. 7.



ΕΧΟΝΤΕΣ γυναίκας, ὡς μὴ ἔχοντες ὦσι· <sup>30</sup> καὶ  
having wives, as not having should be; and

οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ οἱ χαίρον-  
those weeping, as not weeping; and those rejoicing,

τες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοραζόντες, ὡς  
as not rejoicing; and those buying, as

μὴ κατεχόντες· <sup>31</sup> καὶ οἱ χρώμενοι τῷ κόσμῳ  
not possessing; and those using the world

τούτῳ, ὡς μὴ καταχρώμενοι. Παραγεί γὰρ  
this, as not abusing. Passes by for

τὸ σχῆμα τοῦ κόσμου τούτου. <sup>32</sup> Θέλω δέ  
the form of the world this. I wish but

ὑμᾶς ἀμεριμνῶντας εἶναι. Ὁ ἀγαμος μεριμνᾷ τὰ  
you free from anxieties to be. The unmarried cares for the things

τοῦ κυρίου, πῶς ἀρεσεῖ τῷ κυρίῳ· <sup>33</sup> ὁ δὲ γὰρ  
of the Lord, how he shall please the Lord; he but having

μῆσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρεσεῖ  
married cares for the things of the world, how he shall please

τῇ γυναικί. <sup>34</sup> Μεμερισται ἡ γυνὴ καὶ ἡ παρ-  
the wife. Has been divided the wife and the virgin;

θένος· ἡ ἀγαμος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα  
the unmarried cares for the things of the Lord, so that

ἡ ἅγια καὶ σωματικῇ καὶ πνευματικῇ· ἡ δὲ γὰρ  
may be holy both in body and in spirit; the but one

μῆσασα μεριμνᾷ \* [τὰ τοῦ κόσμου,] πῶς  
having married cares for [the things of the world,] how

ἀρεσεῖ τῷ ἀνδρὶ. <sup>35</sup> Τοῦτο δὲ πρὸς τὸ ὑμῶν  
she shall please the husband. This and for the of you

αὐτῶν συμφέρον λέγω· οὐχ ἵνα βροχόν ὑμῖν  
yourselves benefit I say; not that a snare to you

ἐπιβάλω, ἀλλὰ πρὸς τὰ εὐσχημον καὶ εὐπαρε-  
I may throw, but for the decorum and devoted,

δρον τῷ κυρίῳ ἀπερισπαστως. <sup>36</sup> Εἰ δὲ τις  
ness to the Lord without solicitude. If but any one

ἀσχημονεῖ ἐπὶ τὴν παρθένον αὐτοῦ νομίζει,  
to behave indecently toward the virgin of himself thinks,

εἰ ἢ ὑπερακμῶς, καὶ οὕτως ὀφείλει γίνεσθαι·  
if she may be beyond age, and so it is fitting to be;

θαί· ὁ θελεῖ ποιεῖτω, οὐχ ἁμαρτάνει· γαμεῖτω-  
what he wishes let him do, not he sins; let them

that both THOSE HAVING Wives, should be as not having them;

<sup>30</sup> and THOSE who are WEEPING, as not weeping; and THOSE who are REJOICING, as not rejoicing; and THOSE who are BUYING, as not possessing;

<sup>31</sup> and THOSE who are USING this WORLD, as not using it; † for the † SCENE of this WORLD is passing away.

<sup>32</sup> But I wish you to be without anxiety. ‡ The UNMARRIED man is concerned for the THINGS of the LORD, how \* he may please the LORD;

<sup>33</sup> but HE HAVING MARRIED is anxious about the THINGS of the WORLD, how \* he may please his WIFE,—and is divided.

<sup>34</sup> And the UNMARRIED WOMAN, even the VIRGIN, is concerned for the THINGS of the LORD, that she may be holy both in \* BODY and in MIND; but SHE HAVING MARRIED is anxious how \* she may please her HUSBAND.

<sup>35</sup> But I say this for YOUR OWN Advantage; not that I may throw † a Snare over you; but for the HONORABLE and constant attention to the LORD without distraction.

<sup>36</sup> But if any one think he acts improperly † in remaining single, if he be past age, and thus it is fitting to be married, let him do what he wishes, he sins not; † let them marry.

\* VATICAN MANUSCRIPT.—<sup>32</sup> he may please. <sup>33</sup> he may please his wife,—and is divided. And the UNMARRIED WOMAN, even the VIRGIN, is concerned. <sup>34</sup> BODY and in MIND. <sup>34</sup> the THINGS of the WORLD—omit. <sup>34</sup> she may please.

† <sup>31</sup>. Probably a reference to the shifting scenes in a theatre. † <sup>35</sup>. An allusion to a small casting net, something like the lasso of the South Americans, which was in use among the Romans and Persians, to throw on the heads of their adversaries, and thus entangle them. † <sup>36</sup>. Parthenos, commonly translated virgin, has been rendered as meaning also a state of virginity or celibacy.

† <sup>36</sup> Many think—"let him marry"—the true reading, which is supported by many MSS. However, there are different views entertained by critics on the whole of this difficult passage; some referring it to the power of fathers over their daughters; others to the young women dedicated to the service of God in the primitive church, who were called virgins; and others again to young men, who had renounced matrimony, and devoted themselves to the Lord. The latter view has been adopted in the text.

‡ <sup>31</sup>. 1 John ii. 17

‡ <sup>32</sup>. 1 Tim. v. 5

σαν. 37 Ὁς δὲ ἐστήκεν ἐδραῖος ἐν τῇ καρδίᾳ,  
marry, Who but he has stood settled in the heart,  
μη ἐχὼν ἀναγκὴν, ἐξουσίαν δὲ ἔχει περὶ τοῦ  
not having necessity, control but has concerning the  
ἰδίου θελήματος, καὶ τοῦτο κεκρίκεν ἐν τῇ καρ-  
own will, and this has resolved in the heart  
διὰ αὐτοῦ τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον,  
of himself the to keep the of himself virgin,  
καλῶς ποιεῖ. 38 Ὡστε καὶ ὁ ἐκγαμιζών, καλῶς  
well does. So that even he giving in marriage, well  
ποιεῖ· καὶ ὁ μὴ γαμιζών, κρεῖσσον ποιεῖ.  
does; and he not marrying, better does.  
39 Γυνὴ δεδεταὶ ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ  
A wife is bound for so long a time may live the husband  
αὐτῆς· εἰ δὲ κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευ-  
of her; if but should fall asleep the husband of her, free  
θερά ἐστιν ὃν θέλει γαμηθῆναι, μόνον ἐν  
she is to whom she wills to be married, only in  
κυρίῳ. 40 Μακαριώτερα δὲ ἐστὶν, εἰ οὕτω  
Lord. Happier but she is, if thus  
μείνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ  
she should remain according to the my judgment; I think  
δὲ καὶ γὰρ πνεῦμα θεοῦ ἔχειν.  
and even I spirit of God to have.

ΚΕΦ. η'. 8.

1 Περὶ δὲ τῶν εἰδωλοθυτῶν, οἶδαμεν· (ὅτι  
Concerning and the things offered to idols, we know; (because  
πάντες γινώσκουσιν ἐχόμεν· ἡ γνῶσις φυσιοῖ, ἡ δὲ  
all knowledge we have; the knowledge puffs up, the but  
ἀγαπὴ οἰκοδομεῖ· 2 εἰ \* [δὲ] τις δοκεῖ εἰδέναι  
love builds up; if [but] any one thinks to have known  
τι, οὐδὲ πῶ οὐδὲν ἐγνώκε καθὼς δεῖ γινώ-  
something, not yet nothing he has known as it behoves to have  
ναι· 3 εἰ δὲ τις ἀγαπᾷ τὸν θεόν, οὗτος ἐγνώσ-  
known; if but any one should love the God, this has been  
ται ὑπ' αὐτοῦ) 4 περὶ τῆς βρώσεως οὐν  
acknowledged by him;) concerning the eating therefore  
τῶν εἰδωλοθυτῶν, οἶδαμεν, ὅτι οὐδὲν εἰδωλὸν  
of the things offered to idols, we know, that nothing an idol  
ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς ἕτερος, εἰ μὴ εἷς.  
in world, and that no one God other, if not one.  
5 Καὶ γὰρ εἰπερ εἰσὶ λεγόμενοι θεοὶ, εἴτε ἐν  
Indeed for though they are being called gods, whether in  
οὐρανῷ, εἴτε ἐπὶ γῆς· (ὥσπερ εἰσὶ θεοὶ πολλοί,  
heaven, or on earth; (as they are Gods many,  
καὶ κυρίου πολλοί) 6 \* [ἀλλ'] ἡμῖν εἷς θεὸς ὁ  
and lords many;) [but] to us one God the

37 But he who stands firm in his HEART, not having Necessity, but has Control over his OWN Will, and has determined this in his HEART, to maintain his Celibacy, \* does well.

38 so that even HE who \* MARRIES, does well; but HE who \* MARRIES NOT, does better.

39 † A Wife is bound as long as her HUSBAND lives; but if \* her HUSBAND be deceased, she is free to be married to whom she pleases;—† only in the Lord.

40 But she is happier, if she should so remain, according to MY Judgment; \* and I am certain that even I have the Spirit of God.

CHAPTER VIII.

1 Now concerning the † IDOL-SACRIFICES, "we know," (Because † we all have Knowledge. KNOWLEDGE puffs up, but LOVE builds up.

2 † If any one is confident of knowing anything, he knows it \* not yet as he ought to know.

3 But if any one love God, the same has been acknowledged by him.

4 Therefore, concerning the EATING of the IDOL-SACRIFICES, (we know,) That an † Image is nothing in the World, † and That \* no one is God but one.

5 For though there are, indeed, † Gods so called, whether in Heaven or on Earth; (as they are many Gods, and many Lords;)

6 yet to us there is but

\* VATICAN MANUSCRIPT.—37. shall do well.  
well; and he who MARRIES not, shall do better.  
am. 2. But—omit. 2. not yet as. 4. no one is God but one. 6. but—omit.

† 39. Rom. vii. 2.  
† 1. Rom. xiv. 14, 23.  
xlv. 24; 1 Cor. x. 19.  
iv. 6; 1 Tim. ii. 5.

† 39. 2 Cor. vi. 14.  
† 2. 1 Cor. xiii. 8, 9, 12; Gal. vi. 3; 1 Tim. vi. 4.  
† 4. Deut. iv. 39; vi. 4; Isa. xlv. 8; Matt. xii. 29; verse 6; Eph.  
† 5. John x. 34.

38. MARRIES his VIRGIN shall do  
39. the HUSBAND. 40. for I

† 1. Acts xv. 20, 29; 1 Cor. x. 19.  
† 4. Isa.

πατηρ, ἐξ οὗ τα πάντα, καὶ ἡμεῖς εἰς αὐτὸν  
father, out of whom the all things, and we for him;  
καὶ εἰς κυρίος, Ἰησοῦς Χριστός, δι' οὗ τα  
and one Lord, Jesus Anointed, through whom the  
πάντα, καὶ ἡμεῖς δι' αὐτοῦ. Ἄλλ' οὐκ ἐν  
all things, and we through him. But not in  
πασὶν ἢ γνῶσις· τινες δὲ τῇ συνειδήσει τοῦ  
all the knowledge; some but in the conscience of the  
εἰδωλοῦ ἕως ἀρτί, ὡς εἰδωλοθυτὸν ἐσθίουσι, καὶ  
idol till now as offered to an idol they eat, and  
ἡ συνειδήσις αὐτῶν, ἀσθενὴς οὖσα, μολυνεταί.  
the conscience of them, weak being, is defiled.  
8 Βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ θεῷ· οὔτε  
Food but us not brings near to the God; neither  
\*[γὰρ] εἰς φαγωμένον, περισσεύομεν· οὔτε εἰς  
[for] if we should eat, do we abound; nor if  
μὴ φαγωμένον, ὑστερούμεθα. 9 Βλέπετε δὲ, μὴ  
not we should eat, are we deficient. Look you but, lest  
πῶς ἡ ἐξουσία ὑμῶν αὕτη προσκομμαγενῆται  
in any way the liberty of you this a stumbling-block may become  
τοῖς ἀσθενουσιν. 10 Εἰς γὰρ τις ἰδῇ σε, τὸν  
to those being weak. If for any one may see thee, the  
ἐχόντα γνῶσιν, ἐν εἰδωλείῳ κατακειμένον, οὐχί  
one having knowledge, in an idol-temple reclining, not  
ἡ συνειδήσις αὐτοῦ, ἀσθενὸς ὄντος, οἰκοδομη-  
the conscience of him, weak being, will be built  
θησεται εἰς τὸ τα εἰδωλοθυτὰ ἐσθίειν; 11 καὶ  
up in order that the things offered to idols to eat? and  
ἀπολείται ὁ ἀσθενὴς ἀδελφὸς ἐπὶ τῇ σὴ γνῶσει  
will be destroyed the being weak brother by the thy knowledge  
δι' ὃν Χριστὸς ἀπέθανεν. 12 Οὕτω δὲ  
on account of whom Anointed died. Thus but  
ἁμαρτανόντες εἰς τοὺς ἀδελφούς καὶ τυπτόντες  
sinning against the brethren and smiting  
αὐτῶν τὴν συνειδήσιν ἀσθενούσαν, εἰς Χριστὸν  
of them the conscience being weak against Anointed  
ἁμαρτανετέ. 13 Διὸ περ εἰ βρῶμα σκανδαλίζει  
you sin. Wherefore if food ensnares  
τὸν ἀδελφόν μου, οὐ μὴ φαγῶ κρεὰ εἰς τὸν  
the brother of me, not not I may eat flesh to the  
αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.  
age, so that not the brother of me I may ensnare.

ΚΕΦ. θ'. 9.

1 Οὐκ εἰμι ἐλευθέρους; οὐκ εἰμι ἀποστόλος;  
Not am I a freeman? not am I an apostle?  
Οὐχὶ Ἰησοῦν \*[Χριστὸν] τὸν κυρίον ἡμῶν ἔω-  
Not Jesus [Anointed] the Lord of us have

† One God, the FATHER,  
† out of whom are ALL  
things, and we for him;  
and † One Lord, Jesus  
Christ, † through whom  
are ALL things, and we  
through him."

7 But this KNOWLEDGE  
is not in all; and some,  
† with the \*CONSCIOUS-  
NESS of the IDOL till now  
eat as of an Idol-Sacrifice;  
and their CONSCIENCE,  
being weak, † is defiled.

8 "And † Food does not  
bring us before GOD;  
for \*neither if we should  
not eat, are we deficient,  
nor if we should eat, do we  
abound."

9 But † take care lest,  
in any way, this your  
RIGHT become † a Stum-  
bling-block to THOSE BE-  
ING WEAK.

10 For if any one should  
see \* THEE who HAST  
Knowledge, reclining in  
an Idol's temple, will not  
† the CONSCIENCE of him  
who is weak be strenght-  
ened for the EATING of  
the IDOL-SACRIFICES?

11 \* And will not the  
WEAK Brother, on account  
of whom Christ died, perish  
by this THY Knowledge?

12 And thus sinning  
against the BRETHREN,  
and smiting Their weak  
CONSCIENCE, † you sin  
against Christ.

13 Wherefore † if Food  
ensnare my BROTHER,  
I will NEVER eat FLESH,  
lest I should ensnare my  
BROTHER.

CHAPTER IX.

1 Am I not a Freeman?  
† Am I not an Apostle?  
† Have I not seen Jesus  
Christ our LORD? Are

\* VATICAN MANUSCRIPT.—7. CUSTOM OF THE IDOL. 8. for—omit. 8. neither  
if we should not eat, are we deficient, nor if we should eat, do we abound. 10. HIM  
who HAS Knowledge. 11. For by the KNOWLEDGE the WEAK Brother perishes, on ac-  
count of whom Christ died. 1. Anointed—omit.

† 6. Mal. ii. 10; Eph. iv. 6. † 6. Acts xvii. 23; Rom. xi. 36. † 6. John xiii.  
13; Acts ii. 36; 1 Cor. xii. 3; Eph. iv. 5; Phil. ii. 11. † 6. Col. i. 16; Heb. i. 2.  
† 7. 1 Cor. x. 28, 29. † 7. Rom. xiv. 14, 23. † 8. Rom. xiv. 17. † 9. Gal. v.  
13. † 9. Rom. xiv. 13, 20. † 10. 1 Cor. x. 28, 32. † 12. Matt. xxv. 40, 45.  
† 13. Rom. xiv. 21; 2 Cor. xi. 26. † 1. Acts ix. 15; xiii. 2, &c. † 1. Acts ix. 3, 17, &c.

ρακα; ου το εργον μου υμεις εστε εν κυριω;  
seen? not the work of me you are in Lord?

Ει αλλοις ουκ ειμι αποστολος, αλλαγε υμιν  
If to others not I am an apostle, at all events to you  
ειμι· η γαρ σφραγισ της εμης αποστολης υμεις  
I am; the for seal of the my apostleship you

εστε εν κυριω. 3· Η εμη απολογία τοις εμε  
are in Lord. The my defence to those me

ανακρινουσιν, αυτη εστι. 4· Μη ουκ εχομεν  
condemning, this is. Not not have we

εξουσιαν φαγειν και πειν; 5· Μη ουκ εχομεν  
a right to eat and to drink? Not not have we

εξουσιαν αδελφην γυναικα περιαγειν, ως και οι  
a right a sister a wife to lead about, as also the

λοιποι αποστολοι, και οι αδελφοι του κυριου,  
others apostles, and the brothers of the Lord,

και Κηφας; 6· Η μονος εγω και Βαρναβας ουκ  
and Kephas? Or only I and Barnabas not

εχομεν εξουσιαν του μη εργαζεσθαι; 7· Τις  
have we a right of the not to work? Who

στρατευεται ιδιοις οψωνιοις ποτε; τις φυτευει  
serves in war with his own wages any time? who plants

αμπελωνα, και \* [εκ] του καρπου αυτου ουκ  
a vineyard, and [from] of the fruit of it not

εσθiei; η τις ποιμινει ποιμνην, και εκ του  
eats? or who tends a flock, and from of the

γαλακτος της ποιμνης ουκ εσθiei; 8· Μη  
milk of the flock not eats? Not

κατα ανθρωπον ταυτα λαλω; η ουχι και  
according to man these things I speak? or not also

ο νομος ταυτα λεγει; 9· Εν γαρ τω Μωυσεως  
the law these things says? In for the Moses

νομω γεγραπται· Ου φιμωσεις βουν αλων-  
law it has been written; Not thou shalt muzzle an ox threshing.

τα. Μη των βων μελει τω θεω; 10· η δι'  
Not for the oxen cares the God? or on account of

ημας παντως λεγει; Δι' ημας γαρ εγρα-  
us altogether he says? On account of us for it was

φη, οτι επ' ελπιδι οφειλει ο αροτριων αρο-  
written, because in hope it is right he plowing to

τριαν· και ο αλων, επ' ελπιδι του μετεχειν.  
plow; and he threshing, in hope of that to partake.

11· Ει ημεις υμιν τα πνευματικα εσπειραμεν,  
If we to you the spiritual things sowed,

μεγα, ει ημεις υμων τα σαρκικα θερισομεν;  
a great thing, if we of you the fleshly things shall reap?

12· Ει αλλοι της υμων εξουσιας μετεχουσιν, ου  
If others of the of you right partake, not

not you my WORK in the Lord?

2 If to others I am not an Apostle, yet certainly I am to you; for you are [the SEAL of \* My APOSTLESHIP in the Lord.

3 My Defence to THOSE who CONDEMN Me is this;—

4 ‡ Have we not a Right to eat and to drink?

5 Have we not a Right to lead about a Sister—a Wife, as the OTHER Apostles, and ‡ the BROTHERS of the LORD, and ‡ Cephas?

6 Or ‡ and Barnabas, ‡ have we alone no Right

\* to abstain from labor?

7 ‡ Who serves in war at his Own Expense at any time? Who ‡ plants a Vineyard, and does not eat the FRUIT of it? or who tends a Flock, and does not eat of the MILK of the FLOCK?

8 Do I speak These things according to Man? or does not the LAW also say these things?

9 For in the LAW of MOSES it has been written, ‡ "Thou shalt not muzzle the Ox threshing?" Is GOD concerned for OXEN?

10 or does he say it altogether on our account? It was written certainly, on our account; Because it is right for the ‡ PLOWMAN to plow in Hope, and the THRESHER to PARTICIPATE in that Hope.

11 ‡ If we have sown for you SPIRITUAL things, is it too much if we shall reap your FLESHLY things?

12 If others are partaking of this Right over

\* VATICAN MANUSCRIPT.—2. My APOSTLESHIP. from—omit.

6. to abstain from labor.

7.

‡ 2. 2 Cor. iii. 2; xii. 12.

‡ 4. verse 14; 1 Thess. ii. 6; 2 Thess. iii. 9.

‡ 5. Matt.

xiii. 55; Mark vi. 3; Luke vi. 15; Gal. i. 19.

‡ 5. Matt. viii. 14.

‡ 6. 2 Thess.

iii. 8.

‡ 7. 2 Cor. x. 4; 1 Tim. i. 18; vi. 12; 2 Tim. ii. 3; iv. 7.

‡ 7. Deut. xx. 6;

Prov. xxvii. 18; 1 Cor. iii. 6—8.

‡ 9. Deut. xxv. 4; 1 Tim. v. 18.

‡ 10. 2 Tim. ii.

6.

‡ 11. Rom. xv. 27; Gal. vi. 6.

μαλλον ἤμεῖς; ΑΛΛ' ΟΥΚ ΕΧΡΗΣΑΜΕΘΑ ΤΗ ΕΞΟΥ-  
rather we! But not we did use the right  
ΣΙΑ ΤΑΥΤΗ· ΑΛΛΑ ΠΑΝΤΑ ΣΤΕΓΟΜΕΝ, ΙΝΑ ΜΗ  
this; but all things we endure, so that not  
ΕΓΚΟΠΗΝ ΤΙΝΑ ΔΩΜΕΝ ΤΩ ΕΥΑΓΓΕΛΙΩ ΤΟΥ ΧΡΙΣ-  
hinderance any we may give to the glad tidings of the Anointed.  
ΤΟΥ. <sup>13</sup> ΟΥΚ ΟΙΔΑΤΕ, ΟΤΙ ΟΙ ΤΑ ΙΕΡΑ ΕΡΓΑΖΟ-  
Not know you, that those the holy things performing,  
ΜΕΝΟΙ, ΕΚ ΤΟΥ ΙΕΡΟΥ ΕΣΘΙΟΥΣΙΝ; ΟΙ ΤΩ ΘΥΣΙΑΣ-  
from of the temple eat? those to the altar  
ΤΗΡΙΩ ΠΡΟΣΕΔΡΕΥΟΝΤΕΣ, ΤΩ ΘΥΣΙΑΣΤΗΡΙΩ ΣΥΜ-  
attending, with the altar are  
ΜΕΡΙΖΟΝΤΑΙ; <sup>14</sup> ΟΥΤΩ ΚΑΙ Ο ΚΥΡΙΟΣ ΔΙΕΤΑΞΕ ΤΟΙΣ  
partakers? Thus also the Lord has appointed for those  
ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑΓΓΕΛΛΟΥΣΙΝ, ΕΚ ΤΟΥ ΕΥΑΓ-  
the glad tidings proclaiming, from of the glad  
ΓΕΛΙΟΥ ΖΗΝ. <sup>15</sup> ΕΓΩ ΔΕ ΟΥ ΚΕΧΡΗΜΑΙ ΟΥΔΕΝΙ  
tidings to live. I but not have used not one  
ΤΟΥΤΩΝ. ΟΥΚ ΕΓΡΑΨΑ ΔΕ ΤΑΥΤΑ, ΙΝΑ ΟΥΤΩ  
of these things. Not I did write and these things, that thus  
ΓΕΝΗΤΑΙ ΕΝ ΕΜΟΙ· ΚΑΛΟΝ ΓΑΡ ΜΟΙ ΜΑΛΛΟΝ Α  
it may be done to me; well for to me rather : do  
ΘΑΝΕΙΝ, Η ΤΟ ΚΑΥΧΗΜΑ ΜΟΥ ΙΝΑ ΤΙΣ ΚΕΝΩΣΗ.  
die, than the boasting of me that any one should make void.  
<sup>16</sup> ΕΑΝ ΓΑΡ ΕΥΑΓΓΕΛΙΖΩΜΑΙ, ΟΥΚ ΕΣΤΙ ΜΟΙ  
If for I may announce glad tidings, not it is to me  
ΚΑΥΧΗΜΑ· ΑΝΑΓΚΗ ΓΑΡ ΜΟΙ ΕΤΙΚΕΙΤΑΙ ΟΥΑΙ  
a cause of boasting; necessity for to me lies on; woe  
ΓΑΡ ΜΟΙ ΕΣΤΙΝ, ΕΑΝ ΜΗ ΕΥΑΓΓΕΛΙΖΩΜΑΙ. <sup>17</sup> ΕΙ  
for to me is, if not I should preach glad tidings. If  
ΓΑΡ ΕΚΩΝ ΤΟΥΤΟ ΠΡΑΣΣΩ, ΜΙΣΘΟΝ ΕΧΩ· ΕΙ ΔΕ  
for willing this I do, a reward I have; if but  
ΑΚΩΝ, ΟΙΚΟΝΟΜΙΑΝ ΠΕΠΩΚΕΥΜΑΙ. <sup>18</sup> ΤΙΣ  
unwilling, a stewardship I have been entrusted with. What  
ΟΥΝ ΜΟΙ ΕΣΤΙΝ Ο ΜΙΣΘΟΣ; ΙΝΑ ΕΥΑΓΓΕΛΙΖΟΜΕΝΟΣ  
then to me is the reward? So that announcing glad tidings  
ΑΔΑΠΑΝΟΝ ΘΗΣΩ ΤΟ ΕΥΑΓΓΕΛΙΟΝ \* [ΤΟΥ ΧΡΙΣ-  
without expense I will place the glad tidings [of the Anointed,]  
ΤΟΥ,] ΕΙΣ ΤΟ ΜΗ ΚΑΤΑΧΡΗΣΑΣΘΑΙ ΤΗ ΕΞΟΥΣΙΑ  
in order that not to fully use the authority  
ΜΟΥ ΕΝ ΤΩ ΕΥΑΓΓΕΛΙΩ. <sup>19</sup> ΕΛΕΥΘΕΡΟΣ ΓΑΡ ΩΝ  
of me in the glad tidings. Free for being  
ΕΚ ΠΑΝΤΩΝ, ΠΑΣΙΝ ΕΜΑΥΤΟΝ ΕΔΟΥΛΩΣΑ, ΙΝΑ ΤΟΥΣ  
from all, to all myself I was enslaved, that the  
ΠΛΕΙΟΝΑΣ ΚΕΡΔΗΣΩ· <sup>20</sup> ΚΑΙ ΕΓΕΝΟΜΗΝ ΤΟΙΣ ΙΟΥΔΑΙ-  
more I might gain; and I became to the Jews

you, ought not we rather?  
‡ But we did not use this  
RIGHT; but we endure all  
things, ‡ that we may not  
cause any Hindrance to  
the GLAD TIDINGS of the  
ANOINTED.

<sup>13</sup> ‡ Do you not know  
That THOSE who PER-  
FORM the TEMPLE SER-  
VICES, eat from the TEM-  
PLE?—that THOSE AT-  
TENDING to the ALTAR  
are partakers with the  
ALTAR?

<sup>14</sup> Thus, also, ‡ the  
LORD has appointed to  
THOSE who PUBLISH the  
GLAD TIDINGS, ‡ to live by  
the GLAD TIDINGS.

<sup>15</sup> ‡ But I have not  
used any of these things;  
and I did not write these  
things that thus it should  
be done to me; ‡ for it  
is good for me to die,  
rather than that any one  
should make my BOAST-  
ING void.

<sup>16</sup> For if I should  
evangelize, it is no cause  
of exultation to me; ‡ be-  
cause Necessity is laid on  
Me; Woe, indeed, there is  
for me if I should not  
evangelize.

<sup>17</sup> For if I do This  
voluntarily, ‡ I have a  
Reward; but if ‡ I have  
been entrusted with a  
Stewardship reluctantly,

<sup>18</sup> what is my Reward  
then? So that evangelizing,  
I will establish the GLAD  
TIDINGS without expense,  
so as not to USE my entire  
AUTHORITY in the GLAD  
TIDINGS.

<sup>19</sup> For, being free from  
all, I enslaved myself to  
all, that I might gain the  
more.

<sup>20</sup> And ‡ to the JEWS  
I became as a Jew, that

\* VATICAN MANUSCRIPT.—18. of the Anointed—omit.

‡ 12. Acts xx. 33; verses 15, 18; 2 Cor. xi. 7, 9; xii. 13; 1 Thess. ii. 6. ‡ 12. 2 Cor.  
xi. 12. ‡ 13. Lev. vi. 16, 26; vii. 6; Num. v. 9, 10; xviii. 8—20; Deut. x. 9; xviii. 1. ‡ 14.  
Matt. x. 10; Luke x. 7. ‡ 14. Gal. vi. 6; 1 Tim. v. 17. ‡ 15. Acts xviii. 3; xx.  
84; 1 Cor. iv. 12; verse 12; 1 Thess. ii. 9; 2 Thess. iii. 8. ‡ 15. 2 Cor. xi. 10. ‡ 16.  
Rom. i. 14. ‡ 17. 1 Cor. iii. 8, 14. ‡ 17. 1 Cor. iv. 1; Gal. ii. 7; Phil. i. 17; Col. i.  
25. ‡ 18. 1 Cor. x. 33; 2 Cor. iv. 5; xi. 7. ‡ 20. Acts xvi. 3; xviii. 18; xxi. 23.

οἷς ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς  
as a Jew, that Jews I might gain; to those

ὑπο νόμον ὡς ὑπο νόμον, (μὴ ὡν αὐτὸς ὑπο  
under law as under law, (not being myself under

νόμον,) ἵνα τοὺς ὑπο νόμον κερδήσω· <sup>21</sup> τοῖς  
law,) that those under law I might gain; to those

ἀνόμοις ὡς ἀνόμος, (μὴ ὡν ἀνόμος θεῷ, ἀλλ'  
without law as without law, (not being without law to God, but

ἐν νόμῳ Χριστοῦ,) ἵνα κερδήσω ἀνόμους·  
within law to Anointed,) that I might gain lawless ones;

<sup>22</sup> ἐγενόμην τοῖς ἀσθενέσιν \* [ὡς] ἀσθενής, ἵνα  
I became to the weak [as] weak, that

τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσι γεγωνα τὰ  
the weak ones I might gain; to them all I have become the

πάντα, ἵνα παντὶ τινὰ σώσω. <sup>23</sup> Τοῦτο δὲ  
all things, that by all means some I may save. This but

ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνός  
I do on account of the glad tidings, that a co-partner

αὐτοῦ γενώμαι. <sup>24</sup> Οὐκ οἶδατε, ὅτι οἱ ἐν στα-  
of it I may become. Not know you, that those in - race.

δίῳ τρεχόντες, πάντες μὲν τρεχουσιν, εἰς δὲ  
course running, all indeed run, as. but

λαμβάνει τὸ βραβεῖον· οὕτω τρεχετε, ἵνα  
receives the prize? Thus run you, that

καταλαβήτε. <sup>25</sup> Πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα  
you may obtain. Every one but the contending, all things

ἐγκρατεῖται· ἐκεῖνοι μὲν οὖν, ἵνα φθαρτὸν  
possesses self-control; they indeed therefore, that a perishable

στεφανὸν λαβώσιν· ἡμεῖς δὲ, ἀφθαρτὸν. <sup>26</sup> Ἐγὼ  
wreath they may receive; we but, an imperishable. I

τοίνυν οὕτω τρέχω, ὡς οὐκ ἀδηλῶς· οὕτω  
therefore thus run, as not uncertainly, thus

πυκτεύω, ὡς οὐκ ἀέρα δέρω· <sup>27</sup> ἀλλ' ὑπὸ πιαζῶ  
I box, as not air beating; but I brow-beat

μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἀλλοις  
of me the body and lead it captive, lest possibly to others

κηρυξας, αὐτὸς ἀδοκίμος γενώμαι.  
having proclaimed, myself without proof, should become.

I might gain the Jews; to THOSE UNDER Law, as under Law, (not being myself under Law,) that I might gain THOSE UNDER Law;

<sup>21</sup> to THOSE WITHOUT Law, as without Law, (yet not being \* without God's Law, but under Christ's law,) that I might gain THOSE WITHOUT LAW.

<sup>22</sup> To the WEAK, I became weak, that I might gain the WEAK; ‡ to them ALL I have become \* All things, that I might by all means ‡ save ‡ Some.

<sup>23</sup> And I do \* all things on account of † the GLAD TIDINGS, that I may become a Joint-partaker of the same.

<sup>24</sup> Do you not know, that THOSE RUNNING in a Race-course,—all indeed run, but one receives the PRIZE? ‡ Thus run, that you may obtain.

<sup>25</sup> ‡ And EVERY CONTENDANT is † temperate in all things;—they, indeed, that they may receive † a Perishable Crown; but we, ‡ one Imperishable.

<sup>26</sup> If therefore so run, as not uncertainly; I so strike, as not beating the Air;

<sup>27</sup> ‡ but I severely discipline My BODY, ‡ and make it subservient; lest possibly, having proclaimed to Others, I myself should ‡ become one unapproved.

\* VATICAN MANUSCRIPT.—<sup>21</sup>. without God's law, but under Christ's law, that I might gain THOSE WITHOUT LAW. <sup>22</sup>. as—omit. <sup>23</sup>. All things. <sup>24</sup>. all things.

† <sup>22</sup>. Some important MSS. read *pantas*, all, instead of *tinan*, some, which reading is adopted by Pearce and Walford as agreeing better with chap. x. 33. ‡ <sup>23</sup>. Clarke thinks that *εὐαγγελισμός*, glad tidings, should be rendered here *prize* or *reward*, which he says is frequently its meaning. ‡ <sup>25</sup>. The apostle here alludes to the course of training to which each of the athletes subjected, who contended for the prizes given at the Isthmian games, which were celebrated among the Corinthians. The training regulated their diet, their hours of exercise and rest, the restraint of the passions, the kind of exercise, &c. ‡ <sup>25</sup>. The crown won by the victor, in the Olympian games was made of the wild olive; in the Pythian games, of laurel, in the Nemean games, of parsley; and in the Isthmian games, of the pine;—all of which, though evergreens, soon withered.

† <sup>22</sup>. 1 Cor. x. 33. ‡ <sup>22</sup>. Rom. xi. 14. ‡ <sup>24</sup>. Gal. ii. 2; v. Phil. ii. 16; iii. 14, 2 Tim. iv. 7; Heb. xii. 1. ‡ <sup>25</sup>. 5 Tim. ii. 5. ‡ <sup>25</sup>. 2 Tim. i. 10; James i. 12; 1 Pet. v. 4; Rev. ii. 10; iii. 11. ‡ <sup>27</sup>. Rom. viii. 13, Col. iii. 5. ‡ <sup>27</sup>. Rom. vi. 13, 19, ‡ 27. Jer. vi. 30; 2 Cor. xiii. 5, 6.

ΚΕΦ. ι'. 10.

<sup>1</sup> Οὐ θελω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ  
Not I wish for you to be ignorant, brethren, that the  
πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν,  
fathers of us all under the cloud were,  
καὶ πάντες διὰ τῆς θαλάσσης διήλθον, <sup>2</sup> καὶ  
and all through the sea passed, and  
πάντες εἰς τὸν Μωυσὴν ἐβαπτίσαντο ἐν τῇ  
all into the Moses were dipped in the  
νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, <sup>3</sup> καὶ πάντες τὸ  
cloud and in the sea, and all the  
αὐτὸ βρῶμα πνευματικὸν ἐφαγον, <sup>4</sup> καὶ πάντες  
same food spiritual did eat, and all  
τὸ αὐτὸ πομὰ πνευματικὸν ἐπίνον· (ἐπίνον  
the same drink spiritual did drink; (they drank  
γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἡ  
for from spiritual following a rock; the  
δὲ πέτρα ἦν ὁ Χριστός·) <sup>5</sup> ἀλλ' οὐκ ἐν τοῖς  
but rock was the Anointed; but not with the  
πλείοσιν αὐτῶν εὐδοκῆσεν ὁ θεός· κατεστρωθῆ-  
greater number of them was well-pleased the God; they were laid pros-  
σαν γὰρ ἐν τῇ ἐρήμῳ. <sup>6</sup> Ταῦτα δὲ τυποὶ ἡμῶν  
trate for in the desert. These things but types of us  
ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητάς  
were made, in order that not to be us lusters  
κακῶν, καθὼς κακεῖνοι ἐπεθυμήσαν. <sup>7</sup> Μὴ δὲ  
of evil things, as even they lusted. Nor  
εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν ὥς  
image-worshippers become you, as some of them; as  
γεγραπταί· Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν,  
it has been written; Sat down the people to eat and to drink,  
καὶ ἀνέστησαν παίζειν. <sup>8</sup> Μὴ δὲ πορνευόμεν,  
and stood up to sport. Nor should we fornicate,  
καθὼς τινες αὐτῶν ἐπορνύσαν, καὶ ἐπέσον ἐν  
as some of them fornicated, and fell in  
μιά ἡμέρᾳ εἰκοσιτρεῖς χιλιάδες. <sup>9</sup> Μὴ δὲ ἐκπει-  
one day twenty-three thousands. Nor should  
ραζῶμεν τὸν Χριστόν, καθὼς \* [καὶ] τινες  
we tempt the Anointed, as [also] some  
αὐτῶν ἐπειράσαν, καὶ ὑπὸ τῶν ὀφειῶν ἀπω-  
of them tempted, and by the serpents were  
λοντο. <sup>10</sup> Μὴ δὲ γογγυζέτε, καθὼς \* [καὶ] τινες  
destroyed. Nor murmur you, as [also] some  
αὐτῶν ἐγογγύσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλο-  
of them murmured, and were destroyed by the des-

CHAPTER X.

1 For I wish you not to be ignorant, Brethren, That our FATHERS were all under † the CLOUD, and all passed through † the SEA;  
2 and that all were immersed into MOSES in the CLOUD and in the SEA;  
3 and that all ate † the SAME † spiritual Food,  
4 and all drank † the SAME spiritual Drink; for they drank [water] from a Spiritual Rock which followed them; (but the ROCK was the ANOINTED.)  
5 With the MOST of them, however, GOD was not well-pleased; † for they were laid prostrate in the DESERT.  
6 Now these things were made † Types for us, in order that we might not be Cravers after Evil things, † even as they craved.  
7 Nor become you Image-worshippers, like some of them; as it has been written, † "The PEOPLE † sat down to eat and † drink, and stood up to † dance."  
8 Nor should we practise fornication as some of them committed it, † and fell in One Day twenty-three thousand.  
9 Nor should we tempt \* the LORD, † as some of them tempted him, and were destroyed by the SERPENTS.  
10 Neither murmur you, † as some of them murmured, † and were destroyed by the DESTROYER.

\* VATICAN MANUSCRIPT.—9. the LORD.

9. also—omit.

10. also—omit.

† 3. Or perhaps to be used in the sense of *typical*. See Rev. xi. 8. † 6. A type, figure, pattern, or example. The same phrase occurs, 1 Pet. v. 3. † 7. In ancient times the Hebrews always sat at meat, Gen. xliii. 33. It was in later times only, that, in compliance with the manners of the Greeks and Romans, they lay on couches at their meals.—*Macknight*.

† 1. Exod. xiii. 21; xl. 34–38 &c. † 1. Exod. xiv. 22; Num. xxxiii. 8, &c. † 3. Exod. xvi. 15, 35. † 4. Exod. xvii. 6. † 5. Num. xiv. 29, 32, 35; xxvi. 64, 65; Psal. cvi. 26; Heb. iii. 17; Jude 5. † 6. Num. xi. 4, 33, 34; Psal. cvi. 14. † 7. Exod. xxxii. 6. † 8. Num. xxv. 1, 9; Psal. cvi. 29. † 9. Exod. xvii. 2, 7; Num. xxi. 4–6. † 10. Exod. xvi. 2; xvii. 2; Num. xiv. 2, 29; xvi. 41. † 10. Num. xiv. 37; xvi. 49.

θρευτου. <sup>11</sup> Ταυτα δε παντα τυποι συνεβαι-  
troyer. These things and all types happened  
νον εκεινοις· εγραφη δε προς νουθεσιαν ημων  
to them; was written and for admonition of us,  
εις ους τα τελη των αιωνων κατηντησεν.  
on whom the ends of the ages met.  
<sup>12</sup> 'Ωστε ο δοκων εστανει, βλεπετω μη  
So that the one thinking to have stood, let him take care lest  
πεσῃ. <sup>13</sup> Πειρασμος υμας ουκ ειληφεν ει μη  
he should fall. A temptation you not has taken if not  
ανθρωπινος· πιστος δε ο θεος, ος ουκ εασει  
belonging to man; faithful but the God, who not will permit  
υμας πειρασθηναι υπερ ο δυνασθε, αλλα ποιη-  
you to be tempted above what you are able, but will  
σει συν τῳ πειρασμῳ και την εκβασιν, του  
make with the temptation also the way out, that  
δυνασθαι υπενεγκειν.  
you may be able to bear up under.

<sup>14</sup> Διοπερ, αγαπητοι μου, φευγετε απο της  
Wherefore, beloved ones of me, flee you from the  
ειδωλολατρειας. <sup>15</sup> 'Ως φρονιμοις λεγω, κρι-  
image-worship. As to wise men I speak, judge  
νατε υμεις ο φημι. <sup>16</sup> Το ποτηριον της ευλογιας  
you what I say. The cup of the blessing  
ο ευλογουμεν, ουχι κοινωνια του αιματος του  
which we bless, not a participation of the blood of the  
Χριστου εστι; τον αρτον ον κλωμεν, ουχι κοι-  
Anointed is it? the loaf which we break, not a par-  
νωνια του σωματος του Χριστου εστιν;  
ticipation of the body of the Anointed is it?  
<sup>17</sup> 'Οτι εις αρτος, εν σωμα οί πολλοι εσμεν· οί  
Because one loaf, one body the many we are; these  
γαρ παντες εκ του ενος αρτου μετεχομεν.  
for all from of the one loaf partake.  
<sup>18</sup> Βλεπετε τον Ισραηλ κατα σαρκα· ουχι οί  
See you the Israel according to flesh; not those  
εσθιοντες τας θυσιας κοινωνοι του θυσιαστη-  
eating the sacrifices partakers of the altar  
ριου εισι; <sup>19</sup> Τι ουν φημι; οτι ειδωλον τι  
are? Why then do I say? because an idol anything  
εστιν; η οτι ειδωλοθυτον τι εστιν; <sup>20</sup> Αλλ',  
is? or because an idol sacrifice anything is? But,  
οτι ἃ θνει τα εθνη, δαιμονιοις θνει, και ου  
because what sacrifice the Gentiles, to demons they sacrifice, and not  
θεῷ· ου θελω δε υμας κοινωνους των δαιμονιων  
to God; not I wish and you partners of the demons

<sup>11</sup> \* But these things occurred to them typically, and † were written for our Admonition, on whom the ENDS of the AGES \* have come.

<sup>12</sup> Wherefore, † let HIM who is THINKING that he has stood, take care lest he fall.

<sup>13</sup> No Trial has assailed You except what belongs to Man; and GOD is faith-ful, † who will not permit you to be tried beyond your ability; but with the TRIAL, will also direct the ISSUE, that you may be ABLE to bear it.

<sup>14</sup> Wherefore, my Be-loved, † flee away from IMAGE-WORSHIP.

<sup>15</sup> I am speaking as to wise men; judge you what I say.

<sup>16</sup> † The CUP of BLESS-ING, for which we bless God,—is it not a Partici-pation of the BLOOD of the ANOINTED one? † The LOAF which we break,—is it not a Participation of the BODY of the ANOINTED one?

<sup>17</sup> Because there is One Loaf, † we, the MANY, are One Body; for we ALL partake of the ONE Loaf.

<sup>18</sup> Look at ISRAEL ac-cording to the Flesh; are not THOSE † who EAT the SACRIFICES Partakers with the ALTAR?

<sup>19</sup> Why then do I affirm this? Because \* what is sacrificed to an image is anything, or Because † an Image is anything?

<sup>20</sup> No; but Because what \* they sacrifice, † they sacrifice to Demons, and not to God; and I do not wish you to become Associates of the DEMONS.

\* VATICAN MANUSCRIPT.—11. But these things occurred to them typically. 11. have come. 19. what is sacrificed to an image is anything, or Because an Image is anything? 20. they sacrifice, they.

† 11. Rom. xiv. 4; 1 Cor. ix. 10. † 12. Rom. xi. 20. † 13. 2 Pet. ii. 9.  
† 14. verse 7; 2 Cor. vi. 17; 1 John v. 21. † 16. Matt. xvi. 26—28. † 16. Acts ii.  
42; 1 Cor. xi. 23, 24. † 17. Rom. xii. 5; 1 Cor. xii. 27. † 18. Lev. iii. 8; vii. 15.  
† 19. 1 Cor. viii. 4. † 20. Lev. xvii. 7; Deut. xxiii. 17; Psa. cvi. 37.



γινεσθαι. <sup>21</sup> Οὐ δυνασθε ποτηριον κυριου πινειν  
to become. Not you are able a cup of Lord to drink  
και ποτηριον δαιμονιων· οὐ δυνασθε τραπεζης  
and a cup of demons; not you are able a table  
κυριου μετεχειν και τραπεζης δαιμονιων. <sup>22</sup> ἢ  
of Lord to partake and a table of demons. Or  
παραζηλουμεν τον κυριον; μη ισχυροτεροι  
do we provoke to jealousy the Lord? not stronger  
αυτου εσμεν; <sup>23</sup> Παντα εξεστιν, αλλ' ου παντα  
of him we are? All things it is lawful, but not all things  
συμφερει· παντα εξεστιν, αλλ' ου παντα οικο-  
are beneficial; all things it is lawful but not all things builds  
δομει. <sup>24</sup> Μηδεις το εαυτου ζητειτω, αλλα το  
up. No one that of himself let him seek, but that  
του ετερου. <sup>25</sup> Παν το εν μακελλω· πωλουμε-  
of the other. Every thing that in market is being sold  
νον εσθiette, μηδεν ανακρινοντες, δια την  
eat you, not asking questions, on account of the  
συνειδησιν. <sup>26</sup> του γαρ κυριου, η γη και το πλη-  
conscience; of the for Lord the earth and the fulness  
ρωμα αυτης. <sup>27</sup> Ει \* [δε] τις καλει υμας των  
of her. If [but] any one invites you the  
απιστων, και θελετε πορευεσθαι, παν το  
unbelieving, and you wish to go, everything that  
παραιθεμενον υμιν εσθiette, μηδεν ανακρινον-  
is being presented to you eat you, not asking questions,  
τες, δια την συνειδησιν. <sup>28</sup> Εαν δε τις υμιν  
on account of the conscience. If but any one to you  
ειπη· Τουτο ειδωλοθυτον εστι· μη εσθiette,  
should say; This an idol-sacrifice is; not eat you,  
δι' εκεινον τον μηνυσαντα, και την συνει-  
on account of him the one having disclosed, and the con-  
δησιν. <sup>29</sup> Συνειδησιν δε λεγω, ουχι την εαυ-  
science. Conscience now I say, not that of thy-  
του, αλλα την του ετερου. 'Ινατι γαρ η ελευ-  
self but that of the other. Why for the free-  
θερια μου κρινεται υπο αλλης συνειδησεως;  
dom of me is judged by another conscience?  
<sup>30</sup> Ει εγω χαριτι μετεχω, τι βλασφημουμαι  
If I by favor partake, why am I blamed  
υπερ ου εγω ευχαριστω; <sup>31</sup> Ειτε ουν εσθiette-  
on account of which I give thanks? Whether then you  
τε, ειτε πινετε, ειτε τι ποιειτε, παντα εις  
eat, or you drink, or anything you do, all things for

<sup>21</sup> † You cannot drink the Lord's Cup, and † the Cup of Demons; you cannot partake of the Lord's Table, and the Table of Demons.

<sup>22</sup> Do we provoke the LORD to jealousy? Are we stronger than he?

<sup>23</sup> † "All things are allowed."—But all things are not beneficial. "All things are allowed."—But all things do not edify.

<sup>24</sup> † Let no one seek HIS OWN, but that of ANOTHER.

<sup>25</sup> † Eat EVERYTHING which is SOLD in the Market, asking no questions on account of CONSCIENCE;

<sup>26</sup> for † "the EARTH is "the LORD's, and the FULLNESS of it."

<sup>27</sup> If any UNBELIEVER invite you, and you wish to go, † eat EVERYTHING which is PRESENTED to you, asking no questions on account of CONSCIENCE.

<sup>28</sup> But if any one should say to you, "This is \*an IDOL-SACRIFICE;" do not eat, † on account of HIM who INFORMED you, and CONSCIENCE.

<sup>29</sup> Now, I say Conscience, not THAT of thine ownself, but THAT of the OTHER. † "But why is my FREEDOM judged by the Conscience of Another?"

<sup>30</sup> If † I partake with Gratitude, why am I defamed on account of that † for which † I give thanks?"

<sup>31</sup> † Therefore, whether you eat, or whether you drink, or do anything, do All for the Glory of God.

\* VATICAN MANUSCRIPT.—28. offered in sacrifice.

† 21. 2 Cor. vi. 15, 16. † 21. Deut. xxxii. 38. † 23. 1 Cor. vi. 12. † 24. Rom. xv. 1, 2; v. 33; 1 Cor. xlii 5; Phil. ii. 4, 21. † 25. 1 Tim. iv. 4. † 26. Exod. xix. 5; Deut. x. 14; Psa. xxi. 1; 1. 12. † 27. Luke x. 7. † 28. 1 Cor. viii. 10, 12. † 29. Rom. xiv. 16. † 30. Rom. xiv. 6; 1 Tim. iv. 3, 4. † 31. Col. iii. 17; 1 Pet. iv. 11.

δοξαν θεου ποιεите. <sup>32</sup> Απροσκοποι γινεσθε και  
glory of God do you. Not causes of stumbling become you both  
Ιουδαιοις και Έλλησι και τη εκκλησια του  
to Jews and Greeks and to the congregation of the  
θεου. <sup>33</sup> καθως καγω παντα πασιν αρεσκω, μη  
God; even as also I all things all men please, not  
ζητων το εμαυτου συμφερον, αλλα το των πολ-  
seeking that of myself being profitable, but that of the many,  
λων, ινα σωθωσι.  
that they may be saved.

ΚΕΦ. ια'. 11.

<sup>1</sup> Μιμηται μου γινεσθε, καθως καγω Χριστου.  
Imitators of me become you, even as also I of Anointed.  
<sup>2</sup> Επαινω δε υμας, \* [αδελφοι,] οτι παντα μου  
I praise and you, [brethren,] because all things of me  
μεμνησθε, και καθως παρεδωκα υμιν τας  
you have remembered, and as I delivered to you the  
† παραδουσεις κατεχετε. <sup>3</sup> Θελω δε υμας ειδε-  
traditions you retain. I wish but you to have know-  
ναι, οτι παντος ανδρος η κεφαλη ο Χριστος  
ledge, that of every man the head the Anointed  
εστι κεφαλη δε γυναικος, ο ανηρ κεφαλη δε  
is, head but of woman, the man; head but  
Χριστου, ο θεος. <sup>4</sup> Πας ανηρ προσευχομενος η  
of Anointed, the God. Every man praying or  
προφητευων κατα κεφαλης εχων, καταισχυνει  
prophesying upon head having, disgraces  
την κεφαλην αυτου. <sup>5</sup> Πασα δε γυνη προσευ-  
the head of himself. Every but woman praying  
χομενη η προφητευουσα ανακαλυπτω τη  
or prophesying uncovered with the  
κεφαλη, καταισχυνει την κεφαλην εαυτης. εν  
head, disgraces the head of herself; one  
γαρ εστι και το αυτο τη εξυρημενη. <sup>6</sup> Ει  
for it is and the samewith the having been shaven. If  
γαρ ου κατακαλυπτεται γυνη, και χειρασθω ει  
for not is covered a woman, also let her hair be cut off; if  
ο αισchron γυναικι το χειρασθαι η ξυρασθαι,  
but a disgrace to a woman the hair to be cut off or to be shaven,  
κατακαλυπτεσθω. <sup>7</sup> Ανηρ μεν γαρ ουκ οφειλει  
let her be covered. A man indeed for not it is fitting  
κατακαλυπτεσθαι την κεφαλην, εικων και δοξα  
to be covered the head, alikeness and glory  
θεου υπαρχων γυνη δε δοξα ανδρος εστιν  
of God being; a woman but glory of a man is;  
<sup>8</sup> ου γαρ εστιν ανηρ εκ γυναικος, αλλα γυνη εξ  
not for is man from woman, but woman from

<sup>32</sup> ‡ Be you inoffensive  
both to Jews and Greeks,  
and ‡ to the church of  
God;

<sup>33</sup> even as ‡ I also  
please all men in all  
things, not seeking MY  
OWN Advantage, but THAT  
of the MANY, so that they  
may be saved.

CHAPTER XI.

<sup>1</sup> Become ‡ Imitators of  
me, even as ‡ also am of  
Christ.

<sup>2</sup> And, Brethren, I  
praise you, ‡ Because you  
have remembered all My  
[instructions,] and retain  
the OBSERVANCES as I  
delivered them to you.

<sup>3</sup> But I wish you to  
know, ‡ That the ANOIN-  
TED is HEAD of Every  
Man; and the ‡ Head of  
Woman, the MAN; and  
‡ the Head of the Anointed,  
God.

<sup>4</sup> Every Man praying  
or prophesying, having  
his Head covered, dis-  
graces his HEAD;

<sup>5</sup> but Every Woman  
praying or prophesying  
with her HEAD uncovered,  
disgraces her HEAD; for  
it is just the same as if it  
were SHAVEN.

<sup>6</sup> For if a Woman be  
unveiled, \* let her hair  
also be cut off or shaven;  
but if it is ‡ Disgraceful to  
a Woman to have her  
HAIR CUT OFF, or to be  
shaven, let her be veiled.

<sup>7</sup> Now a Man, indeed,  
ought not to cover the  
HEAD, he being God's  
Glorious Likeness; but  
Woman is Man's Glory;

‡ for Man is not from  
Woman, but Woman from  
Man;

\* VATICAN MANUSCRIPT.—2. brethren—omit.  
shaven.

6. let her hair also be cut off or

† 32. Rom. xiv. 13; 1 Cor. viii. 13; 2 Cor. vi. 3.  
† 33. Rom. xv. 2; 1 Cor. ix. 19, 22. ‡ 1. 1 Cor. iv. 16; Eph. v. 1; Phil. iii. 17; 1 Thess.  
i. 6; 2 Thess. iii. 9. ‡ 2. 1 Cor. iv. 17. ‡ 3. Eph. v. 23. ‡ 3. Gen. iii. 16; 1  
Tim. ii. 11, 12; 1 Pet. iii. 1, 5, 6. ‡ 3. John xiv. 28; 1 Cor. iii. 23; xv. 27, 28; Phil. ii. 7-9.  
† 6. Num. v. 18; Deut. xxii. 5. ‡ 8. Gen. ii. 21, 22.

† 32. Acts xx. 28; 1 Cor. xi. 2†  
† 33. Rom. xv. 2; 1 Cor. ix. 19, 22. ‡ 1. 1 Cor. iv. 16; Eph. v. 1; Phil. iii. 17; 1 Thess.  
i. 6; 2 Thess. iii. 9. ‡ 2. 1 Cor. iv. 17. ‡ 3. Eph. v. 23. ‡ 3. Gen. iii. 16; 1  
Tim. ii. 11, 12; 1 Pet. iii. 1, 5, 6. ‡ 3. John xiv. 28; 1 Cor. iii. 23; xv. 27, 28; Phil. ii. 7-9.  
† 6. Num. v. 18; Deut. xxii. 5. ‡ 8. Gen. ii. 21, 22.

ανδρος· † και γαρ ουκ εκτισθη ανηρ· δια την  
man; even for not was created man on account of the

γυναικα, αλλα γυνη· δια τον ανδρα· † 10 Δια  
woman, but, woman on account of the man. On account of

τουτο οπειλει η γυνη εξουσιαν εχειν επι της  
this it is fitting the woman authority to have on the

κεφαλης, δια τους αγγελους. † 11 Πλην  
head, on account of the messengers. But

ουτε γυνη χωρις ανδρος, ουτε ανηρ χωρις γυναι-  
neither woman without man, nor man without woman,

κος, εν κυριω. † 12 Ωσπερ γαρ η γυνη εκ του  
in Lord. As for the woman from the

ανδρος, ουτω και ο ανηρ δια της γυναικος· τα  
man, so also the man through the woman; the

δε παντα εκ του θεου. † 13 Εν υμιν αυτοις κρι-  
but all things out of the God. In yourselves judge

νατε· τρεπον εστι γυναικα ακατακαλυπτον τω  
you; becoming is it a woman uncovered to the

θεω προσευχεσθαι; † 14 Η ουδε αυτη η φυσικη  
God to pray? Or not even herself the nature

διδασκει υμας, οτι ανηρ μεν εαν κομα,  
teaches you, that a man indeed if he should wear long hair,

ατιμια αυτω εστι; † 15 Γυνη δε εαν κομα,  
a disgrace to him it is? A woman and if she should wear long hair,

δοξα αυτη εστιν; οτι η κομη αντι περιβολαιου  
a glory to her it is? because the hair instead of a covering

δεδοται αυτη. † 16 Ει δε τις δοκει φιλονεικος  
has been given to her. If but any one thinks contentious

ειναι, ημεις τοιαυτην συνηθειαν ουκ εχομεν,  
to be, we such like custom not have,

ουδε αι εκκλησιαι του θεου. † 17 Τουτο δε  
nor the congregations of the God. This but

παραγγελλω· ουκ επαινω, οτι ουκ εις το κριετ-  
announcing not I praise, because not for the better,

τον, αλλ' εις το ηττον συνερχεσθε. † 18 Πρωτον  
but for the worse you come together. First

μεν γαρ, συνερχομενον υμων εν εκκλησια,  
indeed for, being come together of you in an assembly,

ακουω σχισματα εν υμιν υπαρχειν· και μερος  
I hear divisions among you to be; and of a part

τι πιστευω· † 19 Δει γαρ και αιρεσεις εν  
certain I believe; it is necessary for also heresies among

9 † for Man also was not created for the WOMAN, but Woman for the MAN.

10 Therefore the WOMAN ought † to have † Authority on the HEAD, on account of the ANGELS.

11 However, † neither is Woman without Man, nor Man without Woman in the Lord.

12 For as the WOMAN is from the MAN, so also the MAN is by the WOMAN; † but ALL things are from GOD.

13 Judge for Yourself; is it becoming for a Woman to pray to GOD, unveiled?

14 Does not NATURE herself teach you, That if a Man indeed should wear long Hair, it is a disgrace to him?

15 but if a Woman should wear long Hair, it is a Glory to her; Because her HAIR has been given to her instead of a Veil.

16 If, however, † any one is disposed to be contentious, † we have no Such Custom, neither have the CONGREGATIONS of GOD.

17 But in noticing this matter, That you come together not for the BETTER but the WORSE, I do not praise you.

18 For indeed, in the first place, I hear that, on your coming together in the ASSEMBLY, there are Divisions among you; and, as to a certain part I believe it;

19 † for it is necessary that there should be Fac-tions among you, † so that

† 10. Benson, gives it as his opinion, that because the Hebrew word *radid*, (which comes from the word *radad*, to have power,) signifies a veil, the apostle uses the word *exousia*, authority, to denote a veil, because the Hebrew women veiled themselves in presence of the men, in token of their being under their power or authority. The veil used by the Eastern women was so large as to cover a great part of their body. Ruth's veil held six measures of barley. Ruth iii. 15. A veil of this sort, called a *plaid*, was worn not long ago by the women of Scotland.—*MacKnight*. Power seems to have been the name of the head-dress; so called, perhaps, because, like a diadem or turban, it was sometimes a mark of rank.—*Sharpe*.

† 9. Gen. ii. 18, 21, 23. † 10. Gen. xxiv. 65. † 11. Gal. iii. 28. † 12. Rom. xi. 36.  
† 13. 1 Tim. vi. 4. † 14. 1 Cor. vii. 17; xiv. 33. † 15. Matt. xviii. 4; Luke xvii. 1.  
Acts xx. 30; 1 Tim. iv. 1; 2 Pet. ii. 1, 2. † 16. Luke ii. 35; 1 John ii. 19.

ὑμῖν εἶναι, ἵνα οἱ δοκιμοὶ φανεροὶ γενῶνται ἐν  
 you to be, so that the approved ones manifest may become among  
 ὑμῖν. <sup>20</sup> Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτό,  
 you. Coming together therefore of you to the same,  
 οὐκ ἐστὶ κυριακὸν δεῖπνον φαγεῖν. <sup>21</sup> ἕκαστος  
 not it is Lord's supper to eat; each one  
 γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν,  
 for the own supper takes before in the to eat,  
 καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. <sup>22</sup> Μὴ γὰρ  
 and one indeed is hungry, one but is filled. Not for  
 οἰκίας οὐκ ἔχετε εἰς τὸ εσθιεῖν καὶ πίνειν; ἡ  
 houses not have you for the to eat and to drink? or  
 τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ  
 the congregation of the God despise you, and  
 καταισχυνετέ τούς μὴ ἔχοντας; Τί ὑμῖν εἰπῶ;  
 shame you those not having? What to you may I say?  
 ἐπαινεσῶ ὑμᾶς; Ἐν τούτῳ οὐκ ἐπαινώ. <sup>23</sup> Ἐγώ  
 shall I praise you? In this not I praise.  
 γὰρ παρέλαβον ἀπο τοῦ κυρίου, ὃ καὶ παρέδωκα  
 for received from the Lord, what also I delivered  
 ὑμῖν, ὅτι ὁ κύριος \* [Ἰησοῦς] ἐν τῇ νυκτὶ ἣ  
 to you, that the Lord [Jesus] in the night in which  
 παρεδίδοτο, ἐλάβεν ἄρτον, <sup>24</sup> καὶ εὐχαριστήσας  
 he was delivered up, took a loaf, and having given thanks  
 ἐκλάσας, καὶ εἶπε· Τοῦτο μου ἐστὶ τὸ σῶμα τὸ  
 he broke, and said; This of me is the body that  
 ὑπὲρ ὑμῶν \* [κλωμενον]· τοῦτο ποιεῖτε εἰς  
 on behalf of you [being broken:] this do you for  
 τὴν ἐμὴν ἀναμνησιν. <sup>25</sup> Ὅσαυτὼς καὶ τὸ  
 the my remembrance. In like manner also the  
 ποτήριον, μετὰ τὸ δεῖπνησαι, λέγων· Τοῦτο τὸ  
 cup, after the to have supped, saying; This the  
 ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ  
 cup the new covenant is in the my  
 αἵματι· τοῦτο ποιεῖτε, ὅσας ἀν πινῇτε, εἰς  
 blood; this do you, as often as you may drink, for  
 τὴν ἐμὴν ἀναμνησιν. <sup>26</sup> Ὅσας γὰρ ἀν εσθιῇ-  
 the my remembrance. As often as for you may eat  
 τε τὸν ἄρτον τούτον, καὶ τὸ ποτήριον \* [τούτο]  
 the loaf this, and the cup [this]  
 πινῇτε, τὸν θάνατον τοῦ κυρίου καταγγέλλε-  
 you may drink, the death of the Lord you announce  
 τε ἀχρις οὗ ἐλθῇ. <sup>27</sup> Ὅστε ὃς ἀν εσθιῇ τὸν  
 till of whom may come. So that who may eat the  
 ἄρτον, ἢ πινῇ τὸ ποτήριον τοῦ κυρίου ἀναξίως,  
 loaf, or may drink the cup of the Lord unworthily,  
 ἐνοχὸς ἐστὶ τοῦ σώματος καὶ τοῦ αἵματος  
 an offender against will be the body and the blood  
 τοῦ κυρίου. <sup>28</sup> Δοκιμάζτω δὲ ἄνθρωπος ἑαυ-  
 of the Lord. Let examine but a man him-  
 τον, καὶ οὕτως ἐκ τοῦ ἄρτου εσθιέτω, καὶ ἐκ  
 self, and thus from of the loaf let him eat, and from

the APPROVED may be ap-  
 parent among you.

<sup>20</sup> Then, again, your  
 coming together to the  
 SAME place, is not to  
 eat the Lord's Supper;

<sup>21</sup> for each one takes  
 first his own Supper at  
 the MEAL; and one, in-  
 deed, is hungry, and ano-  
 ther † is satisfied.

<sup>22</sup> Have you not Houses  
 in which to EAT and  
 drink? or do you despise  
 the CONGREGATION of  
 God, and put to shame  
 † THOSE who are POOR?  
 What shall I say to you?  
 Shall I praise you? In  
 this I praise you not.

<sup>23</sup> † For I received from  
 the Lord, what I also de-  
 livered to you,—That the  
 LORD, † on the NIGHT  
 in which he was delivered  
 up, took a Loaf,

<sup>24</sup> and having given  
 thanks, broke it, and said,  
 "This is THAT BODY of  
 mine, which is broken on  
 your behalf; this do you  
 for MY Remembrance.

<sup>25</sup> In like manner, also,  
 the CUP, after the SUP-  
 PER, saying, "This CUP  
 is the NEW Covenant in  
 MY Blood; this do you,  
 as often as you may drink,  
 for MY Remembrance."

<sup>26</sup> For as often as you  
 may eat this BREAD, and  
 drink this CUP, you de-  
 clare the DEATH of the  
 LORD, † till he come.

<sup>27</sup> † So that whoever  
 may eat the BREAD, or  
 drink the CUP of the  
 LORD, unworthily, will be  
 an offender against the  
 BODY and BLOOD of the  
 LORD.

<sup>28</sup> † But let a Man  
 examine himself, and thus  
 let him eat of the BREAD,

\* VATICAN MANUSCRIPT.—23. Jesus—omit.  
 —omit.

24. being broken—omit.

26. this

† 21. Or, is filled to the full; for the word *methuein* does not necessarily mean drunken.  
 see Note on John ii. 10.

† 22. James i. 6. † 23. 1 Cor. xv. 8; Gal. i. 1, 11, 12. † 23. Matt. xxvi. 26.  
 Mark xiv. 22; Luke xxii. 19. † 26. John xiv. 3; xxi. 22; Acts i. 11; 1 Cor. iv. 5; xv.  
 23; 1 Thess. iv. 16; 2 Thess. i. 10; Rev. i. 7. † 27. John vi. 51, 53, 54; xiii. 27; 1 Cor.  
 x. 21. † 28. 2 Cor. xiii. 5; Gal. vi. 4.

του ποτηριου πινετω· <sup>29</sup> ὁ γὰρ ἐσθίων καὶ πινὼν  
of the cup let him drink; the for one eating and drinking

\*[ἀναξίως,] κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ  
[unworthily,] judgment to himself eats and drinks, not

διακρινὼν τὸ σῶμα \* [τοῦ κυρίου.] <sup>30</sup> Διὰ  
discerning the body [of the Lord.] Through

τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἀρρώστοι,  
this among you many weak ones and sickly ones,

καὶ κοιμῶνται ἱκανοί. <sup>31</sup> Εἰ γὰρ ἑαυτοὺς διε-  
and are asleep some. If for ourselves we

κρινόμεν, οὐκ ἀν ἐκρινόμεθα· <sup>32</sup> κρινόμενοι δὲ  
examined, not we should be judged; being judged but

ὑπὸ κυρίου, παιδεύομεθα, ἵνα μὴ συν τῷ κόσμῳ  
by Lord, we are corrected, so that not with the world

κατακριθῶμεν. <sup>33</sup> Ὡστε, ἀδελφοί μου, συνερ-  
we should be condemned. Therefore, brethren of me, being

χομένοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδεχέσθε.  
come together for the to eat, each other you receive from.

<sup>34</sup> Εἰ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω· ἵνα μὴ  
If any one should be hungry, in a house let him eat; that not

εἰς κρίμα συνερχῆσθε. Τα δὲ λοιπὰ, ὥς ἀν  
for judgment you may come together. The but other things, when

ἐλθῶ, διατάξομαι.  
I may come, I will arrange.

### ΚΕΦ. ΙΒ'. 12.

<sup>1</sup> Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω  
Concerning and the spirituals, brethren, not I wish

ὑμᾶς ἀγνοεῖν. <sup>2</sup> Οἴδατε, ὅτι ἐθνη ἦτε, πρὸς τὰ  
you to be ignorant. You know, that Gentiles you were, to the

εἰδῶλα τὰ ἀφῶνα, ὥς ἀν ἠγεσθε, ἀπαγομένοι·  
idols those speechless, even as you might be led, being hurried away;

<sup>3</sup> διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν πνεύματι  
wherefore I declare to you, that no one by spirit

θεοῦ λαλῶν, λέγει ἀναθεμα Ἰησοῦν· καὶ οὐδεὶς  
of God speaking, says a curse Jesus; and no one

δυνατὶ εἰπεῖν κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι  
is able to say Lord Jesus, if not by a spirit

ἁγίῳ. <sup>4</sup> Διαίρεσεις δὲ χαρισμάτων εἰσι, τὸ δὲ  
holy. Varieties and of gracious gifts are, the but

αὐτὸ πνεῦμα· <sup>5</sup> καὶ διαίρεσεις διακονιῶν εἰσι,  
same spirit; and varieties of services are,

and let him drink of the CUP;

<sup>29</sup> for HE EATS and drinks Judgment to Himself, who eats and drinks not discriminating the BODY.

<sup>30</sup> Through this, Many are weak and sickly among you, and Some sleep.

<sup>31</sup> \* If, however, † we examined Ourselves, we should not be judged;

<sup>32</sup> but being judged by the Lord, † we are corrected, so that we may not be condemned with the WORLD.

<sup>33</sup> Therefore, my Brethren OR coming together to EAT, cordially receive each other.

<sup>34</sup> If any one is hungry, let him eat † at Home; that you may not come together for Judgment. And the OTHER matters I will arrange † when I come.

### CHAPTER XII.

<sup>1</sup> And concerning † SPIRITUAL persons, Brethren, I wish you not to be ignorant.

<sup>2</sup> (You know That you were Gentiles, being hurried away after † those SPEECHLESS IMAGES, even as you happened to be led.)

<sup>3</sup> Therefore, I assure you, † That no one speaking by God's Spirit says,—“A Curse on Jesus!”—and † that no one is able to say—“Lord Jesus!” except by the holy Spirit.

<sup>4</sup> Now † there are Varieties of Gracious gifts, but the SAME Spirit;

<sup>5</sup> † and there are Varieties of Services, and the SAME Lord.

\* VATICAN MANUSCRIPT.—29. unworthily—omit. But if.

29. of the LORD—omit.

31.

† 31. Psa. xxxii. 5; 1 John i. 9. † 32. Psa. xciv. 12, 13; Heb. xii. 5—11. † 34. verse 22. † 34. 1 Cor. iv. 19. † 1. 1 Cor. xiv. 37. † 2. Psa. cxv. 5. † 3. Mark ix. 39; 1 John iv. 2, 3. † 8. Matt. xvi. 17. † 4. Rom. xii. 4; Heb. ii. 4; 1 Pet. iv. 10. † 5. Rom. xii. 6—8; Eph. iv. 11.

και ὁ αὐτος κυριος· <sup>6</sup> και διαιρεσεις ενεργημα-  
and the same Lord; and varieties of workings  
των εινιν, ὁ δε αὐτος θεος, ὁ ενεργων τα παντα  
are, the but same God, who is working the all things  
εν πασιν. <sup>7</sup> Ἐκαστῳ δε διδοται ἡ φανερωσις  
in all. To each one but is given the manifestation  
του πνευματος προς το συμφερον· <sup>8</sup> ὧ μιν γαρ  
of the spirit for the benefit; to one indeed for  
δια του πνευματος διδοται λογος σοφιας,  
through the spirit is given a word of wisdom,  
αλλω δε λογος γνωσεως, κατα το αυτο πνευ-  
to another and a word of knowledge, according to the same spirit;  
μα· <sup>9</sup> ετερῳ δε πιστις, εν τῳ αὐτῳ πνευματι·  
to another and faith, by the same spirit;  
αλλω δε χαρισματα ιαματων, εν τῳ αὐτῳ πνευ-  
to another and gracious gifts of cures, by the same spirit;  
ματι· <sup>10</sup> αλλω δε ενεργηματα δυναμεων, αλλω  
to another and workings of powers, to another  
δε προφητεια, αλλω δε διακρισεις πνευματων,  
and prophecy, to another and discernings of spirits,  
ετερῳ δε γενη γλωσσων, \* [αλλω δε ἐρμη-  
to another and kinds of tongues, [to another and an interpreta-  
νεια γλωσσων.] <sup>11</sup> Παντα δε ταυτα ενεργει  
tion of tongues.] All but these things works  
το ἐν και το αυτο πνευμα, διαιρουν ιδια ἐκασ-  
that one and the same spirit, distributing particularly to each  
τῳ καθως βουλεται. <sup>12</sup> Καθαπερ γαρ το σωμα  
one as it will. Just as for the body  
ἐν εστι, και μελη εχει πολλα, παντα δε τα  
one is, and members has many, all but the  
μελη του σωματος \* [του ἐνος,] πολλα οντα,  
members of the body [of the one,] many being,  
ἐν εστι σωμα· οὕτω και ὁ Χριστος. <sup>13</sup> Και  
one is body; thus also the Anointed. Even  
γαρ εν ἐνι πνευματι ἡμεις παντες εις ἐν σωμα  
for in one spirit we all into one body  
εβαπτισθημεν· ειτε Ιουδαιοι, ειτε Ἕλληνες,  
were dipped; whether Jews, or Greeks,  
ειτε δουλοι, ειτε ελευθεροι· και παντες \* [εις]  
whether slaves, or freemen; and all [into]  
ἐν πνευμα εποτισθημεν. <sup>14</sup> Και γαρ το σωμα  
one spirit were made to drink. Also for the body  
ουκ εστιν ἐν μελος, αλλα πολλα. <sup>15</sup> Εαν ειπη  
not is one member, but many. If should say

6 and there are Varieties of Workings, † and \* the SAME God is HE who WORKS ALL things among all.

7 † And to each is given the MANIFESTATION of the SPIRIT for the BENEFIT of all.

8 For to one is given, through the SPIRIT, † a Word of Wisdom; and to another, † a Word of Knowledge, according to the SAME Spirit;

9 and to another, † Faith by the SAME Spirit; and to another, † Gifts of Cures by the \* SAME Spirit.

10 And to another, † Operations of Mighty works; and to another, † Prophecy; and to another, † Discriminations of Spirits; and to another, † Different Languages; and to another, Interpretation of Languages.

11 But All these things performs the ONE and the SAME Spirit, distributing to each in particular as it will.

12 † For just as the BODY is one, and has many Members, but All the MEMBERS of the BODY, being many, are One Body; so also the ANOINTED.

13 For, indeed, by One Spirit † we were all immersed into One Body,—whether † Jews or Greeks, whether Slaves or Freemen; and † we were all made to drink One Spirit.

14 For the BODY also is not One Member, but many.

15 If the FOOT should

\* VATICAN MANUSCRIPT.—6. and the SAME God is HE. and to another, Interpretation of Languages—omit. into—omit.

9. the ONE Spirit. 12. of the one—omit.

10. 13.

† 6. Eph. i. 23. † 7. Rom. xii. 6—8; 1 Cor. xiv. 26; Eph. iv. 7; 1 Pet. iv. 10, 11. † 8. 1 Cor. i. 5; xiii. 2; 2 Cor. viii. 7. † 9. 2 Cor. xiii. 2. † 10. Mark xvi. 18. † 10. verse 23; Gal. iii. 5. † 10. Rom. xii. 6. † 10. 1 Cor. xiv. 20. † 10. Acts ii. 4; x. 46; xix. 6. † 12. Rom. xii. 4, 5; Eph. iv. 4, 10. † 13. Rom. vi. 4, 5. † 13. Gal. iii. 28; Eph. ii. 13, 14, 16; Col. iii. 11. † 13. John vi. 63; vii. 37—39.

ὁ πους· ὅτι οὐκ εἰμι χεὶρ, οὐκ εἰμι ἐκ τοῦ  
the foot; Because not I am a hand, not I am from of the

σώματος· οὐ παρὰ τοῦτο οὐκ ἐστὶν ἐκ τοῦ σώ-  
body; not from this not is it from of the body?

ματος; <sup>15</sup> Καὶ εἰαν εἴπῃ τοὺς· ὅτι οὐκ εἰμι  
And if should say the ear; Because not I am

ὀφθαλμος, οὐκ εἰμι ἐκ τοῦ σώματος· οὐ παρὰ  
an eye, not I am from of the body; not from

τοῦτο οὐκ ἐστὶν ἐκ τοῦ σώματος; <sup>17</sup> Εἰ  
this not is it from of the body? If

ὅλον το σῶμα ὀφθαλμος, πού ἡ ἀκοή; εἰ ὅλον  
whole the body an eye, where the hearing? if whole

ἀκοή, πού ἡ ὀσφρησις; <sup>18</sup> Νυνὶ δὲ ὁ θεὸς ἐθετο  
hearing, where the smell? Now but the God placed

τὰ μέλη, ἐν ἑκάστῳ αὐτῶν ἐν τῷ σώματι,  
the members, one each of them in the body,

καθὼς ἠθέλησεν. <sup>19</sup> Εἰ δὲ ἦν τὰ πάντα ἐν μέ-  
as he would. If but was the all one mem-

λος, πού το σῶμα; <sup>20</sup> Νυνὶ δὲ πολλὰ μὲν μέλη,  
ber, where the body? Now but many indeed members,

ἐν δὲ σῶμα. <sup>21</sup> Οὐ δύναται ὁ ὀφθαλμὸς εἰπεῖν  
one but body. Not is able the eye to say

τῇ χειρὶ· Χρεῖαν σου οὐκ ἔχω· ἢ πάλιν ἡ  
to the hand; Need of thee not I have; or again the

κεφαλὴ τοῖς ποσὶ· Χρεῖαν ὑμῶν οὐκ ἔχω.  
head to the feet; Need of you not I have.

<sup>22</sup> Ἀλλὰ πολλὰ μολλον τὰ δοκουντὰ μέλη τοῦ  
But much more the seeming members of the

σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖα ἐστὶ  
body more feeble to be, necessary it is;

<sup>23</sup> καὶ ἃ δοκούμεν ἀτιμότερα εἶναι τοῦ σώματος,  
and those we think less honorable to be of the body,

τούτοις τιμὴν περισσώτεραν περιτίθεμεν· καὶ τὰ  
to these honor more abundant we place around; and the

ἀσχημονα ἡμῶν εὐσχημοσύνην περισσώτεραν  
uncomely parts of us comeliness more abundant

ἔχει· <sup>24</sup> τὰ δὲ εὐσχημονα ἡμῶν, οὐ χρεῖαν ἔχει.  
has; the but comely parts of us, no need has.

Ἀλλ' ὁ θεὸς συνεκέρασε τὸ σῶμα, τῷ ὑστεροῦν-  
But the God combined the body, to the part being in-

τι περισσώτεραν δούς τιμὴν, <sup>25</sup> ἵνα μὴ ἡ  
ferior more abundant having given honor, so that not may be

σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ  
divisions in the body, but the same on behalf

ἁλλήλων μεριμνῶσι τὰ μέλη. <sup>26</sup> Καὶ εἴτε  
of each other may be concerned the members. And whether

say—"Because I am not a Hand, I am no part of the BODY,"—is it for this not of the BODY?

<sup>16</sup> And if the EAR should say, "Because I am not an Eye, I am not of the BODY,"—is it for this not of the BODY?

<sup>17</sup> If the WHOLE BODY were an Eye, where is the the HEARING? If the WHOLE were HEARING, where is the SMELL?

<sup>18</sup> But now, † GOD has placed the MEMBERS, each One of them in the BODY, ‡ as he would.

<sup>19</sup> And if the WHOLE were One Member, where is the BODY?

<sup>20</sup> But now, indeed, there are Many Members, but One Body.

<sup>21</sup> The EYE is not able to say to the HAND, "I have no Need of thee;" or again, the HEAD to the FEET, "I have no need of you."

<sup>22</sup> But much more necessary are those MEMBERS of the BODY which are THOUGHT to be more feeble;

<sup>23</sup> and those parts of the BODY which we esteem to be less honorable, around them we throw more abundant Honor, and our UNCOMELY parts have more abundant Comeliness;

<sup>24</sup> but our COMELY parts have no Need. GOD, however, put together the BODY, having given \*some-what more abundantly to THAT part which WAS LACKING,

<sup>25</sup> so that there may be no Division in the BODY, but that the MEMBERS may be concerned EQUALLY for each other;

<sup>26</sup> and whether One

\* VATICAN MANUSCRIPT.—24. somewhat more abundantly to THAT which was LACKING.

† 18. verse 28.

‡ 18. Rom. xii. 3; 1 Cor. iii. 5; verse 11.

πασχει ἐν μέλος, συμπασχει πάντα τα μέλη·  
suffers one member, suffers with all the members;  
εἴτε δοξάζεται ἐν μέλος, συγχαίρει πάντα τα  
or is glorified one member, rejoices with all the  
μέλη. 27 Ὑμεῖς δὲ ἐστε σῶμα Χριστοῦ, καὶ  
members. You but are a body of Anointed, and  
μέλη ἐκ μερῶν. 28 Καὶ οὗς μὲν ἐθετο ὁ θεὸς  
members from parts. And these indeed placed the God  
ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δευτέρων  
in the congregation first apostles, second  
προφητῶν, τρίτον διδασκαλῶν, ἐπεὶ δὲ δυνά-  
prophets, third teachers, after that pow-  
μεις, εἴτα χάρισματα ἰαμάτων, ἀντιλήψεις,  
ers, then gracious gifts of cures, helpers,  
κυβερνήσεις, γένη γλωσσῶν. 29 Μὴ πάντες,  
directors, kinds of tongues. Not all,  
ἀποστολοὶ; μὴ πάντες, προφῆται; μὴ πάντες,  
apostles? not all, prophets? not all,  
διδασκαλοὶ; Μὴ πάντες, δυνάμεις; 30 Μὴ παν-  
teachers? Not all, powers? Not all,  
τες, χάρισματα ἐχουσιν ἰαμάτων; μὴ πάντες,  
gracious gifts have of cures? not all,  
γλωσσῶν λαλοῦσι; μὴ πάντες διερμηνεύουσι;  
with tongues speak? not all interpret?

31 Ζηλοῦτε δὲ τὰ χάρισματα τὰ κρείττονα.  
You earnestly desire but the gracious gifts those better.  
Καὶ ἐτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.  
And yet a more excellent way to you I point out.

ΚΕΦ. ιγ'. 13. 1 Ἐὰν ταῖς γλώσσαις τῶν

ἂνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ  
men I speak and of the messengers, love but  
μὴ ἔχω, γέγονα χαλκὸς ἤχων ἢ κυμβαλὸν  
not I have, I have become brass sounding or a cymbal  
ἀλαλαζόν. 2 Καὶ εἰ ἔχω προφητείαν, καὶ

εἶδω τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν,  
I know the secrets all and all the knowledge,  
καὶ εἰ ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη  
and if I have all the faith, so that mountains  
μεθίστανεῖν, ἀγάπην δὲ μὴ ἔχω, οὐδὲν εἰμι.  
to remove, love but not have, nothing I am.

3 Καὶ εἰ ψωμίσω πάντα τὰ ὑπάρχοντα μου,  
And if I bestow all the possessions of me,  
καὶ εἰ παραδῶ τὸ σῶμα μου ἵνα κατησώμην,  
and if I should give the body of me so that it should be burned,  
ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελούμαι. 4 Ἡ

ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ  
love suffers long, is gentle; the love not  
ζηλοῖ. \* [ἡ ἀγάπη] οὐ περπερευεται, οὐ φουσι-  
envies; [the love] not is boastful, not is puffed

Member suffer, All the  
MEMBERS sympathize;  
or, whether \* One Mem-  
ber is glorified, All the  
MEMBERS rejoice with it.

27 Now † you are a  
Body of Christ, † and  
Members in part.

28 And those whom  
† God placed in the CON-  
GREGATION, are first  
† Apostles; second, † Pro-  
phets; third, Teachers;  
next, † Powers; then,  
† Gifts of Cures; † Assist-  
ants; † Directors; differ-  
ent Languages.

29 All are not Apostles;  
all are not Prophets; all  
are not Teachers; all are  
not Powers;

30 all have not Gifts of  
Cures; all do not speak in  
different Languages; all  
do not interpret.

31 † But you earnestly  
desire the \* MORE EMI-  
NENT GIFTS; and yet a  
much more Excellent Way  
I point out to you.

### CHAPTER XIII.

1 If I should speak in  
the LANGUAGES of MEN  
and of ANGELS, but have  
not Love, I have become  
sounding Brass or a noisy  
Cymbal.

2 And if I have † Prophe-  
cy; and know all SECRETS  
and All KNOWLEDGE, and  
if I have All Faith, so as  
to remove Mountains, but  
have not Love, I am noth-  
ing.

3 † If I distribute all  
my POSSESSIONS in feed-  
ing the poor, and if I de-  
liver up my BODY to be  
burned, but have not  
Love, I am profited noth-  
ing.

4 † Love suffers long  
and is kind. LOVE does  
not envy. LOVE is not  
boastful; is not puffed up;

\* VAT. MANUSCRIPT.—26. a Member be. 31. MORE EMINENT GIFTS. 4. LOVE—omit.  
† 27. Rom. xii. 5; Eph. i. 23; iv. 12; v. 23, 30; Col. i. 24. † 27. Eph. v. 30. † 28.  
Eph. iv. 11. † 28. Eph. ii. 20; iii. 5. † 28. Acts xiii. 1; Rom. xii. 6. † 28.  
verse 10. † 28. verse 9. † 28. Num. xi. 17. † 28. Rom. xii. 8; 1 Tim. v. 17;  
Heb. xiii. 17, 24. † 31. 1 Cor. xiv. 1, 30. † 2. 1 Cor. xii. 8—10, 28; xiv. 1, &c. See  
Matt. vii. 22. † 3. Matt. vi. 1, 2. † 4. Prov. x. 12; 1 Pet. iv. 8.



οὐται, <sup>5</sup> οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ  
up, not acts unbecomingly, not seeks the things of herself, not

παροξυνεται, οὐ λογιζεται το κακον, <sup>6</sup> οὐ χαιρει  
is provoked to anger, not imputes the evil, not rejoices

ἐπὶ τῇ ἀδικίᾳ, συγχαιρει δὲ τῇ ἀληθείᾳ, <sup>7</sup> παν-  
in the iniquity, rejoices with but the truth, all things

τα στεγει, πάντα πιστενει, πάντα ἐλπίζει,  
covers, all things believes, all things hopes,

πάντα ὑπομενει· <sup>8</sup> ἡ ἀγάπη οὐδεποτε ἐκπίπτει·  
all things endures; the love not at any time falls off;

εἴτε δὲ προφητεῖαι, καταργηθῇσονται· εἴτε  
whether but prophecies, they will be done away; whether

γλωσσαι, παύσονται· εἴτε γνῶσις, καταργηθη-  
tongues, they will cease; whether knowledge, it will be done

σεται, <sup>9</sup> Ἐκ μερους γὰρ γινώσκομεν, καὶ ἐκ  
away From parts for we know, and from

μερους προφητεύομεν· <sup>10</sup> ὅταν δὲ ἐλθῇ τὸ  
parts we prophecy; when but may come the

τελειον, \* [τότε] τὸ ἐκ μερους καταργηθήσεται.  
perfect, [then] that from parts will be done away.

<sup>11</sup> Ὅτε ἦμην νηπιος, ὡς νηπιος ἐλάλουν, ὡς  
When I was a babe, as a babe I spoke, as

νηπιος ἐφρονουν, ὡς νηπιος ἐλογίζομην· ὅτε  
a babe I thought, as a babe reasoned; since

\* [δὲ] γεγόνα ἀνὴρ, κατήργηκα τὰ τοῦ νηπιου.  
[but] I have become a man, I have put away the things of the babe.

<sup>12</sup> Βλέπομεν γὰρ ἀρτι δι' εσοπτρου ἐν αἰνιγματι,  
We see for now through a glass in an enigma,

τότε δὲ προσῶπον πρὸς προσῶπον· ἀρτι γινώσ-  
then but face to face; now I know

κω ἐκ μερους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ  
from parts, then but I shall know fully even as also

ἐπεγνώσθην. <sup>13</sup> Νυνὶ δὲ μένει πίστις, ἐλπίς,  
I am fully known. Now but abides faith hope,

ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ  
love, the three these; greater but of these the

ἀγάπη. ΚΕΦ. ΙΔ', 14. <sup>1</sup> Διωκετε τὴν ἀγα-  
love. Pursue you the love;

πὴν· ζήλουτε δὲ τὰ πνευματικά, μᾶλλον δὲ  
earnestly desire but the spirituals, rather but

ἵνα προφητευνήτε. <sup>2</sup> Ὁ γὰρ λαλῶν γλωσση,  
that you may prophecy. The for one speaking with a tongue,

5 acts not unbecom-  
ingly; † seeks not \* THAT  
which is NOT HER OWN; is  
not provoked to anger;  
does not impute evil;

6 † rejoices not with  
IN IQUITY, † but rejoices  
with the TRUTH;

7 covers all things;  
believes all things; hopes  
for all things; endures all  
things.

8 Love fails not at any  
time; but if there be  
"Prophecies," they will  
be done away; or if,  
"Languages," they will  
cease; or if, "Knowledge,"  
it will be made useless.

9 For Partitively we  
know, and Partitively we  
prophecy;

10 but when the PER-  
FECT thing comes, THAT  
which is PARTITIVE will be  
done away.

11 When I was a Child,  
as a Child I talked; as a  
Child I thought; as a  
Child I reasoned; but  
when I became a Man, I  
put away the MANNERS of  
the CHILD.

12 For † now we see  
through a † [dim] Glass  
obscurely; but then we  
shall see Face to Face.  
Now, I know Partitively,  
but then I shall know  
fully, even as also I have  
been fully known.

13 But now these  
THREE remain,—Faith,  
Hope, Love;—but of these  
the greatest is LOVE.

## CHAPTER XIV.

1 Ardently pursue LOVE,  
and † be emulous of the  
SPIRITUAL gifts; † but  
rather that you may pro-  
phesy.

2 For HE who is SPEAK-  
ING in a foreign Language,

\* VATICAN MANUSCRIPT.—5. THAT which is not HER OWN.  
11. but—omit.

10. then—omit.

† 12. The *esoptrou* is to be understood of some of those transparent substances, which the ancients, in the then imperfect state of the arts, used in their windows; such as, thin plates of horn, transparent stone, ill-prepared glass, and such like; through which they saw, indeed, the objects without, but obscurely.—Bloomfield.

† 5. 1 Cor. x. 24; Phil. ii. 4.  
† 12. 2 Cor. iii. 18; v. 7; Phil. iii. 12.

† 6. Psa. x. 3; Rom. i. 22,  
† 1. 1 Cor. xii. 31.

† 6. 2 John 4.  
† 1. Num. xi. 25, 29.

οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ θεῷ· οὐδεὶς γὰρ  
not to men speak, but to the God; no one for

ἀκούει, πνεύματι δὲ λαλεῖ μυστηρία· <sup>3</sup> ὁ δὲ  
hears, in spirit but he speaks mysteries; the but

προφητεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ  
one prophesying, to men speaks edification and

παράκλησιν καὶ παραμυθίαν. <sup>4</sup> ὁ λαλῶν  
exhortation and consolation. The one speaking

γλῶσση, ἑαυτόν οἰκοδομεῖ· ὁ δὲ προφητεύων,  
with a tongue, himself builds up; the but one prophesying,

ἐκκλησίαν οἰκοδομεῖ. <sup>5</sup> Θέλω δὲ πάντας ὑμᾶς  
a congregation builds up. I wish and all you

λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφη-  
to speak with tongues, rather but that you may

τευγῆτε· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν  
prophesy; greater for the one prophesying than the one speaking

γλώσσαις, ἐκτός ἐστι μὴ διερμηνεύη, ἵνα ἡ ἐκκλη-  
with tongues, unless if not he should interpret, so that the congrega-

σία οἰκοδομὴν λαβῇ. <sup>6</sup> Νυνὶ δὲ, ἀδελφοί, εἰ  
tion edification may receive. Now but, brethren, if

ἐλθῶ πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς  
I should come to you with tongues speaking, what you

ωφελησῶ, εἰ μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλυ-  
shall I profit, if not to you I shall speak either in a revelation,

ψεῖ, ἢ ἐν γνῶσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ;  
or in knowledge, or in a prophecy, or in teaching?

<sup>7</sup> Ὅμως τὰ ἀψύχα φωνὴν δίδοντα, εἴτε ἀν-  
In like manner the things without life a sound giving, whether a

λός, εἴτε κithara, εἰ δὲ διαστολὴν τοῖς φθογγοῖς μὴ  
flute, or a harp, if a difference to the notes not

δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ  
they should give, how shall be known that being played on flute or

τὸ κιθαριζόμενον; <sup>8</sup> Καὶ γὰρ εἰ ἀδηλον φωνὴν  
that being played on harp? Also for if an uncertain sound

σαλπιγὲς δῶ, τίς παρασκευάζεται εἰς πολέ-  
a trumpet should give, who will prepare himself for battle?

μον; <sup>9</sup> Οὕτω καὶ ὑμεῖς διὰ τῆς γλώσσης εἰ  
So also you through the tongue if

μὴ εὐσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ  
not a well-marked word you give, how shall be known that

λαλούμενον, ἐσεσθε γὰρ εἰς αἶρα λαλοῦντες.  
having been spoken? you will be for into air speaking.

<sup>10</sup> Τοσαῦτα, εἰ τύχοι, γένη φωνῶν ἐστὶν ἐν κόσ-  
So many, if it may be, kinds of voices is in world,

μῶ, καὶ οὐδὲν \* [αὐτῶν] ἀφώνον. <sup>11</sup> Εἰ οὖν  
and no one [of them] unmeaning. If then

is not speaking to Men, but to \* God; for no one listens; but, by the Spirit, he is speaking Mysterious things.

<sup>3</sup> He who is PROPHECY-ING, however, speaks to Men for Edification, and Exhortation, and Consolation.

<sup>4</sup> The SPEAKER in a foreign Language edifies Himself; but HE who PROPHESES edifies the Congregation.

<sup>5</sup> I am willing, indeed, for you all to speak in different Languages, but rather that you should prophesy; for greater is HE who PROPHESES, than HE who SPEAKS in different Languages; unless, indeed, he should interpret, so that the CONGREGATION may receive Edification.

<sup>6</sup> And now, Brethren, if I should come to you speaking in various Languages, what shall I profit You, unless I shall speak to You intelligibly, either by † a "Revelation," or by a [word of] "Knowledge," or by a "Prophecy," or by a "Doctrine?"

<sup>7</sup> In like manner, IN-ANIMATE THINGS giving a Sound, whether Flute or Harp, if they give no \* Difference of Sound, how will the TUNE on the FLUTE or HARP be known?

<sup>8</sup> For also, if a Trumpet should give an Uncertain Sound, who will prepare himself for Battle?

<sup>9</sup> So even you by the TONGUE, if you do not give intelligible Speech, how shall it be known WHAT is SPOKEN? For you will be speaking to the Air.

<sup>10</sup> It may be there are So many Kinds of Languages in the World, and no one is unmeaning;

\* VATICAN MANUSCRIPT.—2, God.

7. Difference of Sound.

10 of them—omit

† 6. ver. 26.

μη ειδω την δυναμιν της φωνης, εσομαι τω  
not I know the power of the voice, I shall be to the

λαλουντι βαρβαρος· και ο λαλων, εν εμοι βαρ-  
one speaking a barbarian; and the one speaking, to me a bar-

βαρος. <sup>12</sup> Ούτω και υμεις, επει ζηλωται εστε  
barian. So also you, since zealots you are

πνευματων, προς την οικαδομην της εκκλησιας  
for spirits, for the building up of the congregation

ζητειτε ινα περισσευητε. <sup>13</sup> Διοιγετ ο λαλων  
seek you that you may abound. Wherefore the one speaking

γλωσση, προσευχεσθω ινα διερμηνευη. <sup>14</sup> Εαν  
in a tongue, let him pray that he may interpret. If

γαρ προσευχωμαι γλωσση, το πνευμα μου  
for I pray in a tongue, the spirit of me

προσευχεται, ο δε νους μου ακαρπος εστι. <sup>15</sup> Τι  
prays, the but mind of me unfruitful is. What

ουν εστι; Προσευξομαι τω πνευματι, προσευ-  
then is it? I will pray with the spirit, I will

ξομαι δε και τω νοι· ψαλω τω  
pray but also with the understanding; I will sing praise with the

πνευματι ψαλω \* [δε] και τω νοι.  
spirit I will sing praise [but] also with the understanding.

<sup>16</sup> Επει, εαν ευλογησης τη πνευματι, ο αναπλη-  
Otherwise, if thou shouldst bless with the spirit, the one filling

ρων των τοπων του ιδιωτου πως ερει το αμην  
the place of the private person how shall say the so be it

επι τη ση ευχαριστια; επειδη τι λεγεις ουκ  
on the thy thanksgiving? since what thou sayest not

οιδε. <sup>17</sup> Συ μεν γαρ καλως ευχαριστεις· αλλ'  
he knows. Thou indeed for well givest thanks; but

ο ετερος ουκ οικοδομεται.  
the other not is built up.

<sup>18</sup> Ευχαριστω τω θεω, παντων υμων μαλλον  
I give thanks to the God, all of you more

γλωσσαις, λαλων· <sup>19</sup> αλλ' εν εκκλησια θελω  
with tongues, speaking; but in a congregation I wish

πεντε λογους δια του νοου μου λαλησαι, ινα  
five words through the understanding of me to have spoken, that

και αλλους κατηχησω, η μυριους λιγους εν  
also others I may instruct, than a myriad words in

γλωσση. <sup>20</sup> Αδελφοι, μη παιδια γινεσθε ταις  
a tongue. Brethren, not children become you in the

φρεων· αλλα τη κακια νηπιαζετε, ταις δε  
mind· but in the evil be you childlike, in the and

11 if, then I do not know the MEANING of the LANGUAGE, I shall be to the SPEAKER a Barbarian, and the SPEAKER will be a Barbarian to Me.

12 So also you, since you are Zealots for Spiritual gifts, seek them, that you may abound for the EDIFICATION of the CONGREGATION.

13 Wherefore, let the SPEAKER in a foreign Language pray that he may interpret.

14 For if I pray in a foreign Language, my SPIRIT prays, but my UNDERSTANDING is without fruit.

15 How then is it? I will pray in the SPIRIT, but I will pray also with the UNDERSTANDING; † I will sing praise in the SPIRIT, but I will sing praise also with ‡ the UNDERSTANDING;

16 otherwise, if thou shouldst bless in the SPIRIT, how shall HE who FILLS the PLACE of the PRIVATE person say the "AMEN" to THY † Thanksgiving; since he knows not what thou art saying.

17 For thou, indeed, givest thanks well, but the OTHER is not edified.

18 I give thanks to God, speaking in different Languages more than all of you;

19 yet, in a Congregation, I would rather speak Five Words through my UNDERSTANDING, so that I might also instruct Others, than Ten Thousand Words in a foreign Language.

20 Brethren, † become not Little Children in THOUGHT; (in EVIL, however, be infantile;) but in THOUGHT become fully mature.

\* VATICAN MANUSCRIPT.—15. but—omit.

† 15. Eph. v. 19; Col. iii. 16. † 15. Psa. xlvii. 7. † 16. 1 Cor. xi. 24. † 20. Psa. cxvii. 2; Matt. xi. 25; xviii. 3; xix. 14; Rom. xvi. 19; 1 Cor. iii. 1; Eph. iv. 14; Heb. v. 12, 13; 1 Pet. ii. 2.

φρεσι τελειοι γινεσθε. <sup>21</sup> Εν τῷ νόμῳ γεγ-  
minds perfect ones become you. In the law it has  
ραπται· ὅτι ἐν ἑτερογλωσσοῖς καὶ ἐν χειλεσὶν  
been written; That by other tongues and by lips  
ἑτέροις λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως  
others I will speak to the people this, and not even so  
εἰσακουσονται μου, λέγει κύριος. <sup>22</sup> Ὅστε αἱ  
will they listen to me, says Lord. So that the  
γλῶσσαι εἰς σημεῖον εἰσιν, οὐ τοῖς πιστευου-  
tongues for a sign are, not to those believing,  
σιν, ἀλλὰ τοῖς ἀπιστοῖς· ἡ δὲ προφητεία οὐ  
but to the unbeliever; the but prophesying not  
τοῖς ἀπιστοῖς, ἀλλὰ τοῖς πιστευουσιν. <sup>23</sup> Εὰν  
to the unbelieving, but to those believing. If  
οὖν \* [συν] ἐλθῇ ἡ ἐκκλησία ὅλη ἐπὶ τὸ  
therefore should come [together] the congregation whole to the  
αὐτό, καὶ πάντες γλῶσσαις λαλήσωσιν, εἰσελθῶσι  
same, and all with tongues should speak, should come in  
δὲ ἰδιῶται, \* [ἡ ἀπίστοι,] οὐκ ἐροῦσιν, ὅτι  
and unlearned ones, [or unbelievers,] not will they say, that  
μαίνεσθε; <sup>24</sup> Εὰν δὲ πάντες προφητεύωσιν,  
you are mad? If but all should prophesy,  
εἰσελθῇ δὲ τις ἀπίστος, ἡ ἰδιώτης, ἐλεγχεται  
should come in and any one unbelieving, or unlearned, he is convinced  
ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, <sup>25</sup> τὰ  
by all, he is examined by all, the  
κρυπτά τῆς καρδίας αὐτοῦ φανερά γίνονται· καὶ  
secrets of the heart of him manifest become; and  
οὕτω πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ  
so falling on a face he will worship the  
θεῷ, ἀπαγγέλλων, ὅτι ὁ θεὸς οὕτως ἐν ὑμῖν  
God, announcing, that the God really among you  
ἐστὶ. <sup>26</sup> Τί οὖν ἐστίν, ἀδελφοί; Ὅταν συνερ-  
is. Why then is it, brethren? When you may  
χῆσθε, ἕκαστος \* [ὑμῶν] ψαλμὸν ἔχει, διδα-  
some together, each one [of you] a psalm has, teach-  
χὴν ἔχει, γλῶσσαν ἔχει, ἀποκαλύψιν ἔχει,  
ing has, a tongue has, a revelation has,  
ἐρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γινεσ-  
an interpretation has; all things for building up let be  
θω. <sup>27</sup> Εἴτα γλῶσση τις λαλεῖ, κατὰ δύο, ἢ  
done. If with a tongue any one speaks, by two, or  
τὸ πλεῖστον τρεῖς, καὶ ἀνα μέρος· καὶ εἰς διερ-  
the most three, and in succession; and one let  
μηνεuetw. <sup>28</sup> Εὰν δὲ μὴ ἢ διερμηνευτής,  
interpret. If but not may be an interpreter,  
σιγατῶ ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλεῖτω καὶ  
let him be silent in congregation; to himself but let him speak and

<sup>21</sup> In the LAW it has been written, † "With  
"Other Languages, and  
"with the Lips of others,  
"I will speak to this  
"PEOPLE; and neither  
"so will th- listen to me,  
"says the Lord."

<sup>22</sup> So that the LAN-  
GUAGES are for a Sign,  
not to the BELIEVERS,  
but to the UNBELIEVERS;  
the PROPHESYING, how-  
ever, is not for the UN-  
BELIEVERS, but for the  
BELIEVERS.

<sup>23</sup> If, therefore, the  
whole CONGREGATION  
should come into ONE  
PLACE, and all should  
speak in foreign Lan-  
guages, and there should  
come in illiterate persons  
or unbelievers, will they  
not say, ‡ That you are  
insane?

<sup>24</sup> But if all should  
prophesy, and any unbe-  
lieving or illiterate person  
should enter, he is con-  
vinced by all, he is exam-  
ined by all;

<sup>25</sup> the SECRETS of his  
HEART become manifest;  
and so falling on his  
Face, he will worship  
God, announcing † That  
God is really among you.

<sup>26</sup> Why then is it,  
Brethren, when you as-  
semble, each one has a  
Psalm—‡ has a Discourse  
\* has a Revelation—has a  
Language—has an Inter-  
pretation? † Let all things  
be done for Edification.

<sup>27</sup> And if any one speak  
in a foreign Language, let  
it be by two, or at most  
three [sentences,] and in  
succession, and let one  
interpret;

<sup>28</sup> but if there is no In-  
terpreter, let him be silent  
in the Congregation; and  
let him speak to Himself  
and to God.

\* VATICAN MANUSCRIPT.—23. together—omit. 23. or Unbelievers—omit. 26.  
of you—omit. 26. has a Revelation, has a Language, has an Interpretation.

† 21. Isa. xxviii. 11, 12. † 23. Acts ii. 13. † 25. Isa. xlv. 14; Zech. viii. 23  
\* 26. 1 Cor. xii. 8—10; verse 6. † 26. 1 Cor. xii. 17; 2 Cor. xii. 19; Eph. iv. 12.

τω θεῷ. <sup>29</sup> Προφηται δε δυο η τρεις λαλει-  
to the God. Prophets but two or three let  
τωσαν, και οἱ αλλοι διακρινετωσαν. <sup>30</sup> εαν δε  
speak, and the others discern; if but  
αλλω αποκαλυφθη καθημενω, ο πρωτος σιγα-  
to another may be revealed sitting by, the first let be  
τω. <sup>31</sup> Δυνασθε γαρ καθ' ενα παντες προφητευ-  
silent. You are able for one by one all to prophesy,  
ειν, ινα παντες μανθανωσι, και παντες παρακα-  
that all may learn, and all may be  
λωνται. <sup>32</sup> και πνευματα προφητων προφηταις  
comforted; and spirits of prophets to prophets  
υποτασσεται. <sup>33</sup> ου γαρ εστιν ακαταστασιας ο  
are subject; not for is of confusion the  
θεος, αλλ' ειρηνης. Ως εν πασαις ταις εκκλη-  
God, but of peace. As in all the congre-  
σαις των αγιων, <sup>34</sup> αι γυναικες \*[υμων] εν  
gations of the saints, the women [of you] in  
ταις εκκλησαις σιγατωσαν. ου γαρ επιτετραπ-  
the congregations let be silent; not for it has been  
ται αυταις λαλειν, αλλ' υποτασσεσθαι, καθως  
permitted to them to speak, but to be submissive, as  
και ο νομος λεγει. <sup>35</sup> Ει δε τι μαθειν θελου-  
even the law says. If and anything to learn they  
σιν, εν οικω τους ιδιους ανδρας επερωτατωσαν  
wish, in a house the own husbands let them ask;  
αισχυρον γαρ εστι γυναιξιν εν εκκλησια λα-  
an indecent thing for it is women in a congregation to  
λειν. <sup>36</sup> Η αφ' υμων ο λογος του θεου εξηλθεν;  
speak. Or from you the word of the God went out?  
η εις υμας μονους κατηντησεν; <sup>37</sup> Ει τις δοκει  
or to you alone did it come? If any one thinks  
προφητης ειναι η πνευματικος, επιγινωσκετω  
a prophet to be or spiritual, let him acknowledge  
α γραφω υμιν, οτι κυριου εισιν εντο-  
the things I write to you, because of Lord they are command-  
ται. <sup>38</sup> ει δε τις αγνοει, αγνοειτω. <sup>39</sup> Ωστε,  
ments; if but any one is ignorant, let him be ignorant. So that,  
αδελφοι, ζηλουτε το προφητευειν, και το  
brethren, be you zealous that to prophesy, and that  
λαλειν γλωσσαις μη κωλυετε. <sup>40</sup> παντα δε  
to speak with tongues not hinder you; all things but  
ευσχημονως και κατα ταξιν γινεσθω.  
in a becoming manner and according to order let be done.

<sup>29</sup> And let two or three Prophets speak, and † let the OTHERS judge;  
<sup>30</sup> but if to another sitting by, there should be a Revelation, let the FIRST be silent.  
<sup>31</sup> For you can all prophesy one by one, so that all may learn, and all may be comforted.  
<sup>32</sup> And the Spiritual gifts of Prophets are subject to Prophets;  
<sup>33</sup> for GOD is not a God of Confusion, but of Peace. As in ALL the CONGREGATIONS of the SAINTS,  
<sup>34</sup> † let your WIVES be silent in the ASSEMBLIES; for it has not been permitted to them to speak, † but \* let them be submissive; † even as the LAW also says;  
<sup>35</sup> and if they wish to learn anything, let them ask their own Husbands at Home; for it is an indecent thing for \* a Woman to speak in the Assembly.  
<sup>36</sup> Did the WORD of GOD go out from you, or did it only extend to you?  
<sup>37</sup> † If any one assume to be a Prophet, or a Spiritual person, let him acknowledge the things which I write to you, \* That they are Commandments of the Lord;  
<sup>38</sup> but if any be ignorant, let him be ignorant.  
<sup>39</sup> Wherefore, Brethren, † earnestly desire to PROPHECY; and forbid not to \* SPEAK in foreign Languages;  
<sup>40</sup> † but let all things be done in a becoming manner, and according to Order.

\* VATICAN MANUSCRIPT.—34. you.—omit. 34. let them be submissive. 35. a Woman to speak. 37. That it is a Commandment of the Lord. 39. speak.  
† 20. 1 Cor. xii. 10. † 34. 1 Tim. ii. 11, 12. † 34. 1 Cor. xi. 3; Eph. v. 22; Col. iii. 18; Titus ii. 5; 1 Pet. iii. 1. † 34. Gen. iii. 16. † 37. 2 Cor. x. 7; 1 John iv. 6.  
† 39. 1 Cor. xii. 31; 1 Thess. v. 20. † 40. verse 33.

ΚΕΦ. ιε'. 15.

Ἰνῶριζῶ δε ὑμιν, ἀδελφοί, το εὐαγγελιον  
I declare but to you, brethren, the glad tidings  
ὃ εὐηγγελισαμην ὑμιν, ὃ και παραλαβετε,  
which I announced as glad tidings to you, which also you received,  
ἐν ᾧ και ἐστηκατε, <sup>2</sup> δι' οὗ και σωζεσθε.  
in which also you have stood, through which also you are being saved;  
(τινι λογῶ εὐηγγελισαμεν ὑμιν εἰ κατεχετε.)  
(by a certain word I announced as glad tidings to you if you retain;)  
ἐκτος εἰ μὴ εἰκῇ ἐπιστευσάτε. <sup>3</sup> Παρεδῶκα  
except if not inconsiderately you believed. I delivered  
γὰρ ὑμιν ἐν πρώτοις ὃ και παρελαβον· ὅτι  
for to you among first things what also I received; that  
Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν,  
Anointed died on behalf of the sins of us,  
κατὰ τὰς γραφάς· <sup>4</sup> και ὅτι ἐταφῆ, και ὅτι  
according to the writings; and that he was buried, and that  
ἐγήγερται τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς γραφάς·  
he was raised the third day, according to the writings;  
<sup>5</sup> και ὅτι ὠφθῆ Κηφα, εἰτα τοῖς δώδεκα. <sup>6</sup> Ἐπει-  
and that he was seen by Cephas, then by the twelve. After that  
τα ὠφθῆ ἐπαινῶ πεντακοσίοις ἀδελφοῖς ἐφάπαξ,  
he was seen above by five hundred brethren at once,  
ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινες δε  
out of whom the greater number remain till now, some but  
και ἐκοιμηθησαν. <sup>7</sup> Ἐπειτα ὠφθῆ Ἰακώβ· εἰτα  
also have fallen asleep. After that he was seen by James; then  
τοῖς ἀποστόλοις πᾶσιν. <sup>8</sup> Ἐσχάτον δε πάντων,  
by the apostles all. Last and of all,  
ὥσπερ ἐν τῷ ἐκτρωματι, ὠφθῆ καμοί. <sup>9</sup> (Ἐγὼ  
just as if by the abortion, he was seen also by me. (I  
γὰρ εἰμι ὁ ἐλαχιστὸς τῶν ἀποστόλων· ὃς οὐκ  
for am the least of the apostles; who not  
εἰμι ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδιώξα  
am fit to be called an apostle, because I persecuted  
τὴν ἐκκλησίαν τοῦ θεοῦ. <sup>10</sup> Χαρίτι δε θεοῦ εἰμι  
the congregation of the God. By favor but of God I am  
ὃ εἰμι· και ἡ χάρις αὐτοῦ ἡ εἰς ἐμε, οὐ κενή  
what I am; and the favor of him that to me, not vain  
ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων  
was made, but more abundantly of them all  
ἐκοπίασα· οὐκ ἐγὼ δε, ἀλλ' ἡ χάρις τοῦ θεοῦ  
I labored; not I but, but the favor of the God

CHAPTER XV.

1 Now I make known  
to you, Brethren, the  
GLAD TIDINGS † which  
I evangelized to you, and  
which you received; in  
which also you have stood,  
2 and through which  
you are being saved, if you  
retain a certain Word I  
evangelized to you; † un-  
less, indeed, you believed  
inconsiderately.  
3 For I delivered to  
you among the chief  
things, † what also I re-  
ceived, That Christ died on  
behalf of our sins † accord-  
ing to the SCRIPTURES;  
4 and That he was  
buried; and That he was  
raised the THIRD Day  
† according to the SCRIP-  
TURES;  
5 and That he was seen  
† by Cephas; then † by  
the TWELVE;  
6 afterwards, he was  
seen by more than five  
hundred Brethren at once;  
of whom the greater num-  
ber remain till now, but  
some have fallen asleep.  
7 After that, he was  
seen by James; then, † by  
all the APOSTLES;  
8 and, † last of all, he  
was seen by me also, as if  
by the ONE PREMATURELY  
BORN;  
9 for I am † the LEAST  
of the APOSTLES, who am  
not worthy to be called an  
Apostle, † because I perse-  
cuted the CHURCH of GOD.  
10 But what I am † I  
am by the FAVOR of God:  
and THAT FAVOR of his to-  
wards me was not fruitless;  
† for I labored more abun-  
dantly than all of them;  
† yet not I, \* but the  
FAVOR of GOD with me.

\* VATICAN MANUSCRIPT.—10. but the FAVOR of GOD.

† 1. Gal. i. 11. † 2. Rom. i. 16; 1 Cor. i. 21. † 3. Gal. i. 12. † 3. Psa.  
xxii. 15; Isa. liii. 5, 6; Dan. ix. 26; Zech. xiii. 7; Luke xxiv. 26, 46; Acts iii. 18; xxvi. 23;  
1 Pet. i. 11; ii. 24. † 4. Psa. ii. 7; xvi. 10; Isa. liii. 10; Luke xxiv. 26, 46; Acts ii. 25—  
31; xiii. 33—35; xxvi. 22, 23; 1 Pet. i. 11. † 5. Luke xxiv. 34. † 5. Matt. xxviii.  
17; Mark xvi. 14; Luke xxiv. 36; John xx. 19, 26; Acts x. 41. † 7. Luke xxiv. 50;  
Acts i. 3, 4. † 8. Acts ix. 4, 17; xxii. 14, 18; 1 Cor. ix. 1. † 9. Eph. iii. 8.  
† 9. Acts viii. 3; ix. 1; Gal. i. 13; Phil. iii. 6; 1 Tim. i. 13. † 10. Eph. ii. 7, 8. † 10.  
2 Cor. xi. 23; xii. 11. † 10. Matt. x. 20; Rom. xv. 18, 19; 2 Cor. iii. 5; Gal. ii. 8; Eph.  
iii. 7; Phil. ii. 13.

ἡ συν ἐμοί.) 11 Εἴτε οὖν ἐγώ, εἴτε ἐκεῖνοι,  
that with me.) Whether therefore I, or they,

οὕτω κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε.  
thus we proclaim, and thus you believed

12 Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν  
If but Anointed is proclaimed, that out of dead ones

ἐγέρταί, πῶς λεγούσι τινες ἐν ὑμῖν, ὅτι  
has been raised, how say some among you, that

ἀνάστασις νεκρῶν οὐκ ἐστίν; 13 Εἰ δὲ ἀναστα-  
a resurrection of dead ones not is? If but a resurrec-

σις νεκρῶν οὐκ ἐστίν, οὐδὲ Χριστὸς ἐγέρταί.  
tion of dead ones not is, not even Anointed has been raised;

14 εἰ δὲ Χριστὸς οὐκ ἐγέρταί, κενὸν ἀρὰ το  
if but Anointed not has been raised, void then the

κήρυγμα ἡμῶν, κενὴ \* [δὲ] καὶ ἡ πίστις ὑμῶν.  
preaching of us, void [and] also the faith of you.

15 Εὐρισκομεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ.  
We are found and even false witnesses of the God;

ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ, ὅτι ἡγείρει  
because we testified concerning the God, that he raised up

τὸν Χριστόν, ὃν οὐκ ἡγείρεν, εἰπερ ἀρὰ νεκροὶ  
th: Anointed, whom not he raised up, if indeed dead ones

οὐκ ἐγείρονται. 16 Εἰ γὰρ νεκροὶ οὐκ ἐγείρον-  
not are raised up. If for dead ones not are raised

ται, οὐδὲ Χριστὸς ἐγέρταί. 17 εἰ δὲ Χριστὸς  
up, not even Anointed has been raised; if but Anointed

οὐκ ἐγέρταί, ματαία ἡ πίστις ὑμῶν· ἐτι ἐστε  
not has been raised, deceptive the faith of you; still you are

ἐν ταῖς ἁμαρτίαις ὑμῶν. 18 ἀρὰ καὶ οἱ κοιμηθέν-  
in the sins of you; then also those havin fallen

τες ἐν Χριστῷ, ἀπώλουντο. 19 Εἰ ἐν τῇ ζωῇ  
asleep in Anointed, perished. If in the life

ταυτῇ ἠλπικότες ἐσμεν ἐν Χριστῷ μόνον, ἐλε-  
this having been hoping we are in Anointed alone, more

εινότεροι πάντων ἀνθρώπων ἐσμεν. 20 Νῦν δὲ  
pitiable of all men we are. Now but

Χριστὸς ἐγέρταί ἐκ νεκρῶν, ἀπαρχὴ τῶν  
Anointed has been raised up out of dead ones, a first-fruit of those

κεκοιμημένων.  
having fallen asleep.

21 Ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ  
Since for through a man the death, also

δι' ἀνθρώπου ἀνάστασις νεκρῶν. 22 Ὡς περ  
through a man a resurrection of dead ones. As

γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω  
for in the Adam all die, so

καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.  
also in the Anointed all will be made alive.

11 Whether I, then, or they, thus we preach, and thus you believed.

12 But if it is proclaimed That Christ has been raised from the Dead, how say some among you That there is not a Resurrection of the Dead?

13 But if there is not a Resurrection of the Dead, neither has Christ been raised;

14 and if Christ has not been raised, void certainly is our PROCLAMATION, and void is your FAITH.

15 And we are found even False witnesses concerning GOD; † Because we testified in regard to GOD, That he raised up the ANOINTED one; whom he did not raise up, if indeed Dead persons are not raised.

16 For if Dead persons are not raised up, neither has Christ been raised;

17 and if Christ has not been raised, your FAITH \* is deceptive; † you are still in your SINS;

18 then, also, THOSE HAVING FALLEN ASLEEP in Christ, have perished.

19 † If in this LIFE only we have hope in Christ, we are more pitiable than All Men.

20 But now † Christ has been raised from the Dead, † a First-fruit of THOSE HAVING FALLEN ASLEEP.

21 For † since through a Man, there is \* Death, † through a Man, also, there is a Resurrection of the Dead;

22 for as by ADAM All die, so by the ANOINTED also, will All be restored to life.

\* VATICAN MANUSCRIPT.—14. and—omit.

17. is deceptive.

21. Death.

† 13. 1 Thess. iv. 14.

† 15. Acts ii. 24, 32; iv. 10, 33; xiii. 30.

† 17. Rom. iv. 26

† 19. 2 Tim. iii. 12.

† 20. 1 Pet. i. 8.

† 20. Acts xxvi. 23; verse 23; Col. i. 12.

Rev. i. 5.

† 21. Rom. v. 12, 17.

† 21. John xi. 25; Rom. vi. 23.

23 Ἐκαστος δε εν τῷ ιδιῷ ταγματι· ἀπαρχὴ  
Each one and in the own hand; a first-fruit  
Χριστος, εἵτα οἱ τοῦ Χριστοῦ, εν τῇ παρου-  
Anointed, after that those of the Anointed, in the presence  
σιν αὐτοῦ. 24 εἵτα το τέλος, ὅταν παρα-  
of him; then the end, when he should have de-  
δωκ τὴν βασιλειαν τῷ θεῷ καὶ πατρὶ, ὅταν  
livered up the kingdom to the God and father, when  
καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξου-  
he should have abrogated all government and all autho-  
σίαν καὶ δύναμιν. 25 Δεῖ γὰρ αὐτὸν βασιλευ-  
rity and power. It behoves for him to reign,  
εἰν, ἀχρὶς οὐ ἂν θῇ πάντα τοὺς ἐχθροὺς  
till he may have placed all the enemies  
ὑπὸ τοὺς ποδας αὐτοῦ. 26 Ἐσχάτος ἐχθρὸς  
under the feet of him. Last enemy  
καταργεῖται ὁ θάνατος. 27 πάντα γὰρ ὑπετά-  
is rendered powerless the death; all things for he subjected  
ξεν ὑπὸ τοὺς ποδας αὐτοῦ. Ὅταν δε εἰπῇ,  
under the feet of him. When but it may be said,  
ὅτι πάντα ὑποτάσσονται, δὴλον, ὅτι ἐκτος τοῦ  
that all things have been subjected, it is evident, that is excepted the  
ὑποταξάντος αὐτῷ τα πάντα. 28 Ὅταν δε ὑπο-  
one having subjected to him the all things. When but may be  
ταγῇ αὐτῷ τα πάντα, τότε \* [καὶ] αὐτὸς ὁ υἱὸς  
subjected to him the all things, then [also] himself the son  
ὑποταγήσεται τῷ ὑποταξάντι αὐτῷ τα πάντα,  
will be subject to the one having subjected to him the all things,  
ἵνα ἢ ὁ θεὸς \* [τα] πάντα εν πᾶσιν. 29 Ἐπει  
so that may be the God [the] all things in all. Otherwise  
τι ποιήσουσιν οἱ βαπτίζομενοι ὑπὲρ τῶν νεκ-  
what shall they do those being dipped on behalf of the dead  
ρων, εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τι καὶ  
ones, if at all dead ones not are raised up? why and  
βαπτίζονται ὑπὲρ αὐτῶν; 30 Τι καὶ ἡμεῖς κιν-  
are they dipped on behalf of them? Why and we are in  
δυνευομεν πᾶσαν ὥραν; 31 Καθ' ἡμέραν ἀποθ-  
danger every hour? Every day I  
νήσκω, νῇ τὴν ὑμετέραν καυχῆσιν, ἣν ἐχω εν  
die, by the your boasting, which I have in  
Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. 32 Εἰ κατὰ  
Anointed Jesus the Lord of us. If according to

23 But † each one in his own rank; Christ a First-fruit; afterwards, those who are CHRIST'S at his APPEARING.

24 (Then, the END, when he shall give up the KINGDOM to the God and Father; when he shall have abrogated All Government and All Authority and Power.

25 For he must reign † till he has placed ALL ENEMIES under his FEET.

26 Even DEATH, the Last Enemy, † will be rendered powerless;

27 for † he has subjected All things under his FEET. But when he says that All things are subjected, it is manifest that HE is excepted, who HAS SUBJECTED ALL things to him.

28 † And when he shall have subdued ALL things to him. † then the SON himself will be subject to HIM who SUBDUED ALL things to him, that GOD may be all in All.)

29 † Otherwise, what will THOSE do who are BEING IMMERSSED on behalf of the DEAD? If the Dead are not raised at all, why then are they immersed on their behalf?

30 and † why are we in danger Every Hour?

31 I solemnly declare, † by \* the BOASTING concerning you, Brethren, which I have in Christ Jesus our LORD, † † that I am dying daily.

\* VATICAN MANUSCRIPT.—28. also—omit. Brethren, which.

28. the—omit.

31. your boasting,

† 29. *Clarke*, after saying that this is the most difficult passage in the New Testament and quoting Matt. xx. 22, 23; Mark x. 33; and Luke xii. 50, where sufferings and martyrdom are represented by immersion, he sums up the apostle's meaning as follows:—"If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no reward, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death, in voluntarily going under water; so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense." † 31. Or, that Every Day I am exposed to death.

† 23. verse 20; 1 Thess. iv. 15-17. † 25. Psal. cx. 1; Acts ii. 34, 35; Eph. i. 22; Heb. i. 13; x. 13. † 26. 2 Tim. i. 10; Rev. xx. 14. † 27. Psal. viii. 6; Heb. ii. 8. † 28 Phil. iii. 21. † 28. 1 Cor. iii. 23; xi. 3. † 30. 2 Cor. xi. 26; Gal. v. 11. † 31 1 Thess. ii. 19. † 31. Rom. viii. 30; 1 Cor. iv. 9; 2 Cor. iv. 10, 11; xi. 23.



ἄνθρωπον ἐθνηριομαχησα ἐν Ἐφεσῷ, τί μοι τό  
man I fought with a wild beast in Ephesus, what to me the  
ὀφελος; εἰ νεκροὶ οὐκ ἐγείρονται, φαγώμεν καὶ  
profit? if dead ones not are raised up, we may eat and  
πιώμεν· αὐριον γὰρ ἀποθνήσκομεν. <sup>33</sup> Μὴ πλα-  
we may drink; to-morrow for we die. Not be you  
νάσθε. Φθείρουσιν ἡθὴ χρηστὰ δμίλια κακαί.  
led astray. Corrupt habits virtuous companionships evil.  
<sup>34</sup> Ἐκνηψάτε δικαίως, καὶ μὴ ἁμαρτανέτε· ἄγνων  
Awake you as it is fit, and not sin you; Ignor-  
σιαν γὰρ θεοῦ τινες ἔχουσι· πρὸς ἐντροπὴν  
rance for of God some have; for shame  
ὕμιν λέγω. <sup>35</sup> Ἀλλ' ἐρεῖ τις· Πῶς ἐγείρονται  
to you I speak. But will say some one; How are raised up  
οἱ νεκροί; ποίῳ δὲ σωματι ἐρχονται; <sup>36</sup> Ἀφ-  
the dead ones? in what and body do they come? O fool-  
ρον· σὺ δὲ σπείρεις, οὐ ζῶοποιεῖται, εἰ μὴ  
ish one; thou what sowest, not is made alive, if not  
ἀποθάνῃ· <sup>37</sup> καὶ δὲ σπείρεις, οὐ τὸ σῶμα τὸ γένη-  
it should die; and what thou sowest, not that body that going  
σομενον σπείρεις, ἀλλὰ γυμνον κοκκον, εἰ  
to be born thou sowest, but a naked grain, if  
τυχοί, σιτοῦ, ἢ τίνος τῶν λοιπῶν· <sup>38</sup> ὁ δὲ θεός  
it may happen, of wheat, or some of the others; the but God  
αὐτῷ δίδωσι σῶμα καθὼς ἠθέλησε, καὶ ἑκάστῳ  
to it gives a body as he willed, and to each  
τῶν σπερμάτων \* [τὸ] ἰδίον σῶμα. <sup>39</sup> Οὐ πασα  
of the seeds [the] own body. Not all  
σαρξ, ἡ αὐτὴ σὰρξ· ἀλλὰ ἀλλή μὲν ἀνθρώπων,  
flesh, the same flesh: but one indeed of men,  
ἀλλή δὲ σαρξ κτηνῶν, ἀλλή δὲ ἰχθυῶν, ἀλλή  
another and flesh of cattle, another and of fishes, another  
δὲ πτηνῶν. <sup>40</sup> Καὶ σῶματα ἐπουρανία, καὶ  
and of birds. And bodies heavenly, and  
σῶματα ἐπιγεια· ἀλλ' ἕτερα μὲν ἢ τῶν ἐπουρα-  
bodies earthly; but one indeed that of the heaven-  
νίων δόξα, ἕτερα δὲ ἢ τῶν ἐπιγείων. <sup>41</sup> Ἀλλή  
has glory, another and that of the earthlies. One  
δόξα ἡλίου, καὶ ἀλλή δόξα σελήνης, καὶ ἀλλή  
glory of sun, and another glory of moon, and another  
δόξα ἀστερων· ἀστὴρ γὰρ ἀστερος διαφέρει ἐν  
glory of stars; a star for from a star differs in  
δόξῃ. <sup>42</sup> Οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν.  
glory. Thus and the resurrection of the dead ones.  
Σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·  
It is sown in corruption, it is raised in incorruption;  
<sup>43</sup> σπείρεται ἐν αἰμιᾷ, ἐγείρεται ἐν δόξῃ· σπεί-  
it is sown in dishonor, it is raised in glory; it is  
ρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·  
sown in weakness, it is raised in power;

32 If, as men do, † I fought a wild beast at Ephesus, of what BENEFIT is it to me? If the Dead are not raised up, † Let us eat and drink, for to-morrow we die.

33 Be not led astray; † vicious intercourse corrupts virtuous Habits.

34 † Awake to sobriety, as it is fit, and sin not; † for some are Ignorant of God; † for Shame to you I say it.

35 But some one will say, "How are the Dead raised up? and in What Body do they come?"

36 O senseless man! † what thou sowest is not made alive unless it die;

37 and as to what thou sowest, thou sowest not THAT BODY which will be produced, but a Bare Grain, it may be of Wheat, or of some of the OTHER kinds;

38 but God gives to it a Body, as he designed, and to Each of the SEEDS its Own Body.

39 All Flesh is not the SAME Flesh; but there is One, indeed of Men; and Another Flesh of Cattle; and Another \* of Birds, and Another of Fishes.

40 and there are heav- enly Bodies, and earthly Bodies; but the GLORY of the HEAVENLY, indeed, is One; and of the EARTHLY, Another.

41 There is One Glory of the Sun, and Another Glory of the Moon, and Another Glory of the Stars; for Star differs from Star in Glory.

42 † And thus is the RESURRECTION of the DEAD. It is sown in Cor- ruption, it is raised in Incorruption;

43 † it is sown in Dis- honor, it is raised in Glory; it is sown in Weakness, it is raised in Power;

\* VATICAN MANUSCRIPT.—33. the—omit.

39. of Birds, and another of Fishes.

† 32. 2 Cor. i. 8. † 33. Isa. xxii. 13; lvi. 12; Eccl. ii. 24; Luke xii. 19. † 34. 1 Thess. iv. 5. † 35. 1 Cor. v. 6. † 36. Rom. xiii. 11; Eph. v. 14. † 37. Dan. xii. 3; Matt. xiii. 43. † 38. Phil. iii. 21

44 σπείρεται σωμα ψυχικόν, ἐγείρεται σωμα  
 it is sown a body soulical, it is raised a body  
 πνευματικόν. Ἔστι σωμα ψυχικόν, καὶ ἐστὶ  
 spiritual. Is a body soulical, and is  
 \* [σωμα] πνευματικόν. 45 Οὕτω καὶ γεγραπται·  
 [a body] spiritual. So and it has been written;  
 Ἐγένετο ὁ πρῶτος \* [ἄνθρωπος] Ἀδὰμ εἰς ψυχὴν  
 Was made the first [man] Adam into a soul  
 ζῶσαν· ὁ ἐσχάτος Ἀδὰμ εἰς πνεῦμα ζωοποιουν.  
 living; the last Adam into a spirit life-giving.  
 46 Ἀλλ' οὐ πρῶτον τὸ πνευματικόν, ἀλλὰ τὸ  
 But not first the spiritual, but the  
 ψυχικόν· ἐπεὶ τὰ πνευματικόν. 47 Ὁ πρῶτος  
 soulical; afterwards the spiritual. The first  
 ἄνθρωπος, ἐκ γῆς χοϊκός· ὁ δευτέρος ἄνθρωπος,  
 man, from earth earthy; the second man,  
 \* [ὁ κύριος] ἐξ οὐρανοῦ. 48 Οἷος ὁ χοϊκός, τοί-  
 [the Lord] from heaven. Of what kind the earthy, such  
 οὗτοι καὶ οἱ χοϊκοὶ καὶ οἷος ὁ ἐπουρανίος,  
 like also the earthy ones; and of what kind the heavenly,  
 τοιοῦτοι καὶ οἱ ἐπουρανοί· 49 καὶ καθὼς ἐφορεσ-  
 such like also the heavenly ones; and even as we bore  
 ἤμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φερεσόμεν καὶ τὴν  
 the image of the earthy, we shall bear also the  
 εἰκόνα τοῦ ἐπουρανοῦ. 50 Τοῦτο δὲ φημι,  
 image of the heavenly. This and I say,  
 ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ  
 brethren, that flesh and blood a kingdom of God  
 κληρονομήσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν  
 to inherit not are able, nor the corruption the  
 ἀφθαρσίαν κληρονομεῖ. 51 Ἰδού, μυστήριον  
 incorruption shall inherit. Lo, a mystery  
 ὑμῖν λέγω· Πάντες μὲν οὐ κοιμηθήσομεθα·  
 to you I speak; All indeed not we shall be asleep;  
 πάντες δὲ ἀλλαγῶμεθα, 52 ἐν ἀτομῷ, ἐν ῥι-  
 all but we shall be changed, in a moment, in a twink-  
 κῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σαλπύγγι. (Σαλ-  
 ling of an eye, in the last trumpet. (It shall  
 πῖσει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἀφθα-  
 sound for, and the dead ones shall be raised incor-  
 ροί, καὶ ἡμεῖς ἀλλαγῶμεθα.) 53 Δεῖ γὰρ  
 ruptible, and we shall be changed.) It is necessary for  
 τὸ φθαρτὸν τοῦτο ἐνδυσασθαι ἀφθαρσίαν, καὶ  
 the corruptible this to be clothed with incorruption, and  
 τὸ θνητὸν τοῦτο ἐνδυσασθαι ἀθανασίαν.  
 the mortal this to be clothed with immortality.  
 54 Ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδυσῇται ἀφθα-  
 When but the corruptible this shall be clothed with incor-  
 ροίαν, καὶ τὸ θνητὸν τοῦτο ἐνδυσῇται ἀθανασίαν,  
 ruption, and the mortal this shall be clothed with immortality,

44 it is sown an animal Body, it is raised a spiritual Body. \* If there is an animal Body, there is also a spiritual Body.

45 And so it has been written, The FIRST Adam † "became a living Soul;" † the LAST Adam, † a life-giving Spirit.

46 The SPIRITUAL, however, was not the first, but the ANIMAL; afterwards, the SPIRITUAL.

47 † The FIRST Man was from the Ground, † earthy; the SECOND Man is † from Heaven.

48 Of what kind the EARTHY one, such also the EARTHY ones; † and of what kind the HEAVENLY one, such also the HEAVENLY ones;

49 and † even as we bore the LIKENESS of the EARTHY one, † we shall also bear the LIKENESS of the HEAVENLY one.

50 And I say this, Brethren, Because † Flesh and Blood cannot inherit the Kingdom of God; nor shall CORRUPTION inherit IN-CORRUPTION.

51 Behold! a Secret I disclose to you; † We shall not all sleep, but we shall all be changed,—

52 in a Moment, in the Twinkling of an Eye, at the LAST Trumpet; † for it will sound, and the DEAD will be raised incorruptible, and we shall be changed.

53 For this CORRUPTIBLE must be clothed with Incorruptibility, and † this MORTAL must be clothed with Immortality.

54 And when this CORRUPTIBLE shall be clothed with Incorruptibility, and this MORTAL, shall be

\* VATICAN MANUSCRIPT.—44. If there is an animal Body, there is also a Spiritual Body. 44. Body—omit. 45. Man—omit. 47. the Lord—omit.

† 45. Gen. ii. 7. † 45. Rom. v. 14. † 45. John v. 21; vi. 33, 39, 40, 54, 57; Phil. iii. 21; Col. iii. 4. † 47. John iii. 31. † 47. Gen. ii. 7; iii. 19. † 47. John iii. 13, 31. † 48. Phil. iii. 20, 21. † 49. Gen. v. 3. † 49. Phil. iii. 21; 1 John iii. 2. † 50. John iii. 3, 5. † 51. 1 Thess. iv. 15—17. \* † 52. Matt. xxiv. 31; John v. 31; 1 Thess. iv. 16. † 53. 2 Cor. v. 4.

τοτε γενησεται ὁ λογος ὁ γεγραμμενος· Κατε-  
 then will happen the word that having been written; Was  
 ποτη ὁ θανατος εἰς νικος. <sup>55</sup> Που σου, θανα-  
 swallowed up the death into victory. Where of thee, O death,  
 τε, το κεντρον; που σου, ἄδη, το νικος;  
 the sting? where of thee, O unseen, the victory?  
<sup>56</sup> Το δε κεντρον του θανατου, ἡ ἁμαρτια· ἡ δε  
 The but sting of the death, the sin; the and  
 δυναμις της ἁμαρτίας, ὁ νομος. <sup>57</sup> Τω δε θεῷ  
 power of the sin, the law. To the but God  
 χαρις, τῷ διδοντι ἡμιν, το νικος δια του  
 thanks, to the one having given to us, the victory through the  
 κυριου ἡμων Ἰησου Χριστου. <sup>58</sup> Ὡστε, ἀδελ-  
 Lord of us Jesus Anointed. Wherefore, breth-  
 φοι μου ἀγαπητοι, ἐδραιοι γινεσθε, ἀμετακινή-  
 ren of me beloved, steadfast be you, unmoveable,  
 τοι, περισσευοντες ἐν τῷ ἐργῷ του κυριου  
 abounding in the work of the Lord  
 παντοτε, εἰδοτες, ὅτι ὁ κόπος ὑμων οὐκ ἐστι  
 at all times, knowing, that the labor of you not is  
 κενος ἐν κυρίῳ.  
 vain in Lord.

ΚΕΦ. 15'. 16.

<sup>1</sup> Περὶ δε της λογίας της εἰς τοὺς ἁγίους,  
 Concerning and the collection that for the saints,  
 ὡς περ διαταξα ταῖς ἐκκλησίαις της Γαλατίας,  
 as I appointed to the congregations of the Galatia,  
 οὕτω καὶ ὑμεῖς ποιησατε. <sup>2</sup> Κατὰ μιαν σαββα-  
 so also you do. Every first of week  
 των ἑκάστος ὑμων παρ' ἑαυτῷ τιθετω, θησαν-  
 each one of you by itself let him place, treasur-  
 ρίζων, ὅτι ἀν' εὐοδῶται· ἵνα μὴ ὅταν  
 ing up, what thing he may be prospered; so that not when  
 ἐλθῶ, τότε λογίαι γινῶνται. <sup>3</sup> Ὅταν δὲ  
 I may come, then collections may be made. When and  
 παραγενώμαι, οὓς εἰαν δοκιμασῆτε, δι' ἐπισ-  
 I may arrive, whom if you may approve, by let-  
 τερων φουτους πεμψῶ ἀπενεγκεῖν τὴν χάριν  
 ters these I will send to carry the gift  
 ὑμων εἰς Ἱερουσαλὴμ· <sup>4</sup> εἰαν δὲ ἡ ἀξίον του  
 of you to Jerusalem; if but it may be worthy of the  
 καμὲ πορευεσθαι, συν' ἐμοὶ πορευσονται.  
 even me to go, with me they shall go.  
<sup>5</sup> Ἐλευσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν  
 I will come but to you, when Macedonia  
 διελθῶ· (Μακεδονίαν γὰρ διερχομαι.)  
 I may have passed through; Macedonia for I pass through;  
 πρὸς ὑμᾶς δὲ τυχὸν παραμείνω, ἢ καὶ παρα-  
 with you and it may happen I will remain, or even I shall

clothed with Immortality,  
 then will THAT WORD be  
 accomplished which HAS  
 BEEN WRITTEN, † "DEATH  
 was swallowed up in Vic-  
 tory!"

<sup>55</sup> Where, O Death! is  
 Thy STING? Where, O  
 Hades! is Thy Victory?

<sup>56</sup> The STING of DEATH  
 is SIN, and the † POWER of  
 SIN is the LAW;

<sup>57</sup> † but Thanks to  
 THAT GOD, who GIVES us  
 † the VICTORY, through  
 our LORD, Jesus Christ.

<sup>58</sup> † Wherefore, my be-  
 loved Brethren, be you set-  
 tled, unmoved, abounding  
 in the WORK of the LORD  
 at all times, knowing That  
 your LABOR is not in vain  
 in the Lord.

CHAPTER XVI.

<sup>1</sup> And concerning † the  
 COLLECTION which is for  
 the SAINTS;—as I di-  
 rected the CONGREGA-  
 TIONS of GALATIA, so also  
 do you.

<sup>2</sup> † Every † First day of  
 the Week, let each of you  
 lay something by itself,  
 depositing as he may be  
 prospered, so that when  
 I come Collections may  
 not then be made.

<sup>3</sup> And when I arrive,  
 † the persons whom you  
 may authorize by letters,  
 I will send to convey your  
 GIFT to Jerusalem;

<sup>4</sup> † and if it be proper  
 that even I should go,  
 they shall go with me.

<sup>5</sup> And I will come to  
 you, † when I have passed  
 through Macedonia; for  
 I am coming by Mace-  
 donia;

<sup>6</sup> and, perhaps, I shall  
 remain with You, or even

† 2. As *kata polin* signifies every city; and *kata meena*, every month; and Acts xiv. 23, *kata ekklesian*, in every church; so *kata mian sabbaton* signifies the first day of every week.—*Macknight*.

† 54. Isa. xlv. 8; Heb. ii. 14, 15; Rev. xx. 14. † 56. Rom. iv. 15; v. 15; vii. 5, 13.  
 † 57. Rom. vii. 25. † 57. 1 John v. 4, 5. † 58. 2 Pet. iii. 14. † 1. Acts xi.  
 0; xiv. 17; Rom. xv. 26; 2 Cor. viii. 4; ix. 1, 12; Gal. ii. 10. † 2. Acts xx. 5.  
 † 3. 2 Cor. viii. 19. † 4. 2 Cor. viii. 4, 10. † 5. Acts xix. 21; 2 Cor. x. 16.

χειμασῶ, ἵνα ὑμεῖς με προπεμψήτεε οὐ εἰς πορ-  
winter, so that you me may send before where if I may

εὐωμαι. <sup>7</sup> Οὐ θελω γὰρ ὑμᾶς ἀρτί ἐν παρο-  
ge. Not I wish for you now in passing

δῶ ἰδεῖν· ἐλπίζω γὰρ χρόνον τινα ἐπιμεῖναι  
by to see; I hope for time some to remain

πρὸς ὑμᾶς, εἰ δὲ κύριος ἐπιτρέπῃ. <sup>8</sup> Ἐπιμενω  
with you, if the Lord should permit. I shall remain

δὲ ἐν Ἐφεσῶ ἕως τῆς πεντηκοστῆς· <sup>9</sup> θύρα γὰρ  
but in Ephesus till the pentecost; a door for

μοὶ ἀνεῳγε μεγάλη καὶ ἐνεργῆς, καὶ ἀντικειμε-  
to me has been opened great and effective, and opposers

νοὶ πολλοί. <sup>10</sup> Εἰ δὲ ἔλθῃ Τιμοθεὸς, βλέ-  
many. If and should have come Timothy, see

πετε, ἵνα ἀφοβῶς γενῆται πρὸς ὑμᾶς· τὸ γὰρ  
you, that without fear he may be to you; the for

ἔργον κυρίου ἐργάζεται ὡς \* [καὶ] ἐγὼ <sup>11</sup> μὴ  
work of Lord he works as [even] I; not

τις οὖν αὐτὸν ἐξουθενήσῃ. Προπεμψάτε δὲ  
any one therefore him may despise. Send on before and

αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ἐκδεχομαι  
him in peace, so that he may come to me; I expect

γὰρ αὐτὸν \* [μετὰ τῶν ἀδελφῶν.] <sup>12</sup> Περὶ δὲ  
for him [with the brethren] Concerning and

Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα  
Apollon the brother, much I entreated

αὐτὸν, ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν  
him, that he would go to you with the

ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα, ἵνα νῦν  
brethren and at all not was will, that now

ἔλθῃ· ἐλευσεται δὲ, ὅταν εὐκαιρήσῃ. <sup>13</sup> Γρη-  
he should go; he will go but, when he may find opportunity. Watch

γορεῖτε, στηκετε ἐν τῇ πίστει, ἀνδρίζεσθε,  
you, stand you firm in the faith, be you manly,

ἵνα ὑμεῖς ἰσχυροί. <sup>14</sup> Πάντα ὑμῶν ἐν ἀγάπῃ γίνεσθω.  
be you strong; all things of you in love let be done.

<sup>15</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν  
I entreat and you, brethren; you know the

οἰκίαν Στεφάνου, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας,  
household of Stephanas, that it is a first-fruit of the Achaia,

καὶ εἰς διακονίαν τοῖς ἁγίοις ἐτάξαν ἑαυτοὺς·  
and for service to the saints they devoted themselves;

<sup>16</sup> ἵνα καὶ ὑμεῖς ὑποτασσῃσθε τοῖς τοιοῦτοις,  
that also you should be submissive to the suchlike persons,

pass the winter, that you may send Me forward wherever I may go.

<sup>7</sup> For I do not wish to see You now in passing, since I hope to remain some Time with you, if the LORD permit.

<sup>8</sup> But I will remain at Ephesus till the PENTECOST;

<sup>9</sup> for a great and effective Door has been opened to Me; yet there are many Opposers.

<sup>10</sup> Now, if Timothy should have come, take care that he may be among you without fear; for he performs the work of the Lord, even as also I do.

<sup>11</sup> Let no one, therefore, despise him; but send him forward in Peace, that he may come to me; for I am expecting him with the BRETHREN.

<sup>12</sup> But concerning Apollos, the BROTHER, I entreated him repeatedly that he would come to you with the BRETHREN; but his Inclination was not at all to come at present; he will come, however, when he may find an opportunity.

<sup>13</sup> Watch you! Stand firm in the FAITH! Be manly! Be strong!

<sup>14</sup> Let all your deeds be done in Love.

<sup>15</sup> And I entreat you, Brethren, as you know the FAMILY of Stephanas, That it is a First-fruit of ACHAEA, and that they have devoted themselves to Service for the SAINTS.

<sup>16</sup> that you also be submissive to SUCH, and to Every one who CO-OPERATES and labors.

\* VATICAN MANUSCRIPT.—10. even—omit.

11. with the BRETHREN—omit.

† 7. Acts xviii. 21; 1 Cor. iv. 19; James iv. 15. † 9. Acts xiv. 27; 2 Cor. ii. 12; Col. iv. 2; Rev. iii. 8. † 9. Acts xix. 9. † 10. Acts xix. 22; 1 Cor. iv. 17. † 10. Rom. xvi. 21; Phil. ii. 20, 22; 1 Thess. iii. 2. † 11. 1 Tim. iv. 12. † 11. Acts xv. 23. † 12. 1 Cor. i. 12; iii. 5. † 13. Matt. xxiv. 42; xxv. 13; 1 Thess. v. 6; 1 Pet. i. 8. † 13. 1 Cor. xv. 1; Phil. i. 27; iv. 1; 1 Thess. iii. 8; 1 Pet. v. 8. † 13. Eph. vi. 10; Col. i. 11. † 14. 1 Cor. xiv. 1; 1 Pet. iv. 8. † 15. 1 Cor. i. 16. † 15. Rom. xvi. 5. † 15. 2 Cor. viii. 4; ix. 1; Heb. vi. 10. † 16. Heb. xiii. 17.

και παντι τω συνεργουντι και κοπιωντι. 17 Χαι-  
and to every one to the one working with and laboring with. I rejoice  
ρω δε επι τη παρουσια Στεφανα και Φουρτουνα-  
but on the presence of Stephanas and Fortunatus  
του και Αχαικου, οτι το υμων υστερημα ουτοι  
and Achaicus, because the of you want these  
ανεπληρωσαν. 18 ανεπαυσαν γαρ το εμον πνευ-  
supplied; they refreshed for the my spirit  
μα και το υμων. Επιγινωσκετε ουν τους τοι-  
and that of you. Acknowledge therefore the such  
ουτους. 19 Ασπαζονται υμας αι εκκλησιαι της  
like persons. Salute you the congregations of the  
Ασιας. Ασπαζονται υμας εν κυριω πολλα  
Asia. Salute you in Lord much  
Ακυλας και Πρισκιλλα, συν τη κατ' οικον  
Aquila and Priscilla, with the in house  
αυτων εκκλησια. 20 Ασπαζονται υμας οι αδελ-  
of them congregation. Salute you the breth-  
φοι παντες. Ασπασασθε αλληλους εν φιλη-  
ren all. Salute you each other with a kiss  
ματι αγιω. 21 Ο ασπασμος τη εμη χειρι Παυ-  
holy. The salutation with the my hand of Paul.  
λου. 22 Ει τις ου φιλει τον κυριον \* [Ιησουν  
If any one not has affection for the Lord [Jesus  
Χριστον,] ητω αναθεμα· μαραν αθα. 23 Η  
Anointed,] let him be accursed; the Lord comes. The  
χαρις του κυριου Ιησου \* [Χριστου] μεθ' υμων.  
favor of the Lord Jesus [Anointed] with you.  
24 Η αγαπη μου μετα παντων υμων εν Χριστω  
The love of me with all of you in Anointed  
Ιησου. \* [Αμην.]  
Jesus. [So be it.]

17 And I rejoice at the presence of Stephanus and Fortunatus and Achaicus; Because these brethren supplied the Want of you;

18 ‡ for they have re-freshed MY Spirit and YOURS. ‡ Acknowledge, therefore, SUCH brethren.

19 The CONGREGATIONS of ASIA salute you. Aquila and \* Priscilla, ‡ together with the CONGREGATION at their House, salute you much in the Lord.

20 All the BRETHREN salute you. ‡ Salute each other with a holy Kiss.

21 ‡ This is the SALU-TATION of Paul with MY OWN Hand.

22 If any one ‡ love not the LORD, ‡ let him be ac-cursed. ‡ The Lord comes.

23 ‡ The FAVOR of the LORD Jesus be with you.

24 My love be with you all in the Anointed Jesus.

\* FIRST TO THE CORINTHIANS, WRITTEN FROM EPHESUS

\* VATICAN MANUSCRIPT.—19. Prisca. 22. Jesus Anointed—omit. 23. Anointed—omit. 24. So be it—omit. Subscription—FIRST TO THE CORINTHIANS, WRITTEN FROM EPHESUS.

‡ 18. Col. iv. 8. ‡ 18. 1 Thess. v. 12; Phil. ii. 29. ‡ 19. Rom. xvi. 5, 15; Phil. 2. ‡ 20. Rom. xvi. 16. ‡ 21. Col. iv. 18; 2 Thess. iii. 17. ‡ 22. Eph. vi. 24. ‡ 23. Gal. i. 8, 9. ‡ 23. Jude 14, 15. ‡ 23. Rom. xvi. 20.

SECOND TO THE CORINTHIANS.

ΚΕΦ. α'. 1.

CHAPTER I.

1 Πάυλος, ἀποστολὸς Ἰησοῦ Χριστοῦ διὰ  
Paul, an apostle of Jesus Anointed through  
θελημάτων θεοῦ, καὶ Τιμοθέος ὁ ἀδελφός, τῇ  
will of God, and Timothy the brother, to the  
ἐκκλησίᾳ τοῦ θεοῦ τῇ οὐσῇ ἐν Κορινθῷ, συν  
congregation of the God to that being in Corinth, with  
τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ·  
the saints to all those being in whole the Achaia;  
2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν,  
favor to you and peace from God a father of you,  
καὶ κυρίου Ἰησοῦ Χριστοῦ. 3 Εὐλογητὸς ὁ θεὸς  
and Lord Jesus Anointed. Worthy of praise the God  
καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ  
and father of the Lord of us Jesus Anointed, the  
πατὴρ τῶν οἰκτιρμῶν, καὶ θεὸς πάσης παρα-  
father of the mercies, and God of all com-  
κλησεως, 4 ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ  
fort, the one comforting us in all the  
θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν  
affliction of us, in order that to be able us to comfort  
τούς ἐν πάσῃ θλίψει, διὰ τῆς παρακλησεως, ἧς  
those in every affliction, by means of the comfort, of which  
παρακαλουμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ· 5 ὅτι καθὼς  
we are comforted ourselves by the God; because as  
περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς,  
abounds the sufferings of the Anointed in us,  
οὕτω διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παρα-  
so by means of the Anointed abounds also the com-  
κλησις ἡμῶν. 6 Εἴτε δὲ θλιβομεθα, ὑπὲρ  
fort of us. Whether but we are afflicted, on behalf  
τῆς ὑμῶν παρακλησεως, \* [καὶ σωτηρίας] εἴτε  
of the of you comfort, [and salvation;] whether  
παρακαλουμεθα, ὑπὲρ τῆς ὑμῶν παρακλησεως,  
we are comforted, on behalf of the of you comfort,  
τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν  
of that operating in patient endurance of the same  
παθμάτων, ὧν καὶ ἡμεῖς πάσχομεν (καὶ ἡ  
sufferings, which also we suffer; (and the  
ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν) 7 εἰδοτες, ὅτι  
hope of us steadfast on behalf of you; knowing, that  
ὥσπερ κοινωνοὶ ἐστέ τῶν παθμάτων, οὕτω καὶ  
as partakers you are of the sufferings, so also  
τῆς παρακλησεως. 8 Οὐ γὰρ θελομεν ὑμᾶς αγ-  
of the comfort. Not for we wish you to  
νοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς  
be ignorant, brethren, concerning the affliction of us of that

1 Paul, † an Apostle of the \* Anointed Jesus, by the Will of God, and Timothy the BROTHER, to THAT CONGREGATION of God which is in Corinth, † together with all THOSE SAINTS who ARE in the Whole of ACHAIA;

2 † Favor to you, and Peace, from God our Father and the Lord Jesus Christ.

3 † Blessed be the God and Father of our LORD Jesus Christ, THAT FATHER of MERCIES, and God of All Comfort,

4 who COMFORTS us in All our AFFLICTION, in order that we may be ABLE to comfort THOSE in Every Affliction, through the COMFORT by which we ourselves are comforted by GOD;

5 because † as the SUFFERINGS for the ANOINTED abound in us, so through the ANOINTED, abounds also our COMFORT.

6 And whether we be afflicted, † it is \* on behalf of THAT COMFORT of YOU, which OPERATES by a Patient endurance of the SAME Sufferings which we also suffer; and our HOPE on your account is firm;

7 or, whether we be comforted, it is for your Comfort and Salvation, knowing, † That as you are Partakers of the SUFFERINGS, so also of the COMFORT.

8 For we do not wish you, Brethren, to be ignorant concerning THAT

\* VATICAN MANUSCRIPT.—Title—SECOND TO THE CORINTHIANS.  
Jesus. 6. and salvation—omit. 6. on behalf of THAT COMFORT of YOU which OPERATES by a Patient endurance of the SAME Sufferings which we also suffer; and our HOPE on your account is firm; or, whether we be comforted, it is for your Comfort and Salvation, knowing, That.

† 1. 1 Cor. i. 1; Eph. i. 1; Col. i. 1; 1 Tim. i. 1; 2 Tim. i. 1. † 1. Phil. i. 1; Col. i. 2.  
† 2. Rom. i. 7; 1 Cor. i. 3; Gal. i. 3; Phil. i. 2; Col. i. 2; 1 Thess. i. 1; 2 Thess. i. 2; Phila. 3.  
† 3. Eph. i. 3; 1 Pet. i. 3. † 5. Acts ix. 4; 2 Cor. iv. 10; Col. i. 24. † 6. 2 Cor. iv. 15.  
† 7. Rom. viii. 17; 2 Tim. ii. 12.

γενομένης \* [ἡμιν] ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερ-  
happening [to us] in the Asia, that according to excess  
βολὴν ἐβαρῆθημεν ὑπὲρ δυνάμιν, ὥστε ἐξα-  
we were pressed above strength, so that to be  
πορηθῆναι ἡμᾶς καὶ τοῦ ζῆν· <sup>9</sup> ἀλλὰ αὐτοὶ ἐν  
in despair us even of the life; but ourselves in  
ἑαυτοῖς τὸ ἀποκρίμα τοῦ θανάτου ἐσχηκαμεν,  
ourselves the sentence of the death we have,  
ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ  
so that not having trusted we should in ourselves, but in  
τῷ θεῷ τῷ ἐγειροῦντι τοὺς νεκρούς· <sup>10</sup> ὃς ἐκ  
the God that one raising up the dead ones; who from  
τῆς θανάτου ἐρύσατο ἡμᾶς, καὶ ῥύεται·  
so great a death rescued us, and does rescue;  
εἰς ὃν ἠλπίκαμεν, ὅτι καὶ ἐτι ῥύσεται, <sup>11</sup> συν-  
in whom we have hoped, that even still he will rescue, co-  
ποῦργουντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει,  
operating also you on behalf of us in the prayer,  
ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα  
that from many faces the for us gift  
διὰ πολλῶν εὐχαριστήσῃ ὑπὲρ ἡμῶν. <sup>12</sup> Ἡ  
through many might be given thanks on behalf of us. The  
γὰρ καυχῆσις ἡμῶν αὕτη ἐστὶ, τὸ μαρτυρίον τῆς  
for boasting of us this is, the testimony of the  
συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλοτητῇ καὶ εἰλικρι-  
conscience of us, that in simplicity and sincerity  
νείᾳ θεοῦ, (οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χαρί-  
of God, (not in wisdom fleshly, but in favor  
τι θεοῦ) ἀνεστραφῆμεν ἐν τῷ κόσμῳ, περισσο-  
of God) we conducted in the world, more abun-  
τερως δὲ πρὸς ὑμᾶς. <sup>13</sup> Οὐ γὰρ ἀλλὰ γραφομεν  
dantly but to you. Not for other things we write  
ὑμῖν, ἀλλ' ἡ ἁ ἀναγινώσκετε, \* [ἡ ἁ ἀναγινώσ-  
to you, but what you read, [or what you acknow-  
κετε·] ἐλπίζω δὲ, ὅτι \* [καὶ] ἕως τέλους ἐπιγ-  
ledge,] I hope and, that [even] till end you  
νώσεσθε, <sup>14</sup> καθὼς καὶ ἐπεγνώστε ἡμᾶς ἀπο  
will acknowledge, as also you acknowledged us from  
μερὸς· ὅτι καυχῆμα ὑμῶν ἐσμεν, καθάπερ καὶ  
parts; because a boasting of you we are, even as also  
ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ.  
you of us, in the day of the Lord Jesus.  
<sup>15</sup> Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρὸς  
And in this the confidence I wished to  
ὑμᾶς εἰσελθεῖν προτέρω, ἵνα δευτέραν χάριν  
you to come before, so that a second favor  
ἐχῆτε· <sup>16</sup> καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδο-  
you may have; and through you to pass through into Macedo-  
νια, καὶ παλιν ἀπὸ Μακεδονίας εἰσελθεῖν πρὸς  
nia, and again from Macedonia to come to

† AFFLICTION of ours which HAPPENED in ASIA, That \* excessively above Strength we were pressed, so that we despaired even of LIFE;

9 but we had the SENTENCE of DEATH in ourselves, so that we might † not trust in ourselves, but in THAT GOD who RAISES up the DEAD;

10 † who rescued us from so Great a Death, and \* is rescuing; in whom we have hope that he will also yet rescue;

11 you, also, † co-operating by PRAYER on our behalf, so that from Many † Mouths thanks may be given by Many on our behalf, † for OUR GIFT.

12 For our BOASTING is this, the TESTIMONY of our CONSCIENCE, That with \* the greatest Simplicity and † Sincerity, † not with fleshly Wisdom, but by the Favor of GOD, we conducted ourselves in the WORLD; but more especially towards you.

13 For we write no Other things to you, than what you read, or what you acknowledge; and I hope that even to the End you will acknowledge;

14 as also you partially acknowledged us, † That we are your Boast, † as you also will be ours in the DAY of \* the LORD Jesus.

15 And in this CONFIDENCE † I was purposing to come to you at first; so that you might have † a \* Second Favor;

16 and, by You, to pass through into Macedonia; and from Macedonia † to come again to you, and by

\* VATICAN MANUSCRIPT.—8. to us—omit.

pressed. 10. will rescue. 12. Purity and godly Sincerity. 13. or what you acknowledge—omit. 13. even—omit. 14. our LORD Jesus. 15. Second Joy.

† 11. *Prosopon*, like the Latin *persona*, is a mask with a open mouth rather than a person. The same Greek word occurs in ii. 10, where though we may use the word "person" it means "character."—*Sharpe*.

† 8. Acts xix. 23; 1 Cor. xv. 32; xvi. 9. † 9. Jer. xvii. 5, 7. † 10. 2 Pet. ii. 9.  
† 11. Rom. xv. 30; Phil. i. 19; Philemon 22. † 11. 2 Cor. iv. 15. † 12. 2 Cor. ii. 17;  
iv. 2. † 12. 2 Cor. ii. 4, 13. † 14. 2 Cor. v. 12. † 14. Phil. ii. 16; iv. 1; 1 Thess.  
ii. 19, 20. † 15. 1 Cor. iv. 9. † 15. Rom. i. 11. † 16. 1 Cor. xvi. 5, 6.

ὕμας, καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰου-  
you, and by you to be sent forward into the Ju-  
δαίαν. 17 Τοῦτο οὖν βουλευόμενος, μὴτι ἀρα  
deca. This therefore wishing, not certainly  
τῇ ελαφρίᾳ ἐχρησάμην: ἢ ἃ βουλευομαι,  
in the lightness did I use? or the things I purpose,  
κατὰ σάρκα βούλευομαι, ἵνα ἡ παρ' ἐμοὶ το  
according to flesh do I purpose, that may be with me the  
ναὶ ναὶ, καὶ το οὐ οὐ: 18 Πιστός δὲ ὁ θεός,  
yes yes, and this no no? Faithful but the God,  
ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγενέτο  
that the word of us that to you not was  
ναὶ καὶ οὐ. 19 Ὁ γὰρ τοῦ θεοῦ υἱὸς Ἰησοῦς  
yes and no. The for of the God son Jesus

Χριστός, ὃ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς,  
Anointed, that among you by means of us having been preached,  
(δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου,) οὐκ  
(by means of me and Silvanus and Timothy,) not

ἐγενέτο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γεγενεῖν,  
became yes and no, but yes in him has become.

20 (ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ το ναὶ,  
(as many for promises of God, in him the yes,

καὶ ἐν αὐτῷ το ἀμὴν,) τῷ θεῷ πρὸς δόξαν δι'  
and in him the so be it,) to the God for glory on account

ὑμῶν. 21 Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς  
of us. The but one establishing us with you for

Χριστόν, καὶ χρίσας ἡμᾶς, θεός. 22 ὁ καὶ σφρα-  
Anointed, and having anointed us, God; he and having

γισαμενός ἡμᾶς, καὶ δούς τὸν ἀρραβῶνα τοῦ  
sealed us, and having given the pledge of the

πνεύματος ἐν ταῖς καρδίαις ἡμῶν. 23 Ἐγὼ δὲ  
spirit in the hearts of us. I but

μαρτυρᾶ τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν  
a witness the God call upon, to the my

ψυχὴν, ὅτι φειδομένος ὑμῶν οὐκετι ἦλθον εἰς  
soul, that sparing you not yet I came to

Κορινθόν. 24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πί-  
Corinth; not because we lord it over you of the faith,

στεως, ἀλλὰ συνεργοὶ ἐσμεν τῆς χαρᾶς ὑμῶν. τῇ  
but fellow-workers we are of the joy of you; in the

γὰρ πίστει ἑστήκατε. ΚΕΦ. Β'. 2. 1 Ἐκρίνα  
for faith you have stood. I decided

δὲ ἐμαυτῷ τοῦτο, τὸ μὴ παλιν ἐν λύπῃ πρὸς  
but with myself this, that not again in grief to

ὑμᾶς εἰσελθεῖν. 2 Εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τις  
you to come. If for I grieve you, indeed who

\*[ἐστίν] δὲ ευφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ  
[is] the one gladdening me, if not the one being grieved from

You to be sent forward into JUDEA.

17 This therefore, being my intention, did I certainly regard it LIGHTLY? or are my purposes formed † according to the Flesh, that there should be with me both the YES, yes, and the NO, no?

18 † But God is witness, That THAT word of ours which was toward you \* is not yes and no;

19 for that SON of God, Jesus Christ, who was PROCLAIMED to You by Us,—by me, and Silvanus, and Timothy,—was not yes and no, but was yes in him.

20 † For whatever be the Promises of God, they are in him YES, \* and in him † AMEN, to the Glory of God through us.

21 Now HE ESTABLISHING us with you in Christ, and † having anointed us, is THAT God

22 who also † has SEALED us, and † given the PLEDGE of the SPIRIT in our HEARTS.

23 But † I invoke God as a Witness to my Soul, † That, sparing you, I have not yet come to Corinth;

24 not † Because we domineer over You through the FAITH, but because we are Associates of your Joy; for † in the FAITH you have stood firm.

## CHAPTER II.

1 But I decided this with myself, \* not to come again to you, in Grief.

2 For if † I grieve you, who indeed could MAKE me GLAD, but the ONE who is GRIEVED by me.

\* VATICAN MANUSCRIPT.—18. is not yes and no. 20. wherefore also by him AMEN. 2. 15—omit.

† 18. The original phrase, *pistos ho theos*, is the same form of an oath with *The Eternal liveth!* that is, "As certainly as the Eternal God liveth." † 20. *Nai*, yes, was the word used by the Greeks or affirming anything; *Amen* was the word used by the Hebrews for the same purpose.—*Macknight*.

† 17. 2 Cor. x. 2. † 20. Rom. xv. 8, 9. † 21. 1 John ii. 20, 27. † 22. Eph. i. 13; iv. 8; 2 Tim. ii. 19; Rev. ii. 17. † 23. 2 Cor. v. 5; Eph. i. 14. † 24. Rom. i. 9; 2 Cor. xi. 31; Gal. i. 20; Phil. i. 8. † 25. 1 Cor. iv. 21; 2 Cor. ii. 3; xii. 20, 21; xiii. 2, 10. † 26. 1 Cor. iii. 5; 1 Pet. v. 3. † 27. 1 Cor. xv. 1. † 28. 1 Cor. i. 23; xii. 20, 21; xiii. 10.



μου; <sup>3</sup> Καὶ ἐγράψα \* [ὕμιν] τὸ αὐτὸ, ἵνα  
me? And I wrote [to you] this same thing, so that  
μη ἐλθὼν λυπὴν ἔχω ἀφ' ὧν εἰδὲ με  
not having come grief I have from of whom it behoves me  
χαίρειν· πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ  
to rejoice; having confided in all you, that the my  
χάρα πάντων ὑμῶν ἐστίν. <sup>4</sup> Ἐκ γὰρ πολλῆς  
joy of all of you it is. Out of for much  
ὀλῖψεως καὶ συνοχῆς καρδίας ἐγράψα ὑμῖν διὰ  
affliction and anguish of heart I wrote to you through  
πολλῶν δακρυῶν, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν  
many tears, not that you might be grieved, but the  
ἀγαπὴν ἵνα γνῶτε, ἣν ἔχω περισσοτέρως  
love that you might know, which I have more abundantly  
εἰς ὑμᾶς. <sup>5</sup> Εἰ δὲ τις λελυπηκεν, οὐκ ἐμὲ λελυ-  
towards you. If but any one has been grieved, not me he has  
πηκεν, ἀλλ' ἀπο μέρους, ἵνα μὴ ἐπιβαρῶ,  
grieved, but from parts, that not I may bear hard upon,  
πάντας ὑμᾶς. <sup>6</sup> Ἰκανὸν τῷ τοιοῦτῳ ἡ ἐπιτίμια  
all you. Sufficient to the such one the censure  
αὐτῇ ἢ ὑπὸ τῶν πλειονῶν. <sup>7</sup> ὥστε τὸν ἄντιον  
this which by the majority; so that on the other hand  
\*[μαλλον] ὑμᾶς χαρίσασθαι καὶ παρακαλεῖσθαι,  
[rather] you to freely forgive and to comfort,  
μηπως τῇ περισσοτέρᾳ λυπῇ καταποθῇ ὁ τοι-  
lest by the more abundant grief should be swallowed the such  
ουτος. <sup>8</sup> Διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς  
one. Wherefore I entreat you to publicly confirm to  
αὐτὸν ἀγαπὴν. <sup>9</sup> Εἰς τοῦτο γὰρ καὶ ἐγράψα.  
him love. In order to this for also I wrote,  
ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα  
so that I might know the proof of you, if to all things  
ὕπηκοοι ἐστέ. <sup>10</sup> Ὡς δὲ τι χαρίζεσθε, καὶ  
obedient you are. To whom but anything you freely forgive, also  
ἐγὼ· καὶ γὰρ ἐγὼ ὁ κεχαρισμαί, εἰ τι κεχα-  
I; even for I what have freely forgiven, if anything I have  
ρισμαί, δι' ὑμᾶς, ἐν προσώπῳ Χριστοῦ.  
freely forgiven, on account of you, in presence of Anointed;  
<sup>11</sup> ἵνα μὴ πλεονεκτῶμεν ὑπὸ τοῦ σατανα· οὐ  
that not we should be overreached by the adversary; not  
γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.  
for of him the devices we are ignorant.  
<sup>12</sup> Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον  
Having come but to the Troas for the glad tidings  
τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεῳγμένης ἐν  
of the Anointed, and a door to me having been opened by  
κυρίῳ, οὐκ εσχέκα ἀνεῖν τῷ πνεύματι μου, τῷ  
Lord, not I had rest in the spirit of me, by the

<sup>3</sup> I wrote also this very thing, that coming, I might not have sorrow from those by whom I ought to rejoice; I having confidence in you all, That my Joy is the joy of you all.

<sup>4</sup> For out of Much Affliction and Distress of Heart I wrote to you through many Tears; I not that you should be grieved, but that you might know the LOVE which I have more abundantly towards you.

<sup>5</sup> But if any one has caused grief, he has not I grieved Me, except from a part; that I may not overcharge you all.

<sup>6</sup> Sufficient for SUCH a person is THIS PUNISHMENT, which was indicted by the MAJORITY.

<sup>7</sup> I So that, ON THE OTHER HAND, you ought to forgive and comfort him, lest SUCH an one should be overwhelmed by EXCESSIVE SORROW.

<sup>8</sup> Wherefore, I entreat you publicly to confirm your Love towards him.

<sup>9</sup> Besides, I wrote for this purpose also, that I might know the PROOF of you, whether you are I obedient in all things.

<sup>10</sup> But to whom you freely forgive any thing, I do also; for indeed, what I have forgiven, if I have forgiven any thing, is on your account, in the presence of Christ;

<sup>11</sup> that we may not be overreached by the ADVERSARY; for we are not ignorant of His DEVICES.

<sup>12</sup> But I having come to TROAS in order to preach the GLAD TIDINGS of the ANOINTED, and I a Door having been opened to me by the Lord, I had no Rest in my SPIRIT, because I

\* VATICAN MANUSCRIPT.—8. to you—omit.

7. rather—omit.

† 3. 2 Cor. xii. 21.

† 3. 2 Cor. vii. 16; viii. 22; Gal. v. 10.

† 4. 2 Cor. vii. 8, 9, 12.

† 5. 1 Cor. v. 1.

† 5. Gal. iv. 12.

† 6. 1 Cor. v. 4, 5; 1 Tim. v. 20.

† 7. Gal.

vi. 1.

† 9. 2 Cor. vii. 15; x. 6.

† 12. Acts xvi. 8; xx. 6.

† 12. 1 Cor. xvi. 9.

† 12. 2 Cor. vii. 6, 6.

μη ευρειν με ΤΙΤΟΥ ΤΟΝ ΑΔΕΛΦΟΝ ΜΟΝ. <sup>13</sup> ΑΛΛΑ  
not to come me Titus the brother of me; but

ΑΠΟΤΑΞΑΜΕΝΟΣ ΑΥΤΟΙΣ, ΕΞΗΛΘΟΝ ΕΙΣ ΜΑΚΕΔΟΝΙΑΝ.  
having bade farewell to them, I went out into Macedonia.

<sup>14</sup> ΤΩ ΔΕ ΘΕΩ ΧΑΡΙΣ ΤΩ ΠΑΝΤΟΤΕ ΘΡΙΑΜΒΕΥΟΝΤΙ  
To the but God thanks to that always leading to triumph  
ἡΜΑΣ ΕΝ ΤΩ ΧΡΙΣΤΩ, ΚΑΙ ΤΗΝ ΟΣΜΗΝ ΤΗΣ ΓΝΩΣΕΩΣ  
us in the Anointed, and the odor of the knowledge  
αὐτοῦ ΦΑΝΕΡΟΥΝΤΙ ΔΙ' ἡΜΩΝ ΕΝ ΠΑΝΤΙ ΤΟΠΩ.  
of himself is manifesting through us in every place.

<sup>15</sup> ὍΤΙ ΧΡΙΣΤΟΥ ΕΥΩΔΙΑ ΕΣΜΕΝ ΤΩ ΘΕΩ ΕΝ ΤΟΙΣ  
That of Anointed a sweet odor we are to the God in those

ΣΩΖΟΜΕΝΟΙΣ ΚΑΙ ΕΝ ΤΟΙΣ ΑΠΟΛΛΥΜΕΝΟΙΣ. <sup>16</sup> Οἷς  
being saved and in those perishing; to these

ΜΕΝ, ΟΣΜΗ ΘΑΝΑΤΟΥ ΕΙΣ ΘΑΝΑΤΟΝ. Οἷς ΔΕ, ΟΣΜΗ  
indeed, an odor of death into death; to those but, an odor

ζωῆς ΕΙΣ ΖΩΗΝ. ΚΑΙ ΠΡΟΣ ΤΑΥΤΑ ΤΙΣ ΙΚΑΝΟΣ;  
of life into life. And for these things who sufficient?

<sup>17</sup> ΟΥ ΓΑΡ ΕΣΜΕΝ ὩΣ Οἱ ΠΟΛΛΟΙ, ΚΑΠΗΛΕΥΟΝΤΕΣ  
Not for we are like the many, adulterating

ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ. ΑΛΛ' ὥς ΕΞ ΕΙΛΙΚΡΙΝΕΙΑΣ, ΑΛΛ'  
the word of the God: but as from sincerity, but

ὥς ΕΚ ΘΕΟΥ, ΚΑΤΕΝΩΠΙΟΝ \* [ΤΟΥ] ΘΕΟΥ, ΕΝ ΧΡΙΣΤΩ  
as from God, in presence [of the] God, in Anointed

ΤΩ ΛΑΛΟΥΜΕΝ. ΚΕΦ. γ'. 3. <sup>1</sup> ΑΡΧΟΜΕΘΑ ΠΑΛΙΝ  
we speak. Do we begin again

ἑΑΥΤΟΥΣ ΣΥΝΙΣΤΑΝΕΙΝ; ἢ ΜΗ ΧΡΗΣΙΜΟΝ, ὥΣ ΤΙΝΕΣ,  
ourselves to commend? or not we need, as some,

ΣΥΣΤΑΤΙΚΩΝ ΕΠΙΣΤΟΛΩΝ ΠΡΟΣ ὑΜΑΣ, ἢ ΕΞ ὑΜΩΝ  
of recommendation letters to you, or from you.

\* [ΣΥΣΤΑΤΙΚΩΝ;] <sup>2</sup> Ἡ ΕΠΙΣΤΟΛΗ ἡΜΩΝ ὑΜΕΙΣ  
[of recommendation?] The letter of us you

ΕΣΤΕ, ΕΓΓΕΓΡΑΜΜΕΝΗ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ἡΜΩΝ,  
are, having been written in the hearts of you,

ΓΙΝΩΣΚΟΜΕΝΗ ΚΑΙ ΑΝΑΓΙΝΩΚΟΜΕΝΗ ὑΠΟ ΠΑΝΤΩΝ  
being known and being read by all

ΑΝΘΡΩΠΩΝ. <sup>3</sup> ΦΑΝΕΡΟΥΜΕΝΟΙ, ὅΤΙ ΕΣΤΕ ΕΠΙΣΤΟΛΗ  
men; being manifest, that you are a letter

ΧΡΙΣΤΟΥ ΔΙΑΚΟΝΗΘΕΙΣΑ ὑΦ' ἡΜΩΝ, ΕΓΓΕΓΡΑΜΜΕΝΗ  
Anointed having been ministered by us, having been written

ΟΥ ΜΕΛΑΝΙ, ΑΛΛΑ ΠΝΕΥΜΑΤΙ ΘΕΟΥ ΖΩΝΤΟΣ, ΟΥΚ ΕΝ  
not with ink, but by spirit of God living, not on

FOUND not Titus my BRO-  
THER;

<sup>13</sup> but having bid them  
farewell, I went forth into  
Macedonia.

<sup>14</sup> Now, thanks be to  
THAT GOD, who always  
† LEADS us forth to TRI-  
UMPH with the ANOINTED  
one, and who diffuses by  
us the FRAGRANCE of the  
KNOWLEDGE of him, in  
Every Place.

<sup>15</sup> Because we are a  
Sweet odor of Christ to  
GOD, † among THOSE who  
are BEING SAVED, and  
† among THOSE who ARE  
PERISHING;

<sup>16</sup> † to these, indeed, an  
Odor of Death to Death,  
and to those, an Odor of  
Life to Life; and † for  
these things who is quali-  
fied?

<sup>17</sup> For we are not like  
the MANY, † trafficking  
the WORD of GOD; but  
really † from sincerity,  
and as from God, in the  
presence of God, we speak  
concerning Christ.

### CHAPTER III.

<sup>1</sup> † Are we beginning  
again to recommend Our-  
selves? or do we require,  
as some, † Recommenda-  
tory Letters to you, or from  
you?

<sup>2</sup> † You are our LETTER,  
(written on our HEARTS,)  
known and being read by  
All Men;

<sup>3</sup> it being plainly de-  
clared that you are a Let-  
ter of Christ † delivered by  
us, \* and written not with  
Ink, but with the Spirit of  
the living God, † not on  
Stone-tablets, but † on

\* VATICAN MANUSCRIPT.—17. of the—omit.  
and written.

1. of recommendation—omit.

3.

† 14. An allusion to the custom of the victorious generals, who, in their triumphal pro-  
cessions, carried some of their relations with them in their chariot. The streets through  
which the processions passed were strewn with flowers, and as Plutarch tells us, the streets  
were full of incense. † 17. or *sophisticating* the word of God; referring to the practice  
of vintners, who adulterate their wines. Dr. Bentley paraphrases it thus,—“which *adulterate*  
and *negotiate* the word of God for their own lucre and advantage.”

† 15. 1 Cor. i. 18. † 15. 2 Cor. iv. 3. † 16. Luke ii. 34; John ix. 39; 1 Pet. ii. 7, 8.  
† 16. 1 Cor. xv. 10; 2 Cor. iii. 5, 6. † 17. 2 Cor. iv. 2; xl. 13; 2 Pet. ii. 3. † 17. 2 Cor.  
i. 12; iv. 2. † 1. 2 Cor. v. 12; x. 8, 12; xii. 11. † 1. Acts xviii. 27. † 2.  
1 Cor. ix. 2. † 3. 1 Cor. iii. 5. † 3. Exod. xxiv. 12; xxxiv. 1. † 3. Psa. xl.  
3; Jer. xxxi. 33; Ezek. xi. 10; xxxvi. 26; Heb. viii. 10.

πλαξι λιθιναις, αλλα εν πλαξι καρδιας σαρκιναις.  
tablets of stones, but on tablets of hearts fleshly.

<sup>4</sup> Πιστοιθησιν δε τοιαυτην εχομεν δια του Χρισ-  
Confidence but such we have through the Anointed

του προς τον θεον· <sup>5</sup> ουχ οτι ικανοι εσμεν αφ'  
towards the God; not because sufficient we are from

εαυτων, λογισασθαι τι, ως εξ εαυτων, αλλ'  
ourselves, to reason anything, as from ourselves, but

η ικανοτης ημων εκ του θεου· <sup>6</sup> ος και ικανωσεν  
the sufficiency of us from of the God; who also qualified

ημας διακονους καινης διαθηκης, ου γραμματος,  
us servants of a new covenant, not of letter,

αλλα πνευματος· το γαρ γραμμα αποκτεινει,  
but of spirit; the for letter kills,

το δε πνευμα ζωοποιει. <sup>7</sup> Ει δε η διακονια του  
the but spirit gives life. If but the service of the

θανατου εν γραμμασιν, εντετυπωμενη \* [εν]  
death in letters, having been engraved [in]

λιθοις, εγεννηθη εν δοξη, ωστε μη δυνασθαι  
stones, was made in glory, so that not to be able

ατενισαι τους υιους Ισραηλ εις το προσωπον  
to look steadily the sons of Israel into the face

Μωσεως, δια την δοξαν του προσωπου αυτου,  
of Moses, on account of the glory of the face of him,

την καταργουμενην· <sup>8</sup> πως ουχι μαλλον η δια-  
that passing away; how not rather the ser-

κονια του πνευματος εσται εν δοξη; <sup>9</sup> Ει γαρ η  
vice of the spirit shall be in glory? If for the

διακονια της κατακρισεως, δοξα· αλλα μαλλον  
service of the condemnation, glory; much more

περισσευει η διακονια της δικαιοσυνης εν δοξη.  
abounds the service of the righteousness in glory.

<sup>10</sup> Και γαρ ου δεδοξασται το δεδοξασμενον εν  
Even for not has been glorified that having been glorified in

τουτω τω μωρει, ενεκεν της υπερβαλλουσης  
this the respect, on account of the surpassing

δοξης. <sup>11</sup> Ει γα το καταργουμενον, δια  
glory. If for that is being annulled, through

δοξης· πολλω μαλλον το μενον, εν δοξη.  
glory; by much more that remaining, in glory.

<sup>12</sup> Εχοντες ουν τοιαυτην ελπιδα, πολλη παρ-  
Having therefore such a hope, much free-

ρησια χρωμεθα· <sup>13</sup> και ου, καθαπερ Μωσεως  
dom we use; and not, as Moses

ετιθει καλυμμα επι το προσωπον εαυτου, προς  
placed a veil on the face of himself, for

το μη ατενισαι τους υιους Ισραηλ εις το τελος  
the not to gaze intently the sons of Israel to the end

του καταργουμενου. <sup>14</sup> (Αλλ' επωρωθη τα  
of that passing away. (But were blinded the

fleshy Tablets of the Heart.

<sup>4</sup> And such Confidence towards GOD we have through the ANOINTED;

<sup>5</sup> †not That we are quali-

fied of ourselves to reason any thing as from our

selves, but †our QUALIFI-

CATION is from GOD;

<sup>6</sup> who also qualified us to be †Servants of a †New

Covenant; not †of the Letter, but of the Spirit;

for †the LETTER kills, †but the SPIRIT makes

alive.

<sup>7</sup> Now, if †the DISPEN-

SATION of DEATH, †en-

graved in Letters on

Stones, was attended with

Glory, †so that the sons

of Israel were unable to

look steadily into the

FACE of Moses, because of

THE BRIGHTNESS of his

COUNTENANCE;—which

[dispensation] is PASSING

AWAY;—

<sup>8</sup> how, rather, shall not

the †DISPENSATION of

the SPIRIT be attended

with Glory?

<sup>9</sup> For if the MINISTRY

of CONDEMNATION be

Glory, much more does the

MINISTRY †of RIGHTEOUS-

NESS abound in Glory.

<sup>10</sup> For even that having

been glorified has not been

glorified in this respect, on

account of the SURPASS-

ING Glory.

<sup>11</sup> For if THAT IS BEING

ANNULLED through Glory,

far superior is this RE-

MAINING in Glory.

<sup>12</sup> Having therefore

such a Persuasion, †we

exercise much Confidence;

<sup>13</sup> and are not like Mo-

ses, †who put a Veil over

his FACE, for the sons of

Israel not to GAZE IN-

TENTLY to †the END of

THAT BEING ABOLISHED.

\* VATICAN MANUSCRIPT.—7. in—omit.

† 5. John xv. 5; 2 Cor. ii. 16. † 5. 1 Cor. xv. 10; Phil. ii. 10. † 6. 1 Cor. iii.  
5; 2 Cor. v. 18; Eph. iii. 7; Col. i. 25, 29; 1 Tim. i. 11, 12; 2 Tim. i. 11. † 6. Jer. xxxi.  
31; Matt. xxvi. 28; Heb. viii. 6, 8. † 6. Rom. ii. 27, 29; vii. 6. † 6. Rom. iii.  
20; iv. 15; vii. 9—12; Gal. iii. 10. † 6. John vi. 63; Rom. viii. 2. † 7. Rom. vii.  
10. † 7. Exod. xxxiv. 1, 28; Deut. x. 1. † 7. Exod. xxxiv. 29, 30, 35. † 8. Gal.  
iii. 5. † 9. Rom. i. 17; iii. 21. † 12. 2 Cor. vii. 4; Eph. vi. 19. † 13. Exod.  
xxxiv. 33, 35. † 13. Rom. x. 4; Gal. iii. 23.

νοήματα αὐτῶν· ἀχρι γὰρ τῆς σημερον το αὐτο  
 minds of them; till for the to-day the same  
 καλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιας διαθη-  
 veil on the reading of the old covenant;  
 κης, μένει, μὴ ἀνακαλυπτομενον, ὅτι ἐν Χριστῷ  
 remains, not being discovered, because by Anointed  
 καταργεῖται·<sup>15</sup> ἀλλ' ἕως σημερον, ἡνικα ἀνα-  
 it is taken away; but till to-day, when is  
 γινωσκεται Μωυσης, καλυμμα ἐπὶ τὴν καρδιαν  
 read Moses, a veil on the heart  
 αὐτῶν κεῖται.<sup>16</sup> Ἡνικα δ' ἀν ἐπιστρέψῃ πρὸς  
 of them lies. When but it may turn to  
 κυριον, περιαιρεῖται το καλυμμα.<sup>17</sup> Ὁ δὲ κυριος  
 Lord, is taken from around the veil. The but Lord  
 το πνευμα εστιν· οὐ δὲ το πνευμα κυριου  
 the spirit is; where and the spirit of Lord  
 \* [ἐκεῖ] ἐλευθερία.)<sup>18</sup> Ἡμεῖς δὲ πάντες ἀνα-  
 [there] freedom.) We but all having  
 κεκαλυμμενῶ προσωπῶ τὴν δόξαν κυριου κατο-  
 been unveiled in a face the glory of Lord behold-  
 πριζομενοι, τὴν αὐτὴν εἰκὼνα μεταμορφουμεθα  
 ing as in a mirror, the same image we are transformed  
 ἀπο δόξης εἰς δόξαν, καθάπερ ἀπο κυριου πνευ-  
 from glory to glory, even as from Lord of  
 ματος. ΚΕΦ. Δ'. 4. <sup>1</sup> Διὰ τοῦτο ἐχόντες τὴν  
 spirit. On account of this having the  
 διακονίαν ταυτην, καθὼς ἐλεηθημεν, οὐκ ἐκκα-  
 service this, even as we received mercy, not we  
 κουμεν· <sup>2</sup> ἀλλ' ἀπειπαμεθα τὰ κρυπτα τῆς αἰσ-  
 faint; but werefused the secrets of the shame,  
 χυνης, μὴ περιπατοῦντες ἐν πανουργίᾳ, μὴδὲ  
 not walking in craftiness, nor  
 δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τὴ φανε-  
 falsifying the word of the God, but by the manifes-  
 ρῶσει τῆς ἀληθείας συνιστῶντες ἑαυτοὺς πρὸς  
 tation of the truth recommending ourselves to  
 πᾶσαν συνειδήσιν ἀνθρώπων, ἐνώπιον τοῦ θεοῦ.  
 every conscience of men, in presence of the God.  
<sup>3</sup> Εἰ δὲ καὶ ἐστὶ κεκαλυμμενον το εὐαγγελιον  
 If but even it is having been veiled the glad tidings  
 ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμε-  
 of us, among those being destroyed it is having been  
 νον· <sup>4</sup> ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τοῦτου ἐτυφ-  
 veiled; in whom the God of the age this blinded  
 λῶσε τὰ νοήματα τῶν ἀπιστῶν, εἰς τὸ μὴ  
 the minds of the unbelieving ones, in order that not  
 ἀνῆλθαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς  
 to see distinctly the effulgence of the glad tidings of the  
 δόξης τοῦ Χριστοῦ, ὃς ἐστὶν εἰκὼν τοῦ θεοῦ.  
 glory of the Anointed one, who is an image of the God.

14 (But † their MINDS were obtuse; for to THIS DAY, the SAME Veil remains over the READING of the OLD Covenant; not discovering That it is taken away by Christ;

15 but, even to This day, when Moses is read, a Veil lies on their HEART.

16 But † when it shall turn to the Lord, † the VEIL will be taken from around it.

17 And † the LORD is the SPIRIT; and where the SPIRIT of the Lord is, there is Freedom.)

18 But we all beholding † the GLORY of the Lord in a Face Unveiled, † are transformed into the SAME Likeness, from Glory to Glory, as from the Lord, the Spirit.

## CHAPTER IV.

1 Therefore, having † this MINISTRY, even as we received Mercy, we faint not;

2 but have repudiated the SECRET things of SHAME; not walking in Craftiness, † nor falsifying the WORD of GOD; but, by the EXHIBITION of the TRUTH, † approving ourselves to Every Human Conscience in the sight of GOD.

3 (But if, indeed, our GLAD TIDINGS be veiled, † they have been veiled to THOSE who are PERISHING;

4 to those UNBELIEVERS, whose MINDS the GOD of this AGE blinded, in order that they might not see clearly the EFFULGENCE of the GLAD TIDINGS of the GLORY of the ANOINTED one, † who is the Likeness of GOD.)

\* VATICAN MANUSCRIPT.—17. there—omit.

† 14. Isa. vi. 10; Matt. xiii. 11, 14; John xii. 40; Acts xxviii. 20; Rom. xi. 7, 8, 25; 2 Cor. iv. 4. † 16. Exod. xxxiv. 34; Rom. xi. 23, 26. † 16. Isa. xxv. 7. † 17. ver. 6; 1 Cor. xv. 45. † 18. 2 Cor. iv. 4, 6; 1 Tim. i. 11. † 18. Rom. viii. 20; 1 Cor. xv. 49; Col. iii. 10. † 1. 2 Cor. iii. 6. † 2. 2 Cor. ii. 17; 1 Thess. ii. 3, 5. † 2. 2 Cor. v. 11; vi. 4. † 3. 1 Cor. i. 18; 2 Cor. ii. 15; Thess. ii. 10. † 4. John i. 18; xii. 45; xiv. 9; Phil. ii. 6; Col. i. 15; Heb. i. 3.

<sup>5</sup> Οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν  
Not for ourselves we proclaim, but Anointed  
Ἰησοῦν κυρίον· ἑαυτοὺς δέ, δούλους ὑμῶν διὰ  
Jesus a Lord; ourselves and, slaves of you through  
Ἰησοῦν. <sup>6</sup> Ὅτι ὁ θεὸς ὁ εἰπὼν ἐκ σκοτοῦ  
Jesus, Because the God that commanding out of darkness  
φῶς λαμβάνει, ὃς ἐλάβηκεν ἐν ταῖς καρδίαις ἡμῶν,  
light to shine, who shone in the hearts of us,  
πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ  
for illumination of the knowledge of the glory of the God  
ἐν προσώπῳ \* [Ἰησοῦ] Χριστοῦ. <sup>7</sup> Ἐχομεν δέ  
in face [of Jesus] Anointed, We have but  
τὸν θησαυρὸν τούτον ἐν οὐρακίνοις σκευαῖς,  
the treasure this in earthen vessels,  
ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ θεοῦ,  
so that the superabounding of the power may be of the God,  
καὶ μὴ ἐξ ἡμῶν. <sup>8</sup> ἐν παντί θλιβομενοί, ἀλλ' οὐ  
and not out of us; in everything being afflicted, but not  
στενοχωρουμένοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξα-  
being straitened; being perplexed, but not being  
πορούμενοι. <sup>9</sup> διωκομενοί, ἀλλ' οὐκ εγκαταλεί-  
in despair; being persecuted, but not being forsaken;  
πομενοί· καταβαλλομενοί, ἀλλ' οὐκ ἀπολλυμέ-  
being cast down, but not being des-  
νοί. <sup>10</sup> πάντοτε τὴν νεκρώσιν τοῦ Ἰησοῦ ἐν τῷ  
troied; always the putting to death of the Jesus in the  
σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ  
body bearing about, that also the life of the Jesus  
ἐν τῷ σώματι ἡμῶν φανερωθῇ. <sup>11</sup> Αἰε γὰρ  
in the body of you may be manifested. Always for  
ἡμεῖς οἱ ζῶντες, εἰς θάνατον παραδιδόμεθα διὰ  
we the living, to death are delivered because of  
Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν  
Jesus, that also the life of the Jesus may be manifested in  
τῇ θνητῇ σαρκὶ ἡμῶν. <sup>12</sup> Ὡστε ὁ θάνατος ἐν  
the mortal flesh of us. So that the death in  
ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. <sup>13</sup> Ἐχόντες  
us works, the but life in you. Having  
δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ  
but the same spirit of the faith, according to that  
γεγραμμένον· Ἐπίστευσα, διό ἐλάλησα· καὶ  
having been written; I believed, therefore I spoke; also  
ἡμεῖς πιστευομεν, διό καὶ λαλοῦμεν. <sup>14</sup> εἰδο-  
we believe, therefore and we speak; know-  
τες, ὅτι ὁ ἐγείρας τὸν \* [κυρίον] Ἰησοῦν, καὶ  
ing, that the one raising up the [Lord] Jesus, also  
ἡμᾶς διὰ Ἰησοῦ ἐγείρει, καὶ παραστήσει σὺν  
us through Jesus will raise up, and will present with  
ὑμῖν. <sup>15</sup> Τα γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις  
you. The for all things on account of you, that the favor

<sup>5</sup> † For we do not pro-  
claim Ourselves, but the  
Anointed Jesus, as Lord;  
and ourselves † your Bond-  
servants on account of  
Jesus.

<sup>6</sup> Because THAT GOD  
† who COMMANDED the  
LIGHT to shine out of  
Darkness, † shone into our  
HEARTS for illuminating  
with the KNOWLEDGE of  
the GLORY of GOD in the  
face of Jesus Christ.

<sup>7</sup> But we have this  
TREASURE in † Earthen  
Vessels, in order † that  
the EXCELLENCE of the  
POWER may be of GOD,  
and not from us;

<sup>8</sup> † being afflicted in  
every thing, but not dis-  
tressed; being perplexed,  
but not in despair;

<sup>9</sup> being persecuted, but  
not deserted; being thrown  
down, but not destroyed;

<sup>10</sup> † always carrying  
about in the BODY, the  
dying state of JESUS,  
† that the LIFE of JESUS  
may also be manifested  
in our BODY.

<sup>11</sup> For we who are LIV-  
ING are always delivered  
up to Death † on account  
of Jesus; in order that the  
LIFE of JESUS also may be  
manifested in our MORTAL  
Flesh;

<sup>12</sup> so that DEATH is  
working in us, but LIFE in  
you.

<sup>13</sup> But having † the  
SAME Spirit of FAITH, ac-  
cording to that HAVING  
BEEN WRITTEN; † "I be-  
lieved, therefore I spoke;"  
we also believe, and there-  
fore we speak;

<sup>14</sup> knowing That † he  
who RAISED UP JESUS,  
will also raise Us up \* with  
Jesus, and will present us  
with you.

<sup>15</sup> For † ALL these things  
are on your account, † that

\* VATICAN MANUSCRIPT.—6. Jesus—omit.

14. LORD—omit.

14. with.

† 5. 1 Cor. i. 13, 23; x. 33.

† 5. 1 Cor. ix. 10; 2 Cor. i. 24.

† 6. Gen. i. 3.

† 6. 2 Pet. i. 19.

† 7. 2 Cor. v. 1.

† 7. 1 Cor. ii. 5; 2 Cor. xii. 9.

† 8. 2 Cor.

† 10. 1 Cor. xv. 31; 2 Cor. i. 5-9;

Gal. vi. 17; Phil. iii. 10.

† 10. Rom. viii.

† 10. Rom. viii.

† 17; 2 Tim. ii. 11, 13; 1 Pet. iv. 13.

† 11. Rom. viii. 30.

† 13. Rom. i. 12; 2 Pet. i. 1

† 13. Rom. i. 12; 2 Pet. i. 1

† 13. Psa. cxvi. 10.

† 14. Rom. viii. 11; 1 Cor. vi. 14.

† 15. Col. i. 24; 2 Tim. ii. 2

† 15. Col. i. 24; 2 Tim. ii. 2

† 15. 2 Cor. i. 11; viii. 10; ix. 11, 12.

πλεονασα δια των πλειονων, την ευχαριστιαν  
having abounded through the many, the thanksgiving

περισσευση εις την δοξαν του θεου. 16 Διο  
might superabound to the glory of the God. Wherefore

ουκ εκκακουμεν· αλλ' ει και ο εξω ημων ανθρω-  
not we faint; but if even the outward of us man

πος διαφθειρεται, αλλ' ο εσωθεν ανακαινυται  
is wasted, yet the inward is renewed

ημερα και ημερα. 17 Το γαρ παραυτικα ελαφ-  
by day and by day. The for momentary light-

ρον της θλιψεως \* [ημων,] καθ' υπερβολην εις  
ness of the affliction [of us,] according to an exceeding on

υπερβολην αιωνιον βαρος δοξης κατεργάζεται  
an exceeding age-lasting weight of glory works out

ημιν· 18 μη σκοπουντων ημων τα βλεπομενα,  
for us; not looking of us the things being seen,

αλλα τα μη βλεπομενα· τα γαρ βλεπομενα,  
but the things not being seen: the things for being seen,

προσκαιρα· τα δε μη βλεπομενα, αιωνια.  
transient things; the things but not being seen, age-lasting things.

ΚΕΦ. Ε'. 5. 1 Οϊδαμεν γαρ, οτι, εαν η επι-  
We know for, that, if the earthly

γειος ημων οικια του σκηνους κατασκη, οικο-  
of us house of the tent should be taken down, a build-

δομην εκ θεου εχομεν, οικιαν αχειροποιητον,  
ing from God we have, a house not made by hands,

αιωνιον, εν τοις ουρανοις. 2 Και γαρ εν τουτω  
age-lasting, in the heavens. Even for in this

στεναζομεν, το οικητηριον ημων το εξ ουρανου  
we groan, the habode of us that from heaven

επενδυσασθαι επιποθουντες. 3 Ειγε και ενδυ-  
to be invested earnestly desiring. If at least and having

σαμενοι, ου γυμνοι εδρεθησομεθα. 4 Και γαρ  
been invested, not naked once we have desired. Indeed for

η οντες εν τω σκηνει στεναζομεν βαρουμενοι·  
those being in the tent groan being oppressed;

εφ' ω ου θελομεν εκδυσασθαι, αλλ' επενδυ-  
in which not we wish to be unclothed, but to be in-

σασθαι, ινα καταποθη το θνητον υπο της  
vested, that may be swallowed up the mortal by the

ζωης. 5 Ο δε κατεργασαμενος ημας εις αυτο  
life. The and one having worked out us for same

τυντο θεος· ο \* [και] δους ημιν τον αρραβωνα  
this. God; that [also] having given to us the pledge

του πνευματος. 6 Θαρρουντες ουν παντοτε, και  
of the spirit. Being confident therefore always, and

ειδοτες, οτι ενδημουντες εν τω σωματι, εκδη-  
knowing, that being at home in the body, we are

the abounding FAVOR may overflow, through the THANKSGIVING of MANY, to the GLORY of GOD.

16 Wherefore, we faint not; but even if our OUTWARD Man is wasted, yet \* our † INNER man is renewed Day by Day.

17 Besides, ‡ the MOMENTARY LIGHTNESS of the AFFLICTION, works out for us an excessively exceeding æonian Weight of Glory;

18 † we aiming not at the THINGS which are SEEN, but at the THINGS which are not SEEN; for the THINGS which are SEEN are temporary, but the THINGS which are not SEEN are æonian.

# CHAPTER V.

1 For we know, That if the TENT of our † EARTHLY Dwelling be taken down, we have a Building from God, a House not made by hands, æonian, in the HEAVENS.

2 For indeed, in this † we are groaning, earnestly desiring to be invested with THAT HABITATION of ours which is from Heaven;

3 and surely, having been invested, we shall not be found destitute.

4 For, indeed, THOSE BEING in the TENT are groaning, being oppressed; in which we desire not to be divested, but † invested, that the MORTAL may be absorbed by LIFE.

5 Now HE who has PRODUCED us for this same thing is THAT God who † has GIVEN to us the PLEDGE of the SPIRIT.

6 Therefore, being always confident, and knowing That being at home in the BODY, we are from

\* VATICAN MANUSCRIPT.—16. OUR INNER.

17. of us—omit.

5. also—omit.

† 16. Rom. vii. 22; Eph. iii. 18; Col. iii. 10; 1 Pet. iii. 4.

viii. 18; 1 Pet. i. 2, 6; v. 10.

iv. 19; 2 Cor. iv. 7; 2 Pet. i. 13, 14.

† 5. Rom. viii. 23; 2 Cor. i. 22; Eph. i. 14; iv. 30.

† 17. Matt. v. 12; Rom.

† 18. Rom. viii. 24; 2 Cor. v. 7; Heb. xi. 1.

† 1. Job

† 2. Rom. viii. 23.

† 4. 1 Cor. xv. 53, 54

μουμεν απο του κυριου· <sup>7</sup>(δια πιστεως γαρ  
from home from the Lord, (by means of faith for  
περιπατουμεν ου δια ειδους·) <sup>8</sup>θαρρουμεν  
we are walking, not by means of sight,) we are confident  
δε, και ευδοκουμεν μαλλον εκδημησαι εκ του  
but; also we are well-pleased rather to be from home out of the  
σωματος, και ενδημησαι προς τον κυριον· <sup>9</sup>διο  
body, and to be at home with the Lord, wherefore  
και φιλοτιμουμεθα, ειτε ενδημουντες, ειτε  
also we are very ambitious, whether being at home, or  
εκδημουντες, ευαρεστοι αυτω ειναι. <sup>10</sup>Τους  
being from home, well-pleasing to him to be. The  
γαρ παντας ημας φανερωθηναι δει εμπροσ-  
for all us to appear it is necessary before  
θεν του βηματος του Χριστου, ινα κομισηται  
of the tribunal of the Anointed, that may receive  
εκάστος τα δια του σωματος, προς α επ-  
each one the things through the body, according to what was  
ραξεν, ειτε αγαθον, ειτε κακον.  
practised, whether good, or bad.

<sup>11</sup>Ειδότες ουν του φοβου του κυριου, ανθρω-  
Knowing therefore the fear of the Lord, men  
πους πειθομεν, θεω δε πεφανερωμεθα· ελπίζω  
we persuade, to God but we have been manifested; I hope  
δε και εν ταις συνειδητεσιν υμων πεφανερωσθαι.  
and also in the consciences of you to have been manifested.  
<sup>12</sup>Ου \* [γαρ] παλιν εαυτους συνιστανομεν υμιν,  
Not \* [for] again ourselves do we recommend to you,  
αλλα αφορμην διδοντες υμιν καυχηματος υπερ  
but opportunity giving to you of boasting on  
ημων· ινα εχητε προς τους εν προσωπω κυχω-  
of us; that you may have for those in face boasting.  
μενους, και ου καρδια. <sup>13</sup>Ειτε γαρ εξεστημεν,  
and no in heart. Even if for we are besides ourselves,  
θεω· ειτε σωφρονουμεν, υμιν. <sup>14</sup>Η γαρ αγα-  
to God; and if we are of sound mind; to you The for love  
πη του Χριστου συνεχει ημας, <sup>15</sup>κριναντας  
of the Anointed constrains us, having judged  
τουτο, οτι ει εις υπερ παντων απεθανεν ara-  
this, that if one on behalf of all died, then  
οι παντες απεθανον· και υπερ παντων απεθα-  
they all died, and on behalf of all he died,  
νεν, ινα οι ζωντες μηκει εαυτοις ζωσω, αλλα  
that the living no longer to themselves should live, but  
τω υπερ αυτων αποθανοντι και εγερθεντι.  
to him on behalf of them having died and having been raised up.

home, away from the Lord;

<sup>7</sup> (for † we are walking by Faith, not by Sight;)

<sup>8</sup> but we are confident, and † well-pleased rather to be separated from the BODY, and to be at home with the LORD.

<sup>9</sup> And therefore we are very ambitious; whether being at home, or being from home, to be acceptable to him.

<sup>10</sup> † For we must ALL appear before the TRIBUNAL of the ANOINTED; † so that each one may receive the THINGS through the BODY, according to what was performed, whether good or bad.

<sup>11</sup> Knowing therefore the † TERROR of the LORD, we are persuading Men; † but we have been manifested to God; and I hope we have been made manifest also in your CONSCIENCES.

<sup>12</sup> We are not † recommending Ourselves again to you, but are giving you an Opportunity of boasting on our behalf; that you may have something for THOSE who are BOASTING in Appearance, but not in Heart.

<sup>13</sup> For even if we were besides ourselves, it was for God; and if we are of sound mind, it is for you.

<sup>14</sup> For the LOVE of the ANOINTED one constrains us,

<sup>15</sup> judging this, That † if one died on behalf of all, then they ALL died; and † that he died on behalf of all, in order that the LIVING might no longer live for Themselves, but for HIM who DIED and rose again on their behalf.

\* VATICAN MANUSCRIPT.—12. For—omit.

† 7. Rom. viii. 24, 25; 2 Cor. iv. 18. † 8. Phil. i. 27. † 10. Rom. xiv. 10.  
† 13. Rom. ii. 6; Gal. vi. 7; Eph. vi. 8; Col. iii. 24, 25; Rev. xii. 12. † 11. Job xxxi.  
23; Heb. x. 31; Jude 23. † 11. 2 Cor. iv. 2. † 12. 2 Cor. iii. 1. † 15. Rom.  
v. 14. † 15. Rom. vi. 11, 12; xiv. 7, 8; 1 Cor. vi. 19; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2.

16 Ὅστε ἡμεῖς ἀπο τοῦ νῦν οὐδεὶς οἶδαμεν κατὰ  
So that we from the now no one know according to  
σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα  
flesh; if and even we knew according to flesh  
Χριστὸν, ἀλλὰ νῦν οὐκετι γινώσκομεν. 17 Ὁς-  
Anointed, but now no longer we know. So  
τε εἰ τις ἐν Χριστῷ, καὶ νῦν κτίσις· τὰ ἀρχαία  
that if any one in Anointed, new creation; the things old  
παρῆλθεν, ἰδοὺ, γέγονε καινὰ \* [τὰ πάντα.]  
passed away, lo, has become new [the all things.]  
18 Τα δὲ πάντα ἐκ τοῦ θεοῦ, τοῦ καταλλάξαντος  
The but all things out of the God, that one having reconciled  
ἡμᾶς ἑαυτῷ διὰ \* [Ἰησοῦ] Χριστοῦ, καὶ δόντος  
us to himself through [Jesus] Anointed, and having given  
ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς. 19 Ὁς  
to us the service of the reconciliation. Namely  
ἵτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσει  
that God was in Anointed a world reconciling  
ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα  
to himself, not reckoning to them the faults  
αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς  
of them, and having placed in us the word of the  
καταλλαγῆς. 20 Ὑπὲρ Χριστοῦ οὖν πρεσβεύο-  
reconciliation. On behalf of Anointed therefore we are ambas-  
μεν, ὥς τοῦ θεοῦ παρακαλουντος δι' ἡμῶν  
sadors, as if the God beseeching through us;  
δεόμεθα ὑπὲρ Χριστοῦ, καταλλαγήτε τῷ θεῷ.  
we pray on behalf of Anointed, be you reconciled to the God.  
21 Τὸν \* [γὰρ] μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν  
Him [for] not having known sin, on behalf of us  
ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γινώμεθα δικαιο-  
sin was made, that we might become righteous-  
συνη θεοῦ ἐν αὐτῷ. ΚΕΦ. 6. 1 Συμμε-  
ness of God in him. Working  
γουντες δὲ καὶ παρακαλοῦμεν, μὴ εἰς κενὸν  
together but also we exhort, not in vain  
τὴν χάριν τοῦ θεοῦ δεξασθαι ὑμᾶς. 2 (λέγει  
the favor of the God to receive you; (he says  
γὰρ· Καίρῳ δεκτῷ ἐπήκουσα σου καὶ ἐν ἡμέρᾳ  
for; In a season acceptable I listened to thee and in a day  
σωτηρίας ἐβοήθησα σοί. Ἰδοὺ, νῦν καιρὸς ἐν-  
of salvation I helped thee. Lo, now a season well-

16 So that we, from this time, respect † No one on account of † Flesh; and even if we esteemed Christ on account of Flesh, yet now we no longer thus regard him.

17 For, if any one be in Christ, he is † a New Creation; † the OLD things have passed away; behold! they have become new.

18 But ALL things are from THAT God † who has RECONCILED us to himself through Jesus Christ, and has given to us the MINISTRY of the RECONCILIATION;

19 namely, That † God was by Christ reconciling the World to himself, not counting to them their OFFENCES; and has deposited with us the WORD of the RECONCILIATION.

20 On behalf of Christ, therefore, we are † ambassadors; as if God were inviting through us, we entreat, on behalf of Christ,—be you reconciled to God!

21 For † HIM who KNEW no Sin, he made † a Sin-offering on our behalf, † that we might become God's Righteousness in him.

# CHAPTER VI.

1 And being also co-laborers, we exhort you not to receive the FAVOR of God in vain;

2 (for he says, † "In a Season acceptable, I listened to thee, and in a Day of Salvation I assisted thee." Behold! now is a

\* VATICAN MANUSCRIPT.—17. all things—omit. omit.

18. Jesus—omit.

21. For—

† 16. or fleshly descent. See Rom. xi. 14, where Paul styles his countrymen his *flesh*. Since Christ had died on behalf of all, the salvation of both Jew and Gentile were alike precious.

† 21. There are many passages in the Old Testament; where *amartia*, *sin*, signifies a *sin-offering*. Hosea iv. 8, "They (the priests) eat up the sin (sin-offerings) of my people." In the New Testament, likewise, the word *sin* has the same signification. Heb. ix. 26, 28; xiii. 11.—Macknight.

† 16. Gal. v. 6. † 17. Gal. vi. 15. † 17. Eph. ii. 15; Rev. xxi. 5. † 18. Rom. v. 10; Eph. ii. 16; Col. i. 20. † 19. Rom. iii. 24, 25. † 20. Eph. vi. 20. † 21. Isa. lili. 6, 9, 12; Gal. iii. 13; 1 Pet. ii. 22, 24; 1 John iii. 5. † 21. Rom. i. 17; v. 10; x. 8. † 2. Isa. xlix. 8.



προσδεκτος, ιδου, νυν ἡμερα σωτηριας.)  
accepted, lo, now a day of salvation.)  
3 Μηδεμιαν εν μηδενι δικοντες προσκοπην, ινα  
No one in any thing giving offence, so that  
μη μωμηθη ἡ διακονια· 4 αλλ' εν παντι  
not may be blamed the service; but in every thing  
συριστωντες εαυτους ως θεου διακονοι, εν υπο-  
establishing ourselves as of God servants, in pa-  
μονη πολλη εν θλιψεσιν, εν αναγκαις, εν στε-  
tience much in afflictions, in necessities, in dis-  
νοχωριας, 5 εν πληγαις, εν φυλακαις, εν ακα-  
tresses, in stripes, in prisons, in tu-  
ταστασιαις, εν κοποις, εν αγρυπνιαις, εν  
mults, in labors, in watchings, in  
νηστειαις· 6 εν αγνοτητι, εν γνωσει, εν μακρο-  
fastings; in purity, in knowledge, in long-suf-  
θυμια, εν χρηστοτητι, εν πνευματι ἁγιω, εν  
fering, in kindness, in spirit holy, in  
αγαπη ανυποκριτω, 7 εν λογω αληθειας, εν  
love unfeigned, in a word truth, in  
δυναμει θεου· δια των οπλων της δικαιοσυνης  
power of God; through the arms of the righteousness  
των δεξιων και αριστερων, 8 δια δοξης και ατι-  
of the rights and of lefts, through glory and dis-  
μιας, δια δυσφημιας και ευφημιας· ως πλανοι  
grace, through bad fame and good fame; as deceivers  
και αληθεις· 9 ως αγνοουμενοι, και επιγνωσκο-  
and true; as being ignorant, and being duly appre-  
μενοι· ως αποθνησκοντες, και ιδου ζωμεν· ως  
ciated; as dying, and lo we live; as  
παιδευομενοι, και μη θανατουμενοι· 10 ως λυπου-  
being corrected, and not put to death; as being  
μενοι, αι δε χαιροντες· ως πτωχοι, πολλους  
grieved, always but rejoicing; as poor, many  
δε πλουτιζοντες· ως μηδεν εχοντες, και παντα  
but making rich; as nothing having, and all things  
κατεχοντες. 11 Το στομα ἡμων ανεωγε προς  
possessing. The mouth of us has been opened to  
υμας, Κορινθιοι, ἡ καρδια ἡμων πεπλατυνται.  
you, O Corinthians, the heart of us has been enlarged.  
12 Ου στενοχωρεισθε εν ἡμιν· στενοχωρεισθε δε  
Not you are straitened in us; you are straitened but  
εν τοις σπαγχνοις υμων. 13 Την δε αυτην αντι-  
in the bowels of you. The but same recom-  
μισθιαν, (ως τεκνοις λεγω,) πλατυνθητε και  
pense, (as to children I speak,) be enlarged also  
υμεις.  
you.

14 Μη γινεσθε ετεροζυγουντες απιστοις· τις  
Not be you unequally yoking with unbelievers; what  
γαρ μετοχη δικαιοσυνη και ανομια; τις δε  
for participation righteousness and lawlessness? what and

well-accepted Season; be-  
hold! now is a Day of Sal-  
vation;)

3 † giving No Offence in  
any thing, that the MINIS-  
TRATION may not be  
blamed;

4 but in everything es-  
tablishing ourselves † as  
God's Servants, by much  
patient endurance in  
Afflictions, in Necessities,  
in Distresses;

5 † in Stripes, in Pris-  
ons, in Tumults; in La-  
bors, in Watchings, in  
Fastings;

6 by Purity, by Know-  
ledge, by Forbearance; by  
Kindness, by a holy Spirit,  
by Love undissembled,

7 † by the Word of  
Truth, by the Power of  
God; † through THOSE  
ARMS of Righteousness, on  
the RIGHT hand and Left;

8 through Glory and  
Disgrace; through Bad  
fame and Good fame; as  
Deceivers, and yet true;

9 † as being ignorant,  
yet being duly appre-  
ciated; † as dying, yet be-  
hold! we live; as chas-  
tised, yet not put to death;

10 as grieving, but al-  
ways rejoicing; as poor,  
but enriching many; as  
having Nothing, yet pos-  
sessing All things.

11 Our MOUTH is opened  
toward you, O Corinthi-  
ans! our HEART has been  
enlarged.

12 You are not strait-  
ened in us, † but you are  
contracted in your own  
TENDER AFFECTIONS.

13 But as a re-pay-  
ment for the SAME, († I speak  
as to Children,) be you  
also enlarged.

14 † Be not unequally  
yoked with Unbelievers;  
for † What Participation  
has Righteousness with  
Iniquity? \* or what Com-

\* VATICAN MANUSCRIPT.—14, or what.

† 3. 1 Cor. x. 32. † 4. 1 Cor. iv. 1. † 5. 2 Cor. xi. 23. † 7. 2 Cor. iv. 2.  
† 7. 2 Cor. x. 4; Eph. vi. 11, 13; 2 Tim. iv. 7. † 9. 2 Cor. xi. 6. † 9. 1 Cor. iv. 9;  
2 Cor. i. 9; iv. 10, 11. † 12. 2 Cor. xii. 15. † 13. 1 Cor. iv. 14. † 14. Lev. xix.  
10. Deut. vii. 2, 3; 1 Cor. v. 0; vii. 39. † 14. 1 Kings xviii. 21 1 Cor. x. —; Eph. v. 7, 12.

κοινωνία φωτι προς σκοτος; <sup>15</sup> Τις δε συμφωνη-  
fellowship light with darkness? What and agreement

σις Χριστῷ προς Βελιάρ; ἢ τις μερίς πιστῷ  
of an Anointed with Beliar? or what portion to a believer

μετα ἀπιστοῦ; <sup>16</sup> Τις δε συγκαταθεσις ναφ θεῷ  
with an unbeliever? what and connection a temple of God

μετα εἰδωλῶν; Ὑμεῖς γὰρ ναὸς θεοῦ ἐστε ζων-  
with idols? You for a temple of God are living;

τος· καθὼς εἶπεν ὁ θεός· Ὅτι ἐνοικήσω ἐν  
as said the God; That I will indwell among

αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἐσομαι αὐτῶν  
them, and will walk about in; and I will be to them

θεός, καὶ αὐτοὶ ἐσονται μοι λαός. <sup>17</sup> Διὸ ἐξελ-  
a God, and they shall be to me a people. Wherefore come

θετε ἐκ μέσου αὐτῶν καὶ ἀφορισθῆτε, λέγει  
you out from midst of them and be you separated, says

κύριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε· καγὼ εἰσδε-  
Lord, and of an unclean thing not touch you; and I will re-

ξομαι ὑμᾶς, <sup>18</sup> καὶ ἐσομαι ὑμῖν εἰς πατέρα, καὶ  
ceive you, and I will be to you for a father, and

ὑμεῖς ἐσεσθε μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει  
you shall be to me for sons and daughters, says

κύριον παντοκράτωρ. ΚΕΦ. Ζ'. 7. <sup>1</sup> Ταύτας  
Lord Almighty. These

οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθα-  
therefore having the promises, beloved ones, let us

ρίσωμεν ἑαυτοὺς ἀπο παντός μολυσμοῦ σαρκός  
cleansc ourselves from all pollution of flesh

καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν  
and spirit, perfecting holiness in

φοβῷ θεοῦ. <sup>2</sup> Χωρησατέ ἡμᾶς· οὐδεὶς ἡδίκη-  
fear of God. Receive you us; no one we in-

σαμην, οὐδεὶς ἐφθείραμεν, οὐδεὶς ἐπλεονέκτη-  
jured, no one we corrupted, no one we defrauded.

σαμεν. <sup>3</sup> Οὐ προς κατακρισιν λέγω· προεῖρηκα  
Not for condemnation I speak; before I said

γὰρ, ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ  
for, that in the hearts of us you are in order that

συναποθανεῖν καὶ συζῆν. <sup>4</sup> Πολλὴ μοι παρρη-  
to die together and to live together. Much with me boldness

σία προς ὑμᾶς, πολλὴ μοι καυχῆσις ὑπὲρ ὑμῶν·  
towards you, much with me boasting on behalf of you;

πεπληρωμαι τῇ παρακλησει, ὑπερπερισσεύομαι  
I have been filled with the consolation, I am overflowing

τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. <sup>5</sup> Καὶ γὰρ  
with the joy in all the affliction of us. Indeed for

Communion has Light with  
Darkness?

<sup>15</sup> and What Accord-  
ance has Christ with † Bel-  
liar? or What Portion has  
a Believer with an Unbe-  
liever?

<sup>16</sup> And What Connec-  
tion has God's Temple  
with Idols? † for \*we are  
a Temple of the living  
God; as God said, † "I  
will dwell among them;  
and walk among them;  
and I will be Their God,  
and they shall be to Me  
a People."

<sup>17</sup> Wherefore, † "depart  
from the Midst of them,  
and be separated," says  
the Lord, "and touch not  
the impure; and I will  
receive you,

<sup>18</sup> † "and I will be to  
you for a Father, and  
you shall be to Me for  
Sons and Daughters, says  
the Lord Almighty."

#### CHAPTER VII.

<sup>1</sup> Having, therefore,  
† These PROMISES, Be-  
loved, let us purify our-  
selves from all Pollution  
of Flesh and Spirit, per-  
fecting Holiness in the  
Fear of God.

<sup>2</sup> Receive us; † we have  
injured No one; we have  
corrupted No one; we  
have defrauded No one.

<sup>3</sup> I speak not for Con-  
demnation; † for I pre-  
viously said, That it is in  
our HEARTS to DIE TO-  
GETHER, and to live to-  
gether.

<sup>4</sup> † Great is my Confi-  
dence in regard to you;  
† great is My Boasting on  
your behalf; † I have been  
filled with CONSOLATION;  
I am overflowing with JOY  
in ALL our AFFLICTION.

\* VATICAN MANUSCRIPT.—16. we are.

† 15. So it is in the Vatican, and the majority of MSS., and in many early ecclesiastical writers. *Beliar* is from the Syriac, literally signifying that which profits not, but injures, and is rendered in the Peshito-Syriac, by the word *Satan*.

† 16. 1 Cor. iii. 16; vi. 19; Eph. ii. 21, 22; Heb. iii. 6.

xxvi. 12; Jer. xxxi. 33; Ezek. xxxvi. 28; Zech. viii. 8.

xxx. i. 9.

† 1. 1 John iii. 3.

11, 12.

† 4. 2 Cor. iii. 12.

† 4. 1 Cor. i. 4; 2 Cor. i. 11.

† 16. Exod. xxix. 45; Lev.

† 17. Isa. lxi. 11.

† 18. Jer.

† 3. 2 Cor. v.

† 4. Phil. ii. 17; Col. i. 24

ελθοντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἐσχῆ-  
having come of us into Macedonia, not had  
κεν ἀνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντί θλιβο-  
rest the flesh of us, but in everything being dis-  
μενοι· ἐξῶθεν μάχαι, ἐσῶθεν φόβοι. <sup>6</sup> Ἀλλ'  
tressed; without fights, within fears. But

ὁ παρακαλῶν τοὺς ταπεινοὺς, παρεκάλεσεν ἡμᾶς  
the one comforting the lowly ones, comforted us

ὁ θεὸς ἐν τῇ παρουσίᾳ Τιτοῦ· <sup>7</sup> οὐ μόνον δὲ ἐν  
the God by the presence of Titus; not only and by

τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει  
the presence of him, but also by the comfort

ἣν παρεκλήθη ἐφ' ὑμῖν, ἀναγγελλῶν ἡμῖν  
with which he was comforted over you, announcing to us

τὴν ὑμῶν ἐπιποθήσιν, τὸν ὑμῶν ὀδυρμον, τὸν  
the of you earnest desire, the of you lamentation, the

ὑμῶν ζῆλον ὑπὲρ ἐμοῦ· ὥστε με μᾶλλον  
of you zeal on behalf of me; so that me more

χαρῆναι. <sup>8</sup> Ὅτι εἰ καὶ ἐλυπήσα ὑμᾶς ἐν τῇ  
to have rejoiced. Because if even I grieved you by the

ἐπιστολῇ, οὐ μεταμελομαι, εἰ καὶ μετεμελομην·  
letter, not I do repent, if indeed I did repent;

βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς  
I see for that the letter that, if even for

ὥραν, ἐλυπήσεν ὑμᾶς. <sup>9</sup> Νυν χαίρω, οὐχ ὅτι  
an hour, I grieved you. Now I rejoice, not because

ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν·  
you were grieved, but because you were grieved in order to reformation;

ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενί  
you were grieved for according to God, so that in nothing

ζημιώθητε ἐξ ἡμῶν. <sup>10</sup> Ἡ γὰρ κατὰ θεόν  
you might suffer loss from us. The for according to God

λυπὴ μετάνοιαν εἰς σωτηρίαν ἀμεταμελητόν  
sorrow reformation for salvation not to be repented of

κατεργάζεται· ἡ δὲ τοῦ κόσμου λυπὴ θάνατον  
works out; the but of the world sorrow death

κατεργάζεται. <sup>11</sup> Ἴδου γὰρ αὐτὸ τοῦτο τὸ  
works out. Lo for same this the thing

κατὰ θεὸν λυπηθῆναι \* [ὑμᾶς,] πόσῃν κατείρ-  
according to God to have been grieved [you,] how much it

γάτατο ὑμῖν σπουδῇ· ἀλλὰ ἀπολογίαν, ἀλλὰ  
worked in you diligence; but a defence, but

ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιποθήσιν,  
indignation, but fear, but earnest desire,

ἀλλὰ ζῆλον, ἀλλ' ἐκδίκησιν· ἐν παντί συνεσ-  
but zeal, but punishment; in every thing you

τήσατε ἑαυτοὺς ἀγνοῦς εἶναι \* [ἐν] τῇ πρᾶ-  
proved yourselves pure to be [in] the mat-

ματι. <sup>12</sup> Ἀρα εἰ καὶ ἔγραψα ὑμῖν οὐχ εἵνεκεν  
ter. Therefore if indeed I wrote to you not on account

τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ ἀδικηθέν-  
of the one having been wronged, nor on account of the one having done

6 For, indeed, † we hav-  
ing come into Macedonia,  
our FLESH had No Rest,  
but † we were distressed  
in every way;—outwardly  
Fightings; inwardly Fears.

6 But that † God who  
COMFORTS the DISCONSO-  
LATE, comforted us † by  
the PRESENCE of Titus;

7 and not only by his  
PRESENCE, but also by the  
COMFORT with which he  
was comforted on your ac-  
count, narrating to us  
YOUR earnest desire, YOUR  
Lamentation, YOUR Zeal  
on my behalf; so that I  
greatly rejoiced.

8 Because if even I  
grieved you by the LET-  
TER, I do not \* repent;  
and if even I did repent,  
I see That that LETTER  
grieved you but for a short  
time.

9 I now rejoice, not Be-  
cause you were grieved,  
but Because you were  
grieved in order to Refor-  
mation; for you were  
grieved according to God,  
so that you might suffer  
loss from us in nothing.

10 † For the SORROW ac-  
cording to God produces  
Reformation for Salvation,  
not to be repented of;  
† but the SORROW of the  
WORLD produces Death.

11 For behold this very  
thing,—to be GRIEVED ac-  
cording to God,—How  
much Earnestness it pro-  
duced in you! what an  
Apology! what Indigna-  
tion! what Fear! what  
Earnest desire! what  
Zeal! what a Punishment!  
In everything you proved  
yourselves to be pure in  
this MATTER.

12 If therefore, indeed,  
I wrote to you, it was not  
on HIS account WHO suf-  
fered the WRONG, \* nor  
indeed on HIS account  
WHO did the WRONG, † but

\* VATICAN MANUSCRIPT.—8. repent; and if even I did repent, I see That. 7. you  
—omit. 11. in—omit. 12. nor indeed on HIS account.

† 5. 2 Cor. ii. 13. † 5. 2 Cor. iv. 8. † 6. 2 Cor. i. 4. † 6. See 2 Cor. v. 13  
† 10. 2 Sam. xii. 13; Matt. xxvi. 73. † 10. Prov. xvii. 22. † 12. 2 Cor. ii. 4.

τος· ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν  
wrong; but on account of the to have been manifested the diligence  
ἡμῶν τὴν ὑπὲρ ὑμῶν πρὸς ὑμᾶς, ἐνώπιον τοῦ  
of us that on behalf of you toward you, in presence of the  
θεοῦ. <sup>13</sup> Διὰ τοῦτο παρακεκλημέθα ἐπὶ τῇ παρα-  
God. On account of this we were comforted the com-  
κλησεί ὑμῶν· περισσοτέρως δὲ μᾶλλον εὐχαρη-  
fort of you; more abundantly and rather we re-  
μεν ἐπὶ τῇ χαρᾷ Τιτοῦ, ὅτι ἀναπεπνυται τὸ  
joiced in the joy of Titus, because has been refreshed the  
πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν. <sup>14</sup> ὅτι εἰ τι  
spirit of him from all of you; because if anything  
αὐτῷ ὑπὲρ ὑμῶν κεκαυχῆμαι, οὐ κατησχυνθῆν·  
to him on behalf of you I have boasted, not I was ashamed;  
ἀλλ' ὥς πάντα ἐν ἀληθείᾳ ἐλάλησαμεν ὑμῖν,  
but as all things in truth we spoke to you,  
οὕτω καὶ ἡ καυχῆσις ἡμῶν ἡ ἐπὶ Τιτοῦ, ἀληθεία  
so also the boasting of us that to Titus, truth  
ἐγενήθη. <sup>15</sup> καὶ τὰ σπλάγχνα αὐτοῦ περισσο-  
became; and the bowels of him more-abun-  
τέρως εἰς ὑμᾶς ἐστίν, ἐπαμνηστικόμενου τὴν  
dantly for you is, remembering the  
πάντων ὑμῶν ὑπακοήν, ὥς μετὰ φόβου καὶ τρο-  
of all of you obedience, as with fear and trem-  
μου ἐδέξασθε αὐτόν. <sup>16</sup> Χαίρω, ὅτι ἐν παντί  
bling you received him. I rejoice, that in every thing  
θαρῶ ἐν ὑμῖν.  
I have confidence in you.

ΚΕΦ. η'. 8.

<sup>1</sup> Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν  
We make known but to you, O brethren, the favor  
τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς  
of the God that having been given by the congregations of the  
Μακεδονίας· <sup>2</sup> ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ  
Macedonia; that in much trial of affliction the  
περίσσεια τῆς χάρας αὐτῶν, καὶ ἡ κατὰ βα-  
abundance of the joy of them, and the in deep  
θους πτωχεία αὐτῶν, ἐπερίσσευσεν εἰς τὸν  
poverty of them, abounded to the  
πλοῦτον τῆς ἀπλοτητος αὐτῶν· <sup>3</sup> ὅτι κατὰ  
wealth of the liberality of them; because according to  
δυναμὶν (μαρτυρῶ) καὶ ὑπὲρ δυναμὶν αὐθαιρετοί,  
power (I testify) and beyond power of their own accord,  
<sup>4</sup> μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν τὴν  
with much earnest entreaty asking of us the  
χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς  
favor even the participation of the service of that for  
τοὺς ἁγίους. <sup>5</sup> Καὶ οὐ καθὼς ἠλπισαμεν, ἀλλ'  
the saints. And not as we expected, but

in order that THAT DIL-  
IGENCE of ours which we  
have on your behalf might  
be MANIFESTED toward  
you in the presence of  
GOD.

<sup>13</sup> On this account \* we  
were comforted; and in  
our COMFORT, we rejoiced  
more abundantly at the  
JOY of Titus, Because his  
SPIRIT † was refreshed by  
you all.

<sup>14</sup> Because if I have  
boasted in any thing to  
Him on your behalf, I  
was not ashamed; but as  
we spoke All things to  
you in Truth, \* thus also  
our BOASTING before Titus  
became a Truth.

<sup>15</sup> And his TENDER AF-  
FECTIONS are overflowing  
toward you, remembering  
† the OBEDIENCE of you  
all, how with Fear and  
Trembling you received  
him.

<sup>16</sup> I rejoice That in  
every thing † I have con-  
fidence in you.

CHAPTER VIII.

<sup>1</sup> Now, Brethren, we  
make you acquainted with  
THAT GIFT for GOD which  
has been GIVEN by the  
CONGREGATIONS of MA-  
CEDONIA;

<sup>2</sup> That in a Great Trial  
of Affliction, the ABUN-  
DANCE of their JOY, even  
in their † DEEP Poverty,  
overflowed in the WEALTH  
of their LIBERALITY;

<sup>3</sup> Because That accord-  
ing to their Ability, I tes-  
tify, and even beyond their  
Ability, voluntarily.

<sup>4</sup> with Much Entreaty  
asking us to accept the  
GIFT, even the † JOINT  
PARTICIPATION of THAT  
SERVICE which is for the  
SAINTS;

<sup>5</sup> and not as we ex-

\* VATICAN MANUSCRIPT.—13. we were comforted; and in our comfort we rejoiced more abundantly. 14. thus also our boasting before Titus.

† 13. Rom. xv. 32. † 15. 2 Cor. ii. 9; Phil. ii. 12. † 16. 2 Thess. iii. 4; Philemon 8, 21. † 2. Mark xii. 44. † 4. Acts xi. 29; xxiv. 17; Rom. xv. 25, 26; 1 Cor. xvi. 1, 3, 4; 2 Cor. ix. 1.

ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ, καὶ ἡμῖν, διὰ  
themselves they gave first to the Lord, and to us, through  
θελήματος θεοῦ· <sup>6</sup> εἰς τὸ παρακαλεῖσθαι ἡμᾶς  
will of God; in order that to intreat us

Τίτον, ἵνα καθὼς προενηρξάτο, οὕτω καὶ ἐπιτε-  
Titus, that as he before began, so also he would  
λεσθῇ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. <sup>7</sup> Ἀλλ'  
perfect among you also the gift this. But

ὥσπερ ἐν παντί περισσεύετε, (πίστει καὶ λόγῳ  
as in everything you abound, (in faith and in word  
καὶ γνώσει καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν  
and in knowledge and in all diligence, and in the from of you to  
ἡμῖν ἀγαπῇ,) ἵνα καὶ ἐν ταύτῃ τῇ χαρίτι περισ-  
us love,) that also in this the favor you may

σευθεῖ· <sup>8</sup> οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ  
abound; not according to a command I speak, but through

τῆς ἑτέρας σπουδῆς, καὶ τοῦ τῆς ὑμετέρας ἀγα-  
of the of others diligence, and that of the your love

πῆς γνησίου δοκιμαζών· <sup>9</sup> (γινώσκετε γὰρ τὴν  
reality am proving; (you know for the

χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ \* [Χριστοῦ,] ὅτι  
favor of the Lord of us Jesus [Anointed,] that

δι' ὑμᾶς ἐπτώχευσε πλούσιος ὢν, ἵνα ὑμεῖς  
on account of you he became poor rich being, so that you

τῇ ἐκείνου πτωχείᾳ πλουτήσητε· <sup>10</sup> καὶ γνῶ-  
by the of him poverty might become rich;) and an opin-  
μην ἐν τούτῳ δίδωμι. Τούτο γὰρ ὑμῖν συμφε-  
ion in this I give. This for to you is profit-

ρει, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ  
able, who not alone the to do, but also the

θελεῖν προενηρξάσθε ἀπὸ περυσί· <sup>11</sup> νυνὶ δὲ καὶ  
to will before began from last year; now but also

τὸ ποιῆσαι ἐπιτελεσατέ, ὥπως καθάπερ ἡ προ-  
the to do do you perfect, that as the prompt-

θυμία τοῦ θελεῖν, οὕτω καὶ τὸ ἐπιτελεῖσθαι ἐκ-  
ness of the to will, so also the to finish out of

τοῦ εἶναι. <sup>12</sup> Εἰ γὰρ ἡ προθυμία προκεῖται,  
the to have. If for the promptness is placed first,

καθὼς εἰς ἑχρὶ \* [τις,] εὐπροσδεκτός, οὐ  
according to what may have [any one,] acceptable, not

καθὼς οὐκ ἐχει. <sup>13</sup> Οὐ γὰρ, ἵνα ἀλλοίς  
according to what not he has. Not for, that to others

ἀνεσίς, ὑμῖν δὲ θλίψις, ἀλλ' ἐξ ἰσότητος· ἐν τῷ  
rest, to you but affliction, but out of an equality; in the

νῦν καιρῷ τὸ ὑμῶν περισσεύμα εἰς τὸ ἐκείνων  
present season the to you abundance for the of them

ὑστέρημα, <sup>14</sup> ἵνα καὶ τὸ ἐκείνων περισσεύμα  
want, so that also the of them abundance

γενῇ εἰς τὸ ὑμῶν ὑστέρημα, ὥπως γενῇ  
may be for the of you want, so that may be

pected, but they gave  
Themselves first to the  
LORD, and to us, through  
the Will of God;

<sup>6</sup> so that † we DESIRED  
Titus, that as he had pre-  
viously began so also he  
would finish this GIFT  
among you.

<sup>7</sup> But as † you abound  
in every thing,—in Faith,  
and in Word, and in  
Knowledge, and in All  
Earnestness, and in YOUR  
Love to us, see that you  
abound in THIS FREE GIFT  
also.

<sup>8</sup> † I do not speak this  
by Commandment, but  
through the EARNESTNESS  
of OTHERS, I am testing  
also the REALITY of YOUR  
Love.

<sup>9</sup> For you know the  
FAVOR of our LORD Jesus,  
† That, being rich, yet on  
your account he was made  
poor, so that, by HIS Pover-  
ty, you might be enriched.

<sup>10</sup> And † in this I give  
an Opinion; for this is  
beneficial for you, who,  
previously began not only  
to DO, but also to be WIL-  
LING, † since the last  
Year.

<sup>11</sup> At present, therefore,  
finish the DOING also, that  
according to the PROMPTI-  
TUDE to WILL, so also  
may be the accomplish-  
ment, according to ABIL-  
ITY.

<sup>12</sup> † For if READINESS  
OF MIND be present, one  
is acceptable according  
to what he may have, and  
not according to what he  
has not.

<sup>13</sup> Not, however, that  
to others may be relief,  
and to you distress,

<sup>14</sup> but an Equality; at  
THIS Time let YOUR Abun-  
dance be for THEIR Defi-  
ciency, so that also THEIR  
Abundance may be for  
YOUR Deficiency; so that  
there may be an Equality.

\* VATICAN MANUSCRIPT.—9. Anointed—omit.

12. any one—omit.

† 6. verse 17; 2 Cor. xii. 8. † 7. 1 Cor. i. 5; xii. 8. † 8. 1 Cor. vii. 7. † 9.  
Matt. viii. 20; Luke ix. 58; Phil. ii. 6, 7. † 10. 1 Cor. vii. 25. † 10. 2 Cor. ix. 2.  
† 12. Mark xii. 43, 44; Luke xxi. 3.

ισότης· <sup>15</sup> καθως γεγραπται· Ὁ το πολυ, ουκ  
equality; even as it has been written; He the much, not  
επλεονασε· και ὁ το ολιγον, ουκ ηλαττονησε.  
had over; and he the little, not had lack.

<sup>16</sup> Χαρὶς δε τῷ θεῷ τῷ διδοντι τὴν αὐτὴν σπου-  
Thanks but to the God to that having given the same earnest-  
δὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τιτου· <sup>17</sup> ὅτι τὴν  
ness on behalf of you in the heart of Titus; because the  
μεν παρακλησιν ἐδεξάτο· σπουδαιοτερος δε  
indeed exhortation he received; more earnest but  
ὑπαρχων, αὐθαιρετος ἐξηέλθε πρὸς ὑμᾶς.  
being, of his own accord he went out to you.

<sup>18</sup> Συνεπεμψαμεν δε μετ' αὐτοῦ τὸν ἀδελφον,  
We sent together and with him the brother,

οὗ ὁ ἐπαινος ἐν τῷ ευαγγελίῳ δια πασῶν  
of whom the praise in the glad tidings through all  
τῶν ἐκκλησιῶν· <sup>19</sup> οὐ μόνον δε, ἀλλὰ καὶ χει-  
of the congregations; not only and, but also having

ροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνεκδημος  
been voted by the congregations a fellow-traveler

ἡμῶν συν τῇ χαρίτι ταυτῇ, τῇ διακονουμένῃ  
of us with the gift this, that being administered

ὑφ' ἡμῶν πρὸς τὴν \* [αὐτοῦ] τοῦ κυρίου  
by us for the [same] the Lord

δοξαν καὶ προθυμίαν ἡμῶν· <sup>20</sup> στελλομενοι  
glory and readiness of mind of us; avoiding

τοῦτο, μὴ τις ἡμᾶς μωμῇται ἐν τῇ ἀδρότητι  
this, not any one us should blame in the abundance

ταυτῇ τῇ διακονουμένῃ ὑφ' ἡμῶν· <sup>21</sup> προνοοῦμε-  
this the being served by us; we are purpos-

γοι γὰρ καλὰ οὐ μόνον ἐνώπιον κυρίου, ἀλλὰ  
ing for good things not only in presence of Lord, but

καὶ ἐνώπιον ἀνθρώπων· <sup>22</sup> Συνεπεμψαμεν δε  
also in presence of men. We sent together and

αὐτοῖς τὸν ἀδελφον ἡμῶν, ὃν ἐδοκίμασαμεν ἐν  
with them the brother of us, whom we proved in

πολλοῖς πολλακὶς σπουδαίον ὄντα, νυνὶ δὲ πολυ  
many things many times diligent being, now but much

σπουδαιοτερον, πεποιθῆσθαι πολλῇ τῇ εἰς ὑμᾶς.  
more diligent, confidence great in that for you.

<sup>23</sup> Εἴτε ὑπὲρ Τιτου, κοινωνος ἐμὸς καὶ εἰς ὑμᾶς  
And if on behalf of Titus, partner my and for you

συνεργος· εἴτε ἀδελφοὶ ἡμῶν, ἀποστολοὶ ἐκ-  
a fellow-laborer; and if brethren of us, apostles of

κλησιῶν, δόξα Χριστοῦ· <sup>24</sup> Τὴν οὖν ἐνδείξιν  
congregations, glory of Anointed. The therefore proof

τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχῆσεως ὑπὲρ  
of the love of you, and of us boasting on behalf

ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε εἰς πρόσωπον τῶν  
of you, for them point you out in face of the

ἐκκλησιῶν.  
congregations.

15 even as it has been written, † "HE who had  
"MUCH, had no surplus;  
"and HE who had LITTLE,  
"had no deficiency."

16 But Thanks be to  
THAT GOD who has PUT  
into the HEART of Titus,  
the Same Earnestness on  
your behalf;

17 † because he received,  
indeed, the EXHORTATION;  
but being very earnest, he  
went away of his own ac-  
cord to you.

18 And we sent with  
him † the BROTHER, whose  
PRAISE by the GLAD TID-  
INGS is throughout all of  
the CONGREGATIONS;

19 and not only so, but  
† also he has been voted by  
the CONGREGATIONS our  
Fellow-traveler with this  
GIFT, which is BEING DIS-  
PENSED by us for † the  
Glory of the LORD, and  
of our Earnestness;

20 avoiding this, that  
no one should blame Us in  
this ABUNDANCE which  
is BEING DISPENSED by  
us.

21 † for we are purposing  
excellent things, not only  
in the presence of the  
Lord, but also in the pres-  
ence of Men.

22 And we have sent  
with them our BROTHER,  
(whom we have often  
found diligent in many  
things, but now much  
more diligent,) because of  
THAT great Confidence re-  
posed in you.

23 And if any inquire  
respecting Titus, he is my  
Partner and Fellow-laborer  
for you; or concerning our  
Brethren, they are the  
Delegates of the CONGRE-  
GATIONS, and the † Glory  
of Christ.

24 Show, therefore, to  
them the PROOF of your  
LOVE, and of Our † Boast-  
ing on your behalf, before  
the CONGREGATIONS.

\* VATICAN MANUSCRIPT.—19. Same—omit.

† 15. Exod. xvi. 18. † 17. verse 6. † 18. 2 Cor. xii. 18. † 19. 2 Cor. xvi.  
8, 4. † 19. 2 Cor. iv. 15. † 21. Rom. xii. 17; Phil. iv. 8; 1 Pet. ii. 12. † 23.  
Phil. ii. 25. † 24. 2 Cor. vii. 14; 12. 3.

## ΚΕΦ. Θ'. 9.

<sup>1</sup> Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς  
Concerning indeed for the service of that for the  
ἁγίους περισσὸν μοι ἐστὶ τὸ γράφειν ὑμῖν.  
saints superfluous for me it is the to write to you.  
<sup>2</sup> Οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν  
I know for the readiness of mind of you, which on behalf of you  
καυχώμαι Μακεδόσιν, ὅτι Ἀχαΐα παρεσκευασ-  
I am boasting to Macedonians, because Achaia has been prepared  
ται ἀπο περυσί· καὶ ὁ ἐξ ὑμῶν ζήλος ἠρεθίσε  
from last year; and the from of you zeal stirred up  
τοὺς πλείονας. <sup>3</sup> Ἐπεμψα δὲ τοὺς ἀδελφούς, ἵνα  
the many. I sent but the brethren, so that  
μὴ τὸ καυχῆμα ἡμῶν τὸ ὑπὲρ ὑμῶν κενώθῃ ἐν  
not the boasting of us that on behalf of you should be vain in  
τῷ μερεὶ τούτῳ· ἵνα, καθὼς ἐλέγον, περισκευ-  
the respect this; so that, as I said, having been  
ασμένοι ἦτε. <sup>4</sup> μὴπως ἐὰν ἐλθῶσι σὺν ἐμοὶ  
prepared may be; lest perhaps if should come with me  
Μακεδόνες, καὶ εὕρωσιν ὑμᾶς ἀπαρασκευαστούς,  
Macedonians, and find you unprepared,  
καταίσχυνθωμεν ἡμεῖς (ἵνα μὴ λέγωμεν ὑμεῖς)  
should be ashamed we (that not we may say you)  
ἐν τῇ ὑπόστασει ταύτῃ. <sup>5</sup> Ἀναγκαῖον οὖν  
in the confident expectation this. Necessary therefore  
ἠγησάμεν παρακαλεῖσαι τοὺς ἀδελφούς, ἵνα προ-  
I thought to exhort the brethren, that they  
ἐλθῶσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσιν τὴν  
would go before to you, and would make ready before the  
προκατηγγελλμένην εὐλογίαν ὑμῶν, ταύτην  
pre-announced blessing of you, this  
έτοιμὴν εἶναι οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς  
ready to be thus as a blessing, and not as  
πλεονεξίαν. <sup>6</sup> Τοῦτο δὲ, ὁ σπειρῶν φειδομένως,  
an exaction. This but, the one sowing sparingly,  
φειδομένως καὶ θερίσει· καὶ ὁ σπειρῶν ἐπ'  
sparingly also shall reap; and the one sowing in  
εὐλογίαις, ἐπ' εὐλογίαις καὶ θερίσει. <sup>7</sup> Ἐκασ-  
blessings, in blessings also shall reap. Each  
τος καθὼς προαίρειται τῇ καρδίᾳ· μὴ ἐκ λύπης,  
one as he purposes in the heart; not from grief,  
ἢ ἐξ ἀναγκῆς· ἱλαρὸν γὰρ δοτὴν ἀγαπᾷ ὁ θεός.  
or from necessity; a cheerful for giver loves the God.  
<sup>8</sup> Δυνατὸς δὲ ὁ θεὸς πᾶσαν χάριν περισσεύσαι  
Powerful but the God every favor to make abound  
εἰς ὑμᾶς, ἵνα ἐν παντοτε πᾶσαν ἀνταρκειαν  
to you, that in every thing always all-sufficiency  
ἐχόντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθόν·  
having, you may abound in every work good;  
<sup>9</sup> καθὼς γεγραπται· Ἐσκορπίσεν, ἔδωκε τοῖς  
even as it has been written; He has dispersed, he gave to the  
πενήσιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶ-  
poor ones; the righteousness of him abides for the age.

## CHAPTER IX.

<sup>1</sup> For, indeed, concern-  
ing † THAT SERVICE which  
is for the SAINTS it is su-  
perfluous for me to WRITE  
to you;  
<sup>2</sup> for I know † your  
PROMPTITUDE, † of which  
I am boasting on your  
behalf to the Macedonians,  
That † Achaia was pre-  
pared last Year, and YOUR  
Zeal has excited MANY.  
<sup>3</sup> † But I sent the BRE-  
THREN, lest THAT BOAST-  
ING of ours on your behalf  
should be vain in this  
RESPECT; in order that  
you may be prepared;  
<sup>4</sup> lest, perhaps, if the  
Macedonians should come  
with me, and find you un-  
prepared, we, not to say  
you, should be ashamed  
in this CONFIDENT EX-  
PECTATION.  
<sup>5</sup> I thought it necessary,  
therefore, to exhort the  
BRETHREN, to go on be-  
fore to you, and to first  
make ready this PREVI-  
OUSLY ANNOUNCED GIFT  
of yours, that thus it may  
be ready as a Gift, and not  
as an Extortion.  
<sup>6</sup> But thus I say, † HE  
who sows sparingly, will  
also reap sparingly; and  
HE who sows bountifully,  
will reap also bountifully;  
<sup>7</sup> even as each one pur-  
poses in his HEART, † not  
from Grief, or from Necess-  
ity; for † GOD loves a  
Cheerful Giver.  
<sup>8</sup> † And GOD is able to  
make Every Favor abound  
to you, so that always hav-  
ing All Sufficiency in every  
thing, you may abound in  
Every good Work.  
<sup>9</sup> as it has been written,  
† "He has dispersed, he  
has given to the POOR;  
"his RIGHTEOUSNESS RE-  
"mains for the AGE."

† 1. Acts xi. 29; Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. viii. 4; Gal. ii. 10. † 2. 2 Cor. viii. 10.  
† 2. 2 Cor. viii. 24. † 3. 2 Cor. viii. 6, 17, 18, 22.  
† 6. Prov. xi. 24; xix. 17; xxii. 9; Gal. vi. 7, 9. † 7. Deut. xv. 7. † 7. Exod. xxv. 2; xxxv. 5; Prov. xi. 25; Rom. xii. 8; 2 Cor. viii. 12. † 8. Prov. xi. 24, 25; xxviii. 27; Phil. iv. 10. † 9. Psal. xi. 2, 9.

μα. <sup>10</sup> Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπει-  
 ροντι καὶ ἄρτον εἰς βρῶσιν, χορηγήσει καὶ  
 πληθύνει τὸν σπορὸν ὑμῶν, καὶ αὐξήσει τὰ  
 γέννηματά της δικαιοσύνης ὑμῶν. <sup>11</sup> ἐν παντί  
 πλουτίζομενοι εἰς πᾶσαν ἀπλοτηπᾶ, ἥτις κατερ-  
 γάζεται δι' ἡμῶν εὐχαριστίαν τῷ θεῷ. <sup>12</sup> ὅτι  
 ἡ διακονία της λειτουργίας ταύτης οὐ μόνον  
 ἐστὶ προσαναπληροῦσα τὰ ὑστερήματα τῶν  
 ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν  
 εὐχαριστιῶν τῷ θεῷ. <sup>13</sup> διὰ της δοκιμῆς της  
 διακονίας ταύτης δοξαζόντες τὸν θεὸν ἐπὶ τῇ  
 ὑποταγῇ της ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον  
 τοῦ Χριστοῦ, καὶ ἀπλοτηπῇ της κοινωνίας εἰς  
 αὐτοὺς καὶ εἰς πάντας, <sup>14</sup> καὶ αὐτῶν δεήσει  
 ὑπὲρ ὑμῶν, ἐπιποθούντων ὑμᾶς, διὰ τὴν ὑπερ-  
 βαλλούσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν. <sup>15</sup> Χάρις  
 \* [δὲ] τῷ θεῷ ἐπὶ τῇ ἀνεκδιήγητῳ αὐτοῦ  
 δωρεᾶ.  
 free gift.

## ΚΕΦ. ι'. 10.

<sup>1</sup> Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ  
 της πραότητος καὶ ἐπιεικειᾶς τοῦ Χριστοῦ, ὃς  
 κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν  
 δὲ θαρρῶ εἰς ὑμᾶς. <sup>2</sup> δεομαι δὲ, τὸ μὴ παρὼν  
 θαρρήσαι τῇ πεποιθῇ, ἢ λογιζομαι τολμη-  
 σαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς ὡς κατὰ  
 σὰρκα περιπατοῦντας. <sup>3</sup> Ἐν σαρκὶ γὰρ περιπα-  
 λῶντες.

10 And HE † who SUP-  
 PLIES Seed to the SOWER,  
 and Bread for Food, will  
 multiply your SOWING,  
 and increase the PRO-  
 DUCTIONS of your † RIGHTE-  
 OUSNESS;

11 you being enriched  
 in everything for All Liber-  
 ality, † which produces  
 through us Thanksgiving  
 \* to GOD;

12 because the DISPEN-  
 SING of this PUBLIC SER-  
 VICE, not only is † amply  
 supplying the WANTS of  
 the SAINTS, but also is  
 abounding through the  
 Thanksgiving of Many \* to  
 GOD;

13 for † they are glorify-  
 ing GOD on account of the  
 PROOF of this MINISTRA-  
 TION in your AWOVED  
 SUBJECTION to the GLAD  
 TIDINGS of the ANOINTED  
 one, and the Liberality of  
 the † CONTRIBUTION to  
 them and for all;

14 and by Their Prayer  
 on your behalf, ardently  
 loving you on account of  
 the SURPASSING † Favor of  
 GOD bestowed upon you.

15 Thanks to GOD † for  
 his INEXPRESSIBLE free  
 Gift!

## CHAPTER X.

1 Now † I, (the same  
 Paul, † who, in appear-  
 ance, indeed, am humble  
 among you, but being ab-  
 sent am bold \* toward  
 you,) exhort you by the  
 MEEKNESS and Gentleness  
 of the ANOINTED one;

2 and I pray † that I  
 may not be BOLD, being  
 present, with the CONFIDENCE  
 which I presume of  
 daring to display toward  
 SOME who regard us as  
 walking according to the  
 Flesh.

3 For though we are

\* VATICAN MANUSCRIPT.—11. of God.  
 1. on account of you.

12. to the ANOINTED.

15. but—omit.

† 10. Isa. lv. 10.

† 10. Hoshea x. 12; Matt. vi. 1.

† 11. 2 Cor. i. 11; iv. 15.

† 12. 2 Cor. viii. 14.

† 13. Matt. v. 16.

† 13. Heb. xiii. 16.

† 14. 2 Cor.

viii. 1.

† 15. James i. 17.

† 1. Rom. xii. 1.

† 1. verse 10; 2 Cor. xii. 5, 7, 9.

† 2. 2 Cor. iv. 21; 2 Cor. xiii. 2.



ΤΟΥΝΤΕΣ, ΟΥ ΚΑΤΑ ΣΑΡΚΑ ΣΤΡΑΤΕΥΟΜΕΘΑ, <sup>4</sup> (ΤΑ  
ing, not according to flesh warring, (the  
ΓΑΡ ὈΠΛΑ ΤΗΣ ΣΤΡΑΤΕΙΑΣ ἡμῶν ΟΥ ΣΑΡΚΙΚΑ, ΑΛΛΑ  
for arms of the warfare of us not fleshly, but  
ΔΥΝΑΤΑ Τῷ ΘΕῷ ΠΡΟΣ ΚΑΘΕΙΡΕΣΙΝ ΟΧΥΡΩΜΑΤΩΝ,)  
powerful in the God for a casting down of fortresses.)  
<sup>5</sup> ΛΟΓΙΣΜΟΥΣ ΚΑΘΑΙΡΟΥΝΤΕΣ ΚΑΙ ΠΑΝ ὕψωμα ἐπαι-  
reasonings casting down and every height raising  
ΡΟΜΕΝΟΝ ΚΑΤΑ ΤΗΣ ΓΝΩΣΕΩΣ ΤΟΥ ΘΕΟΥ, ΚΑΙ ΑΙΧ-  
itself up against the knowledge of the God, and lead-  
ΜΑΛΩΤΙΖΟΝΤΕΣ ΠΑΝ ΝΟΗΜΑ ΕΙΣ ΤΗΝ ὕπακοην τοῦ  
ing captive every mind into the obedience of the  
ΧΡΙΣΤΟΥ, <sup>6</sup> ΚΑΙ ΕΝ ἑτοιμῳ ἐχόντες ἐκδικησά-  
Anointed, and in preparation having to punish  
ΠΑΣΑΝ ΠΑΡΑΚΟΗΝ, ὅΤΑΝ ΠΛΗΡΩΘῇ ὕμῶν ἡ ὕπα-  
every disobedience, when may be fulfilled of you the obe-  
ΚΟΗ. <sup>7</sup> ΤΑ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΒΛΕΠΕΤΕ; Εἰ ΤΙΣ  
dience. The things according to face do you see? If any one  
ΠΕΠΟΙΘΕΝ ἑαυτῷ ΧΡΙΣΤΟΥ ΕἶΝΑΙ, ΤΟΥΤΟ ΛΟΓΙΖΕΣΘΩ  
has persuaded himself of Anointed to be, this let him consider  
ΠΑΛΙΝ ΑΦ' ἑαυτοῦ ὅΤΙ ΚΑΘΩΣ ΑΥΤΟΣ ΧΡΙΣΤΟΥ,  
again from himself that even as he of Anointed,  
οὕτω ΚΑΙ ἡμεῖς. <sup>8</sup> Εἰ γὰρ καὶ περισσοτέρως  
so also we. If indeed for even more abundantly  
ΤΙ ΚΑΥΧΗΣΑΜΑΙ ΠΕΡΙ ΤΗΣ ΕΞΟΥΣΙΑΣ  
somewhat I should boast concerning the authority  
ἡμῶν, ἧς ἔδωκεν ὁ ΚΥΡΙΟΣ \* [ἡμῖν,] ΕἰΣ ΟΙΚΟΔΟ-  
of us, which gave the Lord [to us,] for building  
ΜΗΝ ΚΑΙ ΟΥΚ ΕΙΣ ΚΑΘΕΙΡΕΣΙΝ ὕμῶν, ΟΥΚ Αἰσχυνη-  
up and not for casting down of you, not I shall be  
ΘΗΣΑΜΑΙ. <sup>9</sup> ἵνα μὴ δοξῶ ὡς ἂν ἐκφοβέω ὑμᾶς  
ashamed. So that not I may seem as I would terrify you  
ΔΙΑ ΤΩΝ ΕΠΙΣΤΟΛΩΝ. <sup>10</sup> (ὅτι αἱ μὲν ἐπιστολαί,  
by means of the letters; (because the indeed letters,  
φησὶ, βαρεῖαι καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ  
he says, weighty and powerful; the but presence of the  
σωματος ἀσθενής, καὶ ὁ λόγος ἐξουθενημένος.)  
body weak, and the word having been despised;)  
<sup>11</sup> ΤΟΥΤΟ ΛΟΓΙΖΕΣΘΩ ἡ τοιοῦτος, ὅτι οἱ οἱ ἐσμεν  
this let consider the such an one, that such ones we are  
Τῷ ΛΟΓῳ ΔΙ' ΕΠΙΣΤΟΛΩΝ ΑΠΟΝΤΕΣ, ΤΟΙΟΥΤΟΙ ΚΑΙ  
by the word through letters being absent, such like ones also  
ΠΑΡΟΝΤΕΣ Τῷ ΕΡΓῳ. <sup>12</sup> Οὐ γὰρ τολμῶμεν ἐγκρι-  
being present in the work. Not for we dare to rank  
ΝΑΙ ἢ ΣΥΓΚΡΙΝΑΙ ἑαυτοὺς ΤΙΣΙ ΤΩΝ ἑαυτοὺς ΣΥ-  
or to compare ourselves with some of those themselves com-

walking in the Flesh, we are not warring according to the Flesh.

<sup>4</sup> † since the ARMS † of our WARFARE are not of Flesh, but † DIVINELY powerful for the Demolition of Fortresses;

<sup>5</sup> † demolishing Reasonings, and Every Height rearing itself up against the KNOWLEDGE of GOD, and leading captive Every Mind to the OBEEDIENCE of the ANOINTED ONE;

<sup>6</sup> and † being prepared to punish All Disobedience, when † Your OBEEDIENCE may be completed.

<sup>7</sup> † Do you look on THINGS according to Appearance? † If any one \* seems to trust in himself That he is of Christ, let him consider this again from himself, That as he is of Christ, so also are we.

<sup>8</sup> For if indeed I should boast somewhat more abundantly † of our AUTHORITY, which the LORD gave for your Building up, and not for your overthrowing, † I shall not be ashamed;

<sup>9</sup> so that I may not seem as if I would terrify you by LETTERS;

<sup>10</sup> because "the LETTERS," says he, "are weighty and powerful; but † the BODILY PRESENCE is weak, and † SPEECH contemptible."

<sup>11</sup> Let SUCH a one consider this, That such as we are in WORD through Letters, being absent, such also will we be in WORK, being present.

<sup>12</sup> † For \* we dare not rank or compare ourselves with SOME of those who COMMEND Themselves;

\* VATICAN MANUSCRIPT.—7. seems to trust in himself. I dare not.

8. to us—omit.

12.

† 4. Eph. vi. 13; 1 Thess. v. 8. † 4. 1 Tim. i. 18; 2 Tim. ii. 3. † 4. Acts vii. 23; 1 Cor. ii. 5; 2 Cor. vi. 7; xiii. 3, 4. † 5. 1 Cor. i. 19; iii. 19. † 6. 2 Cor. xiii. 2. 10. † 6. 2 Cor. ii. 9; vii. 15. † 7. John vii. 24; 2 Cor. v. 12; xi. 18. † 7. 1 Cor. xiv. 37; 1 John iv. 6. † 8. 2 Cor. xiii. 10. † 8. 2 Cor. vii. 14; xii. 6. † 10. 1 Cor. ii. 3, 4; verse 1; 2 Cor. xii. 5, 7, 9; Gal. iv. 13. † 10. 1 Cor. i. 17; ii. 1, 4; 2 Cor. xi. 6. † 12. 2 Cor. iii. 1; v. 12.

νιστανοντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς  
mending; but they by themselves themselves  
μετροῦντες, καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς,  
measuring, and comparing themselves with themselves,  
οὐ συνιούσιν. 13 Ἡμεῖς δὲ οὐχὶ εἰς τὰ ἀμέ-  
not are intelligent. We and not for the things un-  
τρα καυχώσμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ  
measured we will boast, but according to the measure of the  
κανόνος, οὗ ἐμερίσεν ἡμῖν ὁ θεὸς μέτρου, ἐφι-  
rule, of which distributed to us the God of measure, to  
κεῖσθαι ἀχρὶ καὶ ὑμῶν. 14 Οὐ γὰρ, ὥς μὴ ἐφικ-  
reach to even you. Not for, as not reach-  
νόμενοι εἰς ὑμᾶς, ὑπερεκτεινόμεν ἑαυτοὺς·  
ing to you, we overstretch ourselves;  
(ἀχρὶ γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ  
to for even you we came in the glad tidings  
τοῦ Χριστοῦ) 15 οὐκ εἰς τὰ ἀμέτρα καυχώμε-  
of the Anointed,) not for the things unmeasured boasting  
νοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα· δὲ ἔχοντες,  
in others labors, a hope; but having,  
αὐξανόμενης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγα-  
being increased of the faith of you, by you to be  
λυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισ-  
enlarged according to the rule you into superabun-  
σειαν, 16 εἰς τὰ ὑπερεκεῖνα ὑμῶν εὐαγγελισάσ-  
dance, to the parts beyond of you to announce glad  
θαι· οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἑτοιμα  
tidings; not by another rule for the things ready  
καυχήσασθαι. 17 Ὁ δὲ καυχώμενος, ἐν κυρίῳ  
to boast. The but one boasting, in Lord  
καυχάσθω. 18 Οὐ γὰρ ὁ ἑαυτὸν συνιστῶν,  
let him boast. Not for he himself commending,  
ἐκεῖνος ἐστὶ δοκιμὸς, ἀλλ' ὃν ὁ κύριος συνιστή-  
he is approved, but whom the Lord com-  
σιν.  
mends.

## ΚΕΦ. ια'. 11.

1 Ὁφελον ἀνείχεσθε μοι μικρὸν τῇ ἀφροσύνῃ·  
I wish you would bear with me a little in the foolishness;  
ἀλλὰ καὶ ἀνεχεσθε μοι. 2 Ζελῶ γὰρ ὑμᾶς θεοῦ  
but even you do bear with me. I am zealous for you of God  
ζήλῳ· ἡρμώσαμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ, παρθένον  
with a zeal; I espoused for you to one husband, a virgin  
ἀγνήν παραστήσαι τῷ Χριστῷ. 3 φοβούμαι δὲ,  
pure to present to the Anointed; I fear but,  
μηπως ὡς ὁ ὄφεις Ἐβαν ἐξηπάτησεν ἐν τῇ παν-  
lest as the serpent Eve deceived by the craft  
ουργίᾳ αὐτοῦ, \* [οὕτω] φθάρῃ τὰ νοήματα  
of himself, [so] should be corrupted the minds

but these, measuring  
Themselves by themselves,  
and comparing themselves  
with themselves, are not  
intelligent.

13 † But we will not  
boast respecting UNMEAS-  
URED Things; but accord-  
ing to the MEASURE of the  
RULE which the GOD of  
Measure assigned to us, to  
reach even to you.

14 For we do not, as not  
reaching to You, over-  
stretch ourselves; († for  
we came even to You with  
the GLAD TIDINGS of the  
ANointed;)

15 not boasting with  
reference to UNMEASURED  
Things, in † the Labors of  
Others; but having a  
Hope, your FAITH being  
increased, to be enlarged  
among you, according to  
our RULE, for a superabun-  
dance;

16 to announce glad  
tidings in parts BEYOND  
you; not to boast concern-  
ing Things PREPARED by  
Another's Rule.

17 † But HE who  
BOASTS, let him boast in  
the Lord;

18 for † not the one COM-  
MENDING Himself is ap-  
proved, but † whom the  
LORD commends.

## CHAPTER XI.

1 I wish you would bear  
with me \*some little in  
†my FOOLISHNESS; and  
indeed you do bear with  
me.

2 For I am ardently de-  
voted to you with a godly  
Zeal; † because I betrothed  
you for one Husband,—a  
chaste Virgin † to present  
to the ANointed;

3 but I am afraid, lest,  
as † the SERPENT deceived  
EVE by his CRAFT, your  
MINDS † may be corrupted

VATICAN MANUSCRIPT.—1. some little in my FOOLISHNESS.

3. so—omit.

† 15. verse 15. † 14. 1 Cor. iii. 5, 10; iv. 15; ix. 1. † 15. Rom. xv. 20. † 17.  
Isa. lxxv. 16; Jer. ix. 24; 1 Cor. i. 31. † 18. Prov. xxvii. 2. † 18. Rom. ii. 29;  
1 Cor. iv. 5. † 1. verse 16; 2 Cor. v. 13. † 2. 1 Cor. iv. 15. † 2. Col. i. 28.  
† 3. Gen. iii. 4; John viii. 44. † 3. Eph. vi. 24; Col. ii. 4, 8, 18; 1 Tim. i. 3; iv. 1; Heb.  
xiii. 9; 2 Pet. iii. 17.

ὑμῶν ἀπο τῆς ἀπλοτητος τῆς εἰς τὸν Χριστόν.  
of you from the simplicity of that into the Anointed.

<sup>4</sup> Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει  
If indeed for the one coming another Jesus proclaims

οὐκ ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβανέτε  
whom not we proclaimed, or a spirit another you

ὅς οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ  
receive which not you received, or glad tidings other which

οὐκ ἐδεξάσθε, καλῶς ἀνείχεσθε. <sup>5</sup> Λογίζομαι  
not you embraced, well you might bear. I reckon

γὰρ μηδὲν ὑστερηκεῖν τῶν ὑπερλίαν ἀποστόλων.  
for nothing to have been behind those in the highest degree apos-

τλῶν. <sup>6</sup> Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ  
ties. If but even a simple person in the word, yet not in the

γνώσει· ἀλλ' ἐν παντί φανερωθέντες ἐν πᾶσι  
knowledge; but in everything having been manifested in all things

εἰς ὑμᾶς, <sup>7</sup> ἢ ἁμαρτίαν ἐποίησα, ἐμαυτὸν  
among you. Or sin did I commit, myself

ταπεινῶν, ἵνα ὑμεῖς ὑψωθῆτε; ὅτι δωρεὰν το  
humbling, so that you might be exalted? because freely the

τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;  
of the God glad tidings I announced to you?

<sup>8</sup> Ἀλλὰς ἐκκλησίας ἐσύλησα, λαβὼν ὀψώνιον  
Other congregations I robbed, having taken wages

πρὸς τὴν ὑμῶν διακονίαν· καὶ παρὼν πρὸς ὑμᾶς  
for the of you service; and being present with you

καὶ ὑστερηθεὶς, οὐ κατεναρκήσα οὐδενός·  
and having been in want, not did I lazily burden any one;

<sup>9</sup> (τὸ γὰρ ὑστερημα μου προσανεπλήρωσαν οἱ  
(the for want of me supplied before the

ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας·) καὶ ἐν  
brethren having come from Macedonia;) and in

παντί ἀβαρὴ ὑμῖν ἐμαυτὸν ἐτήρησα, καὶ  
everything unburdensome to you myself I kept, and

τήρησώ. <sup>10</sup> Ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί,  
will keep. It is a truth of Anointed in me,

ὅτι ἡ καυχῆσις αὐτῇ οὐ φραγῆσεται εἰς ἐμὲ ἐν  
that the boasting this not shall be stopped concerning me in

τοῖς κλίμασι τῆς Ἀχαιᾶς. <sup>11</sup> Διὰ τί; \* [ὅτι] οὐκ  
the regions of the Achaia. Why? [because] not

ἀγαπῶ ὑμᾶς; Ὁ θεὸς οἶδεν. <sup>12</sup> Ὁ δὲ ποίω, καὶ  
I love you? The God knows. What but I do, even

ποιήσω, ἵνα ἐκκοψῶ τὴν ἀφορμὴν τῶν θελοντῶν  
I will do, so that I may cut off the opportunity of those wishing

ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται, εὐρεθῶσι  
an opportunity, so that in what they boast, they may be found

from \* THAT SIMPLICITY and THAT PURENESS which is in the ANOINTED.

4 For if HE who is COMING proclaims ANOTHER Jesus, whom we did not preach; or you receive a different Spirit which you did not receive; or † other Glad tidings which you did not embrace, you might well bear with it.

5 \* And † I reckon myself in NOTHING to have been behind those VERY EMINENT Apostles.

6 But even if † I am a simple person in SPEECH, yet not † in KNOWLEDGE; but in every way † we have by all things been manifested among you.

7 Did I commit Sin † in humbling Myself that you might be exalted? or Because I gratuitously announced to you the GLAD TIDINGS of GOD?

8 I stripped Other Congregations, taking Wages for serving YOU; and being present with you, and in want, † I did not incommode any one;

9 for † the BRETHREN having come from Macedonia supplied beforehand my DEFICIENCY; and in everything I kept, and will keep Myself † from being a burden to you.

10 † It is a Truth of Christ by me, † that this very BOASTING shall not be silenced concerning me in the REGIONS of ACHAEA.

11 Why? † Because I love you not? GOD knows.

12 But what I am doing, I even will do, † that I may cut off the OPPORTUNITY from THOSE DESIRING an Opportunity; so that in what they boast, they may be found even as for.

\* VATICAN MANUSCRIPT.—3. THAT SIMPLICITY and THAT PURENESS which is in the ANOINTED. 5. And I reckon. 11. because—omit.

† 4. Gal. i. 7, 8. † 5. 2 Cor. xii. 11; Gal. ii. 6. † 6. 1 Cor. i. 17; ii. 1, 13; 2 Cor. x. 10. † 6. Eph. iii. 4. † 6. 2 Cor. iv. 2; v. 11; xii. 12. † 7. Acts xviii. 3; 1 Cor. ix. 6, 12; 2 Cor. x. 1. † 8. Acts xx. 33; 2 Cor. xii. 13; 1 Thess. ii. 9; 2 Thess. iii. 8, 9. † 9. Phil. iv. 10, 15, 16. † 9. 2 Cor. xii. 14, 16. † 10. Rom. ix. 1. † 10. 1 Cor. ix. 15. † 11. 1 Cor. vi. 11; vii. 3; xii. 15. † 12. 1 Cor. ix. 12.

καθως και ημεις. <sup>13</sup> Οἱ γὰρ τοιοῦτοι ψευδαποστο-  
as even we. The for such one false apostles  
τολοι εργαται δολιοι, μετασχηματιζομενοι εις  
workers deceitful, transforming themselves into  
αποστολους Χριστου. <sup>14</sup> Καὶ οὐ θαυμαστον·  
apostles of Anointed, And not it is wonderful;  
αυτος γὰρ ὁ σατανας μετασχηματιζεται εις  
himself for the adversary is transformed into  
αγγελον φωτος. <sup>15</sup> οὐ μεγα οὖν, εἰ καὶ οἱ διακο-  
a messenger of light; not great therefore, if also the servants  
νοι αυτου μετασχηματιζονται ὡς διακονοι δικαι-  
of him are transformed as servants of right-  
οσυνης· ὧν τὸ τέλος ἐσται κατὰ τὰ εργα  
eousness, of whom the end shall be according to the works  
αυτων.  
of them.

<sup>16</sup> Πάλιν λέγω, μὴ τις με δοξῇ ἀφρονα  
Again I say, not any one me should think unwise  
εἶναι· εἰ δὲ μὴγε, καὶ ὡς ἀφρονα δεξασθε  
to be; if but otherwise, even as unwise do you receive  
με, ἵνα καγὼ μικρὸν τι καυχῇσωμαι. <sup>17</sup> Ὅ  
me, so that even I a little somewhat may boast. What  
λαλῶ, οὐ λαλῶ κατὰ κυρίον, ἀλλ' ὡς ἐν ἀφ-  
I speak, not I speak according to Lord, but as in fool-  
ροσυνη, ἐν ταυτῇ τῇ ὑποστάσει τῆς καυχῇ-  
ishness, in this the confidence of the boast.  
σεως. <sup>18</sup> Ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν  
ing. Since many boast according to the  
σάρκα, καγὼ καυχῇσωμαι. <sup>19</sup> Ἡδεὼς γὰρ ἀνε-  
flesh, also I will boast. Willingly for you  
χεσθε τῶν ἀφρονῶν, φρονιμοὶ ὄντες. <sup>20</sup> ἀνεχέ-  
bear with the unwise, wise ones being; you bear  
θε γὰρ, εἰ τις ὑμᾶς καταδουλοῖ, εἰ τις κατέσ-  
for, if any one you enslaves, if anyone eats you  
θίει, εἰ τις λαμβάνει, εἰ τις ἐπαιρεται, εἰ τις  
up, if any one takes you, if anyone raises himself up, if anyone  
ὑμᾶς εἰς πρόσωπον δέρει. <sup>21</sup> Κατὰ ἀτιμίαν  
you on face beats. According to dishonor  
λέγω, ὡς ὅτι ἡμεῖς ἡσθενησαμεν· ἐν 'φ' δ' ἀν  
I speak, as that we were weak; in what but  
τις τόλμα, (ἐν ἀφροσυνῇ λέγω,) τόλμῳ  
any one may be bold, (in foolishness I speak,) bold  
καγὼ. <sup>22</sup> Ἑβραῖοι εἰσὶ; καγὼ Ἰσραηλῖται  
also I. Hebrews are they? also I; Israelites  
εἰσὶ; καγὼ σπέρμα Ἀβραὰμ εἰσὶ; καγὼ  
are they? also I; seed of Abraam are they? also I;  
<sup>23</sup> διακονοὶ Χριστοῦ εἰσὶ; (παράφρονων λαλῶ,)  
servants of Anointed are they? (being a very fool I speak.)  
ὑπὲρ ἐγὼ· ἐν κοποῖς περισσοτέρως, ἐν πληγαῖς  
above I; in labors more abundant, in stripes

<sup>13</sup> For SUCH † False apostles, † deceitful Workmen, are transforming themselves into Apostles of Christ.

<sup>14</sup> And it is not surpris- ing, for the ADVERSARY himself transforms him- self into an Angel of Light.

<sup>15</sup> It is therefore no great wonder, if his SER- VANTS also transform themselves as † Servants of Righteousness; † Whose END will be according to their WORKS.

<sup>16</sup> Again † I say, Let no one think Me a Simple- ton; but if otherwise, then receive me as a Sim- pleton, so that I also may boast a little.

<sup>17</sup> What I speak † in This CONFIDENCE of BOASTING, I do not speak according to the Lord, but as in Folly.

<sup>18</sup> † Since many boast according to the Flesh, I also will boast.

<sup>19</sup> † For being wise your- selves, you readily bear with the UNWISE.

<sup>20</sup> For you endure † if one enslave you; if one eat you up; if one take from you; if one raise him- self up; if one beats You in the Face.

<sup>21</sup> As concerning Re- proach, I say † That we were weak; yet † in what any one is daring, (I speak foolishly,) I also am daring.

<sup>22</sup> Are they Hebrews? † so am I. Are they Is- raelites? so am I. Are they the Seed of Abra- ham? so am I.

<sup>23</sup> Are they Servants of Christ? (I speak as being beside myself.) I am superior; † in Labors exceedingly abundant, in

† 13. Acts xv. 24; Rom. xvi. 18; Gal. i. 7; vi. 13; Phil. i. 15; 2 Pet. ii. 1; 1 John iv. 1; Rev. ii. 2. † 13. 2 Cor. ii. 17; Phil. iii. 2; Titus i. 10, 11. † 15. 2 Cor. iii. 9.  
† 15. Phil. iii. 19. † 16. verse 1; 2 Cor. xii. 6, 11. † 17. 2 Cor. ix. 4. † 18. Phil. iii. 3, 4. † 10. 1 Cor. iv. 10. † 20. Gal. ii. 4; iv. 9. † 21. 2 Cor. x. 10. † 21. Phil. iii. 4. † 22. Acts xxii. 3; Rom. xi. 1; Phil. iii. 5. † 23. 1 Cor. xv. 10.

ὑπερβαλλοντως, ἐν φυλακαῖς περισσοτερως, ἐν  
above measure, in prisons more frequently, in  
θανάτοις πολλακίς· <sup>24</sup> (ὑπο Ἰουδαίων πεντακίς  
deaths often; (by Jews five times  
τεσσαρακοντα παρα μίαν ἐλάβον, <sup>25</sup> τρίς ἐρράβ-  
forty except one I received, thrice I was  
δισθην, ἀπαξ ἐλιθασθην, τρίς ἐναυαγησα,  
beaten with rods, once I was stoned, thrice I was shipwrecked,  
ρυθήμερον ἐν τῷ βυθῷ πεποίηκα·) <sup>26</sup> ὁδοιπο-  
a night and day in the deep I have passed;) in jour-  
ναῖς πολλακίς· κινδύνοις ποταμῶν, κινδύνοις  
neys often; in dangers of rivers, in dangers  
λῃστών, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθ-  
of robbers, in dangers from kindred, in dangers from Gen-  
νῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ,  
tiles, in dangers in city, in dangers in desert,  
κινδύνοις ἐν θαλάσῃ, κινδύνοις ἐν ψευδαδελ-  
in dangers at sea, in dangers among false-breth-  
φοῖς· <sup>27</sup> \* [ἐν] κοπῇ καὶ μοχθῇ, ἐν ἀγρυπνίαις  
ren; [in] labor and toil, in watchings  
πολλακίς, ἐν λιμῇ καὶ διψῇ, ἐν νηστείαις πολ-  
often, in hunger and thirst, in fastings often,  
λακίς, ἐν ψυχῇ καὶ γυμνοτητί· <sup>28</sup> Χωρὶς τῶν  
in cold and nakedness Besides the  
παρεκτός, ἡ ἐπισυστάσις μου ἡ καθ' ἡμέραν, ἡ  
outward things, the crowding of me that every day, the  
μεριμνα πασῶν τῶν ἐκκλησιῶν. <sup>29</sup> Τίς ἀσθενεῖ,  
care of all of the congregations. Who is weak,  
καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ  
and not I am weak? who is made to stumble, and not  
ἐγὼ πυρρῶμαι; <sup>30</sup> Εἰ καυχασθαι δεῖ, τα  
I burn? If to boast is necessary, the things  
τῆς ἀσθενείας \* [μου] καυχῶμαι. <sup>31</sup> Ὁ θεὸς  
of the weakness [of me] I will boast. The God  
καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ \* [Χριστοῦ]  
and father of the Lord of us Jesus [Anointed]  
οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ  
knows, he being blessed for the ages, that not  
ψευδομαι· <sup>32</sup> ἐν Δαμασκῷ δ' ἐθναρχῆς Ἀρετὰ τοῦ  
utter falsehood; in Damascus the ethnarch Aretas of the  
βασιλεὺς ἐφρουρεῖ τὴν Δαμασκήνων πόλιν,  
king guarded the Damascenes city,  
πιάσαι με \* [θελῶν]· <sup>33</sup> καὶ διὰ θυρίδος ἐν σαρ-  
to seize me [wishing;] and through an opening in a rope  
γανῇ ἐχαλασθὲν διὰ τοῦ τειχοῦ, καὶ ἐξεφυ-  
basket I was lowered through the wall, and escaped  
γὼν τὰς χεῖρας αὐτοῦ. ΚΕΦ. ΙΒ'. 12. <sup>1</sup> Καυ-  
the hands of him. To

\* Prisons frequently, † in  
Scourges to excess, † in  
Deaths often.

<sup>24</sup> Five times I received,  
by the Jews, † forty stripes  
less one;

<sup>25</sup> three times I was  
† beaten with rods; † once  
I was stoned; three times  
† I was shipwrecked; a  
night and day I have spent  
in the DEEP.

<sup>26</sup> During frequent  
Journeys, in Dangers from  
Rivers; in Dangers from  
Robbers; † in Dangers  
from Kindred; † in Dan-  
gers from Gentiles; in  
Dangers in Cities; in Dan-  
gers in the Desert; in  
Dangers at Sea; in Dan-  
gers among False-brethren;

<sup>27</sup> in Labor and Toil;  
† in frequent Watchings;  
† in Hunger and Thirst;  
in frequent Fastings; in  
Cold and Nakedness.

<sup>28</sup> Besides these OUT-  
WARD troubles, † the ANXI-  
OUS CARE for ALL the CON-  
GREGATIONS, which is  
CROWDING me EVERY DAY.

<sup>29</sup> † Who is weak, and I  
am not weak? Who is  
made to Stumble, and I do  
not burn?

<sup>30</sup> If it is necessary to  
boast, † I will boast of the  
THINGS which concern my  
WEAKNESS.

<sup>31</sup> † GOD, even the Fa-  
ther of our LORD Jesus, HE  
† who is the BLESSED ONE  
for the AGES, knows That  
I do not falsify.

<sup>32</sup> † In Damascus, the  
ETHNARCH of Aretas, the  
KING, guarded the CITY of  
the DAMASCENES, wishing  
to seize me;

<sup>33</sup> but I was through an  
Opening lowered down the  
WALL in a Rope-basket,  
and escaped from his hands.

\* VATICAN MANUSCRIPT.—23. Prisons frequently, in Scourges to excess, in Deaths often.  
30. of me—omit. 31. Anointed—omit. 32. wishing—omit.

† 23. Acts ix. 16; xx. 23; xxi. 11; 2 Cor. vi. 4, 5. † 23. 1 Cor. xv. 30—32; 2 Cor. i. 9,  
10; iv. 11; vi. 9. † 24. Deut. xxv. 3. † 25. Acts xvi. 22. † 25. Acts xiv. 19.  
† 25. Acts xxvii. 41. † 26. Acts ix. 23; xiii. 50; xiv. 5; xvii. 5; xx. 3; xxi. 31; xxiii. 10, 11;  
xxv. 3. † 26. Acts xiv. 5; xix. 23. † 27. Acts xx. 31; 2 Cor. vi. 5. † 27. 1 Cor.  
iv. 11. † 28. 1 Cor. viii. 13; ix. 22. † 30. 2 Cor. xii. 5, 9, 10. † 31. Rom. i.  
9; ix. 1; 2 Cor. i. 23; Gal. i. 2; 1 Thess. ii. 5. † 32. Acts i. 24, 25.  
† 33. Rom. ix. 5. † 32. Acts i. 24, 25.

χασθαι δη ου συμφερει \* [μοι.] ελευσομαι  
boast indeed not is profitable [for me;] I will come

γαρ εις οπτασις και αποκαλυψεις κυριου.  
for to visions and revelations of Lord.

<sup>2</sup> Οιδα ανθρωπον εν Χριστω, προ ετων δεκατεσ-  
I know a man in Anointed, above years fourteen;

σarων, (ειτε εν σωματι, ουκ οίδα· ειτε εκτος  
(whether with a body, not I know; or without

\* [του] σωματος, ουκ οίδα· ο θεος οιδεν·) αρπα-  
[the] body, not I know; the God knows;) having

γεντα τον τοιουτον εως τριτου ουρανου.  
been snatched away the such a one to third heaven.

<sup>3</sup> Και οίδα τον τοιουτον ανθρωπον, (ειτε εν  
And I know the such a man, (whether in

σωματι, ειτε εκτος του σωματος, ουκ οίδα· ο  
a body, or without the body, not I know; the

θεος οιδεν·) <sup>4</sup> οτι ηρπαγη εις τον παραδει-  
God knows;) that he was snatched away into the paradise,

σον, και ηκουσεν αρρητα ρηματα, α ουκ  
and heard indescribable things spoken, which not

εξον ανθρωπω λαλησαι. <sup>5</sup> Υπερ του τοι-  
being possible for a man to speak. Concerning the such

ουτου καυχησομαι· υπερ δε εμαυτου ου καυχη-  
a one I will boast; on behalf but of myself not I will

σομαι, ει μη εν ταις ασθενειαις \* [μου.] <sup>6</sup> Εαν  
boast, if not in the weaknesses [of me.] If

γαρ θελησω καυχησασθαι, ουκ εσομαι αφρων·  
for I should desire to boast, not I shall be unwise;

αληθειαν γαρ ερω· φειδομαι δε, μη τις εις  
truth for I will say; I forbear but, lest any one to

εμε λογισηται υπερ ο βλεπει με, η ακουει τι  
me should impute beyond what he sees me, or hears anything

εξ εμου. <sup>7</sup> Και τη υπερβολη των αποκαλυψεων  
from of me. And by the transcendancy of the revelations

ινα μη υπεραιρωμαι, εδοθη μοι σκολοψ τη  
that not I should be over-elated, was given to me a thorn in the

σαρκι, αγγελος σαταν, ινα με κολαφιζη, ινα μη  
flesh, a messenger adversary, that me it might buffet, that not

υπεραιρωμαι. <sup>8</sup> Υπερ τουτου τρις τον κυριον  
I might be over-elated. Concerning this thrice the Lord

παρεκαλεσα, ινα αποστη απ' εμου· <sup>9</sup> και  
I entreated, that it might be removed from me; and

ειρηκε μοι· Αρκει σοι η χαρις μου· η γαρ δυνα-  
he said to me; Is enough for thee the favor of me; the for power,

μις \* [μου] εν ασθeneia τελειουται. 'Ηδιστα  
[of me] in weakness is perfected. Most gladly

ουν μαλλον καυχησομαι εν ταις ασθενειαις  
therefore rather I will boast in the weaknesses

\* [μου,] ινα επισκηνωση επ' εμε η δυναμις του  
[of me,] so that may dwell upon me the power of the

## CHAPTER XII.

1 Is it necessary to boast? it is not profitable indeed, but I will come even to Visions and Revelations of the Lord.

2 I know a Man, † in Christ, who above fourteen Yearssince—(whether with a Body, I know not; or without a Body, I know not; God knows;)—such a one † suddenly conveyed away to the Third Heaven.

3 And I know this VERY Man, (whether with a Body, or without the body, I know not; God knows;)

4 That he was suddenly conveyed away into † PARADISE, and heard indescribable things spoken, which it is not possible for a Man to relate.

5 Respecting such a person I will boast; † but respecting myself I will not boast, unless in my WEAKNESSES.

6 For † if I should desire to boast, I shall not be Unwise; for I will speak the Truth; but I forbear, lest any one should impute to Me more than what he sees me to be, or what he hears from me.

7 And in order that I might not be unduly elated by the TRANSCENDANCY of the REVELATIONS, † a Thorn in the FLESH was given to me—† an Angel-adversary—that it might afflict me; so that I should not be too much exalted.

8 † Concerning this, I entreated the LORD three times, that it might be removed from me;

9 but he said to me, "My FAVOR is sufficient for thee; for POWER is perfected in Weakness." Most gladly, then, I will boast rather in WEAKNESSES, so that the POWER of the ANOINTED may abide upon Me.

\* VATICAN MANUSCRIPT.—1. Is it necessary to boast? it is not profitable indeed, but I will come even to Visions and Revelations of the Lord. 1. for me—omit. 2. the —omit. 5. of me—omit. 9. of me—omit.

† 2. Rom. xvi. 7; 2 Cor. v. 17; Gal. i. 22.

† 4. Luke xxiii. 43. † 5. 2 Cor. xi. 30.

† 7. Job ii. 7; Luke xiii. 16.

† 2. Acts xxii. 17. See Acts xiv. 19, 20.

† 6. 2 Cor. x. 8; xi. 16.

† 7. Gal. † 8. See Deut. iii. 23–27; Matt. xxvi. 44.

Χριστου. <sup>10</sup> Διό εὐδοκῶ ἐν ἀσθενείαις, ἐν  
Anointed. Wherefore I am well-pleased with weaknesses, with  
ὕβρεσιν, ἐν ἀναγκαῖς, ἐν διωγμοῖς, ἐν στενο-  
insults, with necessities, with persecutions, with distress-  
χωρίαις ὑπὲρ Χριστου· ὅταν γὰρ ἀσθενῶ, τότε  
ses on behalf of Anointed; when for I may be weak, then  
δυνατός εἰμι. <sup>11</sup> Γεγονά αὐφρων· ὑμεῖς με ἠναγ-  
strong I am. I have become unwise; you me have  
κάσατε. Εἰ γὰρ ὡφείλον ὑφ' ὑμῶν συνιστάσ-  
constrained. I for ought by you to be com-  
θαί· οὐδὲν γὰρ ὑστερήσα των ὑπερλίαν ἀποσ-  
mended; nothing for I was behind those in highest degree apos-  
τολῶν, εἰ καὶ οὐδὲν εἰμι. <sup>12</sup> Τα μὲν σημεῖα του  
ties, if even nothing I am. The indeed signs of the  
ἀποστόλου κατεργασθῇ ἐν ὑμῖν ἐν πάσῃ ὑπο-  
apostle were worked out among you in all pa-  
μονῇ, ἐν σημεῖοις καὶ τερασι καὶ δυνάμεσι.  
nience, in signs and prodigies and powers.  
<sup>13</sup> Τί γὰρ ἐστὶν ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς  
What for is it which you were inferior beyond the other  
ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατεναρκη-  
congregations, if not that myself I not was burden-  
σα ὑμῶν; Χάρισσάσθε μοι τὴν ἀδικίαν ταύτην.  
some to you? Forgive to me the injustice this.  
<sup>14</sup> Ἴδου, τρίτον τοῦτο ἑτοιμῶς ἐχὼ ελθεῖν πρὸς  
Lo, a third time this in readiness I am to come to  
ὑμᾶς, καὶ οὐ κατεναρκήσω \* [ὑμῶν] οὐ γὰρ  
you, and not I will burden [you;] not for  
ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς. Οὐ γὰρ ὀφείλει  
I seek the things of you, but you. Not for it is fitting  
τὰ τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ' οἱ γο-  
the children for the parents to treasure up, but the par-  
νεῖς τοῖς τέκνοις. <sup>15</sup> Εἰ γὰρ δεῖ ἡδίστα δαπανῆσαι  
ents for the children. I but most gladly will spend  
καὶ ἐκδαπανηθῆσομαι ὑπὲρ των ψυχῶν ὑμῶν·  
and will be utterly spent on behalf of the souls of you;  
εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἥττον ἀγα-  
if even more abundantly you loving, less I am  
πῶμαι. <sup>16</sup> Ἐστὼ δέ· ἐγὼ οὐ κατεβαρῆσα ὑμᾶς·  
loved. Let it be so but; I not did burden you;  
ἀλλ' ὑπαρχῶν πανουργός, δολῶ ὑμᾶς ἐλάβον·  
but being crafty, with guile you I took.  
<sup>17</sup> Μὴ τίνα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ  
Not any one of whom I have sent to you, through him  
ἐπλεονέκτησα ὑμᾶς; <sup>18</sup> Παρεκάλεσα Τίτον, καὶ  
I overreached you? I exhorted Titus, and  
συναπέστειλα τὸν ἀδελφόν· μὴτι ἐπλεονέκτη-  
I sent with the brother; not overreached  
σεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιε-  
you Titus? not in the same spirit we  
πατήσαμεν; οὐ τοῖς αὐτοῖς ἰχνέσι; <sup>19</sup> Πάλιν  
walked? not in the same steps? Again

<sup>10</sup> Wherefore, † I am  
contented with Weak-  
nesses, with Insults, with  
Necessities, with Persecu-  
tions, with Distresses on  
account of Christ; † since  
when I am weak, then I  
am strong.

<sup>11</sup> Have I become † a  
Simpleton? † You have  
constrained Me; for I  
ought to be commended  
by You; † for in nothing I  
was inferior to those VERY  
EMINENT Apostles—even  
if I am nobody.

<sup>12</sup> † The SIGNS of the  
APOSTLE, surely, were per-  
formed among you with All  
Patience, by Signs and  
Prodigies and Powers.

<sup>13</sup> † For in what is it  
that you were inferior to  
the OTHER Congregations,  
unless That † I myself was  
not a burden to you? For-  
give me this INJUSTICE!

<sup>14</sup> † Behold, this third  
time I hold myself ready  
to come to you, and I will  
not be burdensome; † be-  
cause I seek not YOUR Pro-  
perty, but you; † for the  
CHILDREN are not obliged  
to treasure up for the PA-  
RENTS, but the PARENTS  
for the CHILDREN.

<sup>15</sup> And † I most gladly  
will spend and be utterly  
spent † on behalf of your  
SOULS; even if the more  
abundantly loving You, the  
less I be loved.

<sup>16</sup> Be it so then, † I did  
not burden you; but, [it is  
said,] “being cunning, I  
took You by Artifice.”

<sup>17</sup> † Did I defraud you  
by any of those whom I  
sent to you?

<sup>18</sup> † I requested Titus,  
and I sent † the BROTHER  
with him. Did Titus de-  
fraud you? Did we not  
walk in the SAME Spirit,—  
in the very SAME Steps?

\* VATICAN MANUSCRIPT.—14, you—omit.

† 10. Rom. v. 3; 2 Cor. vii. 4. † 10. 2 Cor. xiii. 4. † 11. 2 Cor. xi. 1, 16, 17.  
† 11. 2 Cor. xi. 5. † 12. Rom. xv. 18, 19; 1 Cor. ix. 2; 2 Cor. iv. 2; vi. 2; xi. 6. † 13.  
1 Cor. i. 7. † 13. 1 Cor. ix. 12; 2 Cor. xi. 9. † 14. 2 Cor. xiii. 1. † 14. Acts  
xx. 33; 1 Cor. x. 33. † 14. 1 Cor. iv. 14, 15. † 15. 1 Thess. ii. 8; Phil. ii. 17.  
† 15. John x. 1; 2 Cor. i. 6; Col. i. 24; 2 Tim. ii. 10. † 16. 2 Cor. xi. 9. † 17.  
2 Cor. vii. 2. † 18. 2 Cor. viii. 6, 16, 22. † 18. 2 Cor. viii. 18.

δοκεῖτε, ὅτι ὑμῖν ἀπολογουμένα; Κατενώπιον  
do you think, that to you we apologize? In presence

του θεου, ἐν Χριστῷ, λαλοῦμεν  
of the God, in Anointed, we speak

ταδε πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκο-  
but all things, beloved ones, on behalf of the you build-  
δομῆς. <sup>20</sup> Φοβουμαι γὰρ, μήπως ἐλθὼν οὐχ  
ing up. I am afraid for, lest perhaps having come not

οἷους θελω εὐρῶ ὑμᾶς, καὶ γὰρ εὐρεθῶ ὑμῖν  
such ones I wish I should find you, and I should be found by you  
οἷον οὐ θελετε· μήπως ἐρεῖς, ζήλοι, θυμοί,  
such a one not you wish; lest perhaps strifes, jealousies, angers,  
ἐριθιῖαι, καταλαλῖαι, ψιθυρισμοί, φυσιώσεις,  
contentions, evil-speakings, whisperings, puffings up,

ἀκαταστασίαι· <sup>21</sup> μὴ πάλιν ἐλθόντα με ταπει-  
disturbances; lest again having come me should

νώσῃ ὁ θεὸς μου πρὸς ἡμᾶς, καὶ πενθήσω πολ-  
humble the God of me before you, and I should lament over many

λους τῶν προημαρτηκότων, καὶ μὴ μετανοήσαν-  
of those having previously sinned, and not having reformed

τῶν ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ,  
in respect to the impurity and fornication and lewdness,

ἣ ἐπραξαν. ΚΕΦ. ιγ'. 13. <sup>1</sup> Τρίτον τοῦτο  
which they practiced. Third time this

ἐρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος δύο μαρτυ-  
I come to you; in mouth of two wit-  
ρῶν καὶ τριῶν σταθῆσεται παν ῥῆμα. <sup>2</sup> Προει-  
nesses and of three shall be established every word. I have

ρηκα καὶ προλεγω, (ὡς παρών,) τὸ δευτε-  
said before and I tell beforehand, (as being present,) the second

ρον, (καὶ ἀπὼν νῦν,) τοῖς προημαρτηκόσι καὶ  
time, (and being absent now,) to those having previously sinned and

τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἐλθῶ εἰς τὸ  
to the others to all, that if I should come to the

πάλιν, οὐ φείσομαι. <sup>3</sup> Ἐπεὶ δοκιμὴν ζητεῖτε  
again, not I will spare. Since a proof you seek

τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, (ὃς εἰς ὑμᾶς  
of the in me speaking Anointed, (who towards you

οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν· <sup>4</sup> καὶ γὰρ ἐ-  
not is weak, but is powerful in you; even for if

στάυρωθῇ ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνα-  
he was crucified from weakness, yet he lives from power

μῆος θεοῦ· καὶ γὰρ ἡμεῖς ἀσθενούμεν ἐν αὐτῷ,  
of God; also for we are weak with him,

ἀλλὰ ζήσομεθα σὺν αὐτῷ ἐκ δυναμῆος θεοῦ  
but we shall live with him from power of God

\*[εἰς ὑμᾶς·]) <sup>5</sup> ἑαυτοὺς πειράζετε, εἰ ἐστε ἐν  
[towards you;]) yourselves try you, if you are in

19 † Again, do you think That we are apologizing to You? In the presence of God † we speak by Christ; † but ALL things, O be- loved, for your Edification.

20 For I am afraid, lest perhaps, having come, I may find you such as I do not wish; and † I may be found by you such as you do not wish;—lest there be Strifes, \* Jealousies, angry Feuds, Contentions, Evil- speakings, secret Slanders, proud Swellings, Disturb- ances;—

21 lest, having come again, my GOD † may hum- ble me before you; and I should lament for MANY of those † who had PRE- VIOUSLY SINNED, and have not reformed from the IM- PURITY, and † Fornication, and Licentiousness which they practised.

### CHAPTER XIII.

1 † This third time I come to you; † by the Mouth of Two Witnesses, or three, Every Fact shall be established.

2 † I have said before, and I say beforehand, (as when present the SECON'D time, though now absent,) to THOSE † who had PRE- VIOUSLY SINNED, and to all the OTHERS, That if I come AGAIN, † I will not spare.

3 Since you seek a Proof of the ANOINTED † SPEAK- ING by me; (he is not weak towards You, but is power- ful among you;

4 † for though, indeed, he was crucified from Weakness, yet he lives from God's Power; and though we are weak with him, yet we shall live with him from God's Power.)

5 † try yourselves,

\* VATICAN MANUSCRIPT.—20. Jealousy.

4. towards you—omit.

† 19. 2 Cor. v. 12. † 19. Rom. ix. 1; 2 Cor. xi. 31. † 19. 1 Cor. x. 23. † 26.  
1 Cor. iv. 21; 2 Cor. x. 2; xiii. 2, 10. † 21. 2 Cor. i. 1, 4. † 21. 2 Cor. xiii. 2.  
† 21. 1 Cor. v. 1. † 1. 2 Cor. xii. 14. † 1. Num. xxxv. 30; Deut. xvii. 6; Matt.  
xviii. 10; John viii. 17; Heb. x. 28. † 2. 2 Cor. x. 2. † 2. 2 Cor. xii. 21. † 2.  
2 Cor. i. 23. † 3. Matt. x. 20; 1 Cor. v. 4; 2 Cor. ii. 10. † 4. Phil. ii. 7; † 1 Pet. ii. 18.  
† 5. 1 Cor. xii. 28.



τη πιστει· ἑαυτοὺς δοκιμαζετε. Ἡ οὐκ ἐπιγι-  
the faith; yourselves prove you. Or not do you  
νωσκετε ἑαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν  
know yourselves, that Jesus Anointed in you  
\* [ἐστίν ;] εἰ μὴτι ἀδοκιμοί ἐστε. 7 Ἐλπίζω δὲ  
[is?] if not without proof you are. I hope but  
ὅτι γνῶσεσθε, ὅτι ἡμεῖς οὐκ ἐσμεν ἀδοκιμοί.  
that you will know, that we not are without proof.  
7 Εὐχομαι δὲ πρὸς τὸν θεόν, μὴ ποιῆσαι ὑμᾶς  
I wish but to the God, not to do you  
κακὸν μηδεν· οὐχ ἵνα ἡμεῖς δοκιμοὶ φανώμεν,  
evil nothing; not that we approved ones may appear,  
ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς  
but that you the good may do, we but as  
ἀδοκιμοὶ ὦμεν. 8 Οὐ γὰρ δυναμεθα τι κατὰ  
without proof may be. Not for we have power any against  
τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας. 9 Χαί-  
the truth, but on behalf of the truth. We  
ρομεν γὰρ, ὅταν ἡμεῖς ἀσθενώμεν, ὑμεῖς δὲ  
rejoice for, when we may be weak, you but  
δυνατοὶ ᾔτε· τούτο \* [δὲ] καὶ εὐχομεθα, τὴν  
strong ones may be; this [but] even we wish, the  
ὑμῶν καταρτισιν. 10 Διὰ τοῦτο ταῦτα ἀπὼν  
of you restoration. On account of this these things being absent  
γράφω, ἵνα παρὼν μὴ ἀποτομῶς χρῆσωμαι,  
I write, so that being present not severity I may use,  
κατὰ τὴν ἐξουσίαν, ἣν ἔδωκε μοι ὁ κυρίως  
according to the authority, which gave to me the Lord  
εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαιρεσιν. 11 Λοιπὸν,  
for building up, and not for pulling down. Lastly,  
ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε,  
brethren, rejoice you, be you restored, be you comforted,  
τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ θεὸς τῆς  
the same think you, be you at peace; and the God of the  
ἀγαπῆς καὶ εἰρήνης ἐστὶ μεθ' ὑμῶν. 12 Ἀσπα-  
love and peace shall be with you. Salutes  
σασθε ἀλλήλους ἐν ἁγίῳ φιληματί· ἀσπάζονται  
you each other with a holy kiss; salute  
ὑμᾶς οἱ ἅγιοι πάντες. 13 Ἡ χάρις τοῦ κυρίου  
you the saints all. The favor of the Lord  
Ἰησοῦ \* [Χριστοῦ,] καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ  
Jesus [Anointed,] and the love of the God, and  
ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων  
the joint participation of the holy spirit with all  
ὑμῶν.  
of you.

whether you are in the FAITH; prove Yourselves. Or do you not know yourselves, † That Jesus Christ is among you?—except you are without proof.

6 But I hope That you will know That we are not without proof.

7 And \* I wish before God, that you may do nothing Evil; not that we may appear approved, but that you may do what is GOOD, † though indeed we may be without proof;

8 for we have no power at all against the TRUTH, but on behalf of the TRUTH.

9 We rejoice, indeed, † when we are weak, and you are strong; and this we wish, YOUR complete restoration.

10 † On this account, being absent, I write these things, so that, being present, † I may not use Severity, † according to the AUTHORITY which the LORD gave to me for Building up, and not for Pulling down.

11 Finally, Brethren, rejoice! Be you fully restored; be admonished; † mind the SAME thing; cultivate peace; and the God of LOVE and † Peace shall be with you.

12 † Salute each other with a Holy Kiss.

13 All the SAINTS salute you.

14 The † FAVOR of the LORD Jesus, and the LOVE of GOD, and † the JOINT PARTICIPATION of the HOLY Spirit be with you all.

\* SECOND TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.

\* VATICAN MANUSCRIPT.—5. is—omit. 7. we wish. 9. but—omit. 14. Anointed—omit. Subscription—SECOND TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.  
† 5. Rom. viii. 10; Gal. iv. 19. † 7. 2 Cor. vi. 9. † 9. 1 Cor. iv. 10; 2 Cor. xi. 30; xii. 5, 9, 10. † 10. 1 Cor. iv. 21; 2 Cor. ii. 3; x. 2; xii. 20, 21. † 10. Titus i. 13.  
† 10. 2 Cor. x. 8. † 11. 1 Cor. i. 10; Phil. ii. 2; iii. 16; 1 Pet. iii. 8. † 11. Rom. xv. 33.  
† 12. Rom. xvi. 10; 1 Cor. xvi. 20; 1 Thess. v. 26; 1 Pet. v. 14. † 14. Rom. xvi. 24. † 14. Phil. ii. 14.

[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΓΑΛΑΤΑΣ.  
[OF PAUL AN EPISTLE] TO GALATIANS.  
TO THE GALATIANS.

ΚΕΦ. α'. 1.

<sup>1</sup> Πάυλος, ἀποστολὸς οὐκ ἀπ' ἀνθρώπων οὐδὲ  
Paul, an apostle not from men nor  
δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ  
through a man, but through Jesus Anointed and  
θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν.  
God a father of the having raised him out of dead ones,  
<sup>2</sup> καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλη-  
and those with me all brethren, to the congre-  
σιαῖς τῆς Γαλατίας· <sup>3</sup> χάρις ὑμῖν καὶ εἰρήνη  
gations of the Galatia; favor to you and peace  
ἀπο θεοῦ πατρὸς, καὶ κυρίου ἡμῶν Ἰησοῦ Χρισ-  
from God a father, and Lord of us Jesus Anointed,  
τοῦ, <sup>4</sup> τοῦ δόντος ἑαυτὸν περὶ τῶν ἁμαρτιῶν  
of the, having given himself concerning the sins  
ἡμῶν, ὅπως ἐξέλθῃται ἡμᾶς ἐκ τοῦ ἐνεστώτος  
of us, in order that he might rescue us out of the having been present  
αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ θεοῦ καὶ  
an age of evil, according to the will of the God and  
πατρὸς ἡμῶν, <sup>5</sup> ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν  
father of us, to whom the glory for the ages of the  
αἰώνων· ἀμήν. <sup>6</sup> Θαυμάζω, ὅτι οὕτω ταχέως  
ages; so be it. I wonder, because so quickly  
μετατιθεσθε ἀπὸ τοῦ καλεσάντος ὑμᾶς ἐν  
you are being changed from the one having called you by  
χαρίτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον· <sup>7</sup> ὃ οὐκ  
favor of Anointed to other glad tidings; which not  
ἐστὶν ἄλλο· εἰ μὴ τινες εἰσὶν οἱ ταρασσόντες  
is other; if not some are who are troubling  
ὑμᾶς, καὶ θελόντες μεταστρεψαὶ τὸ εὐαγγέλιον  
you, and wishing to turn about the glad tidings  
τοῦ Χριστοῦ. <sup>8</sup> Ἀλλὰ καὶ εἰ ἡμεῖς ἡ ἀγγελὸς  
of the Anointed. But even if we or a messenger  
ἐξ οὐρανοῦ εὐαγγελίζεται ὑμῖν, παρ'  
from heaven should announce glad tidings to you, contrary to  
ὃ εὐηγγελισαμεθα ὑμῖν, ἀναθεμα ἐστω. <sup>9</sup> Ὡς  
what we announced to you, accursed let him be. As  
προεῖρηκαμεν, καὶ ἄρτι παλιν λέγω· εἰ τις  
we before said, even now again I say; if any one  
ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελαβετε,  
you addresses with good tidings contrary to what you received,  
ἀναθεμα ἐστω. <sup>10</sup> Ἀρτι γὰρ ἀνθρώπους πεῖθω,  
accursed let him be. Now for men do I obey,

CHAPTER I.

<sup>1</sup> Paul, an Apostle,—  
(not from Men nor by a  
Man, but by Jesus Christ,  
and THAT God the Father  
who raised him from the  
Dead.)—  
<sup>2</sup> and ALL the Brethren  
who are with me, to  
the CONGREGATIONS of  
GALATIA;  
<sup>3</sup> Favor to you and  
Peace from God the Father,  
and THAT Lord of ours, Je-  
sus Christ;  
<sup>4</sup> who GAVE himself  
on account of our SINS,  
in order that he might  
rescue us from the PRE-  
SENT evil Age, according  
to the WILL of our God  
and Father;  
<sup>5</sup> to whom he the  
GLORY for the AGES of the  
AGES. Amen.  
<sup>6</sup> I am astonished That  
you have so quickly turned  
away from HIM who  
CALLED you by the Favor  
of Christ, to other Glad  
Tidings;  
<sup>7</sup> I not that there are  
any other; but there are  
CERTAIN persons who  
are TROUBLING you, and  
wishing to subvert the  
GLAD TIDINGS of the  
ANOINTED.  
<sup>8</sup> But even if I be, or  
an Angel from Heaven,  
should announce glad  
tidings to You different  
from what we announced  
to you, let him be accursed.  
<sup>9</sup> As we before said,  
even now again I say.—  
If any one announces glad  
tidings to You different  
from what you received,  
let him be accursed.  
<sup>10</sup> For do I now obey  
Men, or God? or do I

\* VATICAN MANUSCRIPT.—Title—TO THE GALATIANS.

† 1. ver. 11, 12. † 1. Acts ix. 6; xii. 10, 15, 21; xxvi. 16; Titus i. 3. † 1. Acts  
ii. 24. † 2. Phil. ii. 22; iv. 21. † 2. 1 Cor. xvi. 1. † 3. Rom. i. 7; 1 Cor.  
i. 3; 2 Cor. i. 2; &c. † 4. Matt. xx. 23; Rom. iv. 25; Gal. ii. 20; Titus ii. 14. † 4.  
John xvii. 14, 15. † 7. 2 Cor. ix. 4. † 7. Acts xv. 1, 24; 2 Cor. ii. 17; xi. 13; Gal.  
v. 10, 12. † 8. 1 Cor. xvi. 22.

ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις ἀρεσκεῖν; εἰ  
or the God? or do I seek men to please? if

\*[γὰρ] ἐτι ἀνθρώποις ἡρεσκόν, Χριστοῦ δούλος  
[for] still men I pleased, of Anointed a slave

οὐκ ἂν ᾔμην. <sup>11</sup> Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ  
not I should be. I make known but to you, brethren, the

εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, ὅτι  
glad tidings the having been announced by me, that

οὐκ ἐστὶ κατὰ ἀνθρώπον. <sup>12</sup> οὐδὲ γὰρ ἐγώ  
not is according to man; neither for I

παρὰ ἀνθρώπου παρέλαβον αὐτὸ ὅτε ἐδίδαχθην,  
from man received it nor was I taught,

ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. <sup>13</sup> Ἡκού-  
but through a revelation of Jesus Anointed. You

σατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτὲ ἐν τῷ  
heard for the my conduct formerly when in the

Ἰουδαίῳ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν  
Jewish religion, that exceedingly I persecuted the

ἐκκλησίαν τοῦ θεοῦ, καὶ ἐπόρθουν αὐτήν. <sup>14</sup> καὶ  
congregation of the God, and ravaged her; and

προέκοπτον ἐν τῷ Ἰουδαίῳ ὑπὲρ πολλοὺς  
made progress in the Jewish religion beyond many

συνηλικιώτας ἐν τῷ γένει μου, περισσώτερος  
of the same age among the race of me, more earnestly

ζηλωτὴς ὑπαρχὼν τῶν πατρικῶν μου παραδο-  
a zealot being of the fathers of me traditions.

σεων. <sup>15</sup> Ὅτε δὲ εὐδοκήσεν \* [ὁ θεός,] ὁ ἀφο-  
When but it pleased [the God,] that having

ρίσας με ἐκ κοιλίας μητρὸς μου, καὶ καλέσας  
set apart me from womb of mother of me, and having called

διὰ τῆς χάριτος αὐτοῦ, <sup>16</sup> ἀποκαλύψαι τὸν υἱὸν  
through the favor of himself, to reveal the son

αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν  
of himself to me, so that I might announce him to

τοῖς ἐθνεσίν· εὐθεὺς, οὐ προσανεθέμην σαρκὶ  
the nations; immediately, not I consulted with flesh

καὶ αἵματι, <sup>17</sup> οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα  
and blood, nor I went up to Jerusalem

πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ' ἀνῆλθον  
to those before me apostles, but I went

εἰς Ἀραβίαν, καὶ πάλιν ὑπεστρέψα εἰς Δαμασκόν.  
into Arabia, and again returned to Damascus.

<sup>18</sup> Ἐπεὶτα μετὰ ἐτὴ τρία ἀνῆλθον εἰς Ἱεροσόλυ-  
Then after years three I went up to Jerusalem,

μα, ἱστορησάμενος Πέτρον, καὶ ἐπέμεινα πρὸς αὐτὸν  
to visit Peter, and I remained with him

ἡμέρας δεκάπεντε. <sup>19</sup> ἕτερον δὲ τῶν ἀποστόλων  
days fifteen; other but of the apostles

οὐκ εἶδον, εἰ μὴ Ἰακώβον τὸν ἀδελφὸν τοῦ  
not I saw, if not James the brother of the

κυρίου. <sup>20</sup> (Ἄ δε γράφω ὑμῖν, ἰδοὺ ἐνώπιον  
Lord. (What now I write to you, lo in presence

I seek to please Men? for if I still pleased Men, I should not be a Servant of Christ.

<sup>11</sup> But I make known to you, Brethren, That THOSE GLAD TIDINGS which were ANNOUNCED by me; that they are not according to Man;

<sup>12</sup> for I neither received nor learned them from a Man, but through a Revelation from Jesus Christ.

<sup>13</sup> For you heard of MY Conduct formerly in JUDAISM, That I Exceedingly persecuted the CONGREGATION of God, and I laid it waste;

<sup>14</sup> and made proficiency in Judaism beyond Many of the same age among my own RACE, being an excessive Zealot for the TRADITIONS of my FATHERS.

<sup>15</sup> But when it pleased THAT GOD who SET ME APART from my Birth, and CALLED me by his FAVOR,

<sup>16</sup> to reveal his SON to me, that I might announce him to the NATIONS, I did not immediately consult with flesh and blood;

<sup>17</sup> nor did I go up to Jerusalem to THOSE who were APOSTLES before me, but I went away into Arabia, and returned again to Damascus.

<sup>18</sup> Then, after three Years, I went up to Jerusalem to visit Cephas, and remained with him fifteen Days;

<sup>19</sup> and I saw no other of the APOSTLES except James, the BROTHER of the LORD.

<sup>20</sup> (Now, the things I

\* VATICAN MANUSCRIPT.—10. For.—omit.

15. the God—omit.

18. Cephas.

† 10. The Hebrews called all near relations *brothers*. This James was the son of Alphaeus by Mary the sister of our Lord's mother.—*MacKnight*.

† 10. 2 Thess. ii. 4; James iv. 4. † 12. 1 Cor. xv. 3. † 12. Eph. iii. 3. † 13. Acts ix. 1; xxii. 4; xxvi. 11; 1 Tim. i. 13. † 13. Acts vii. 3. † 14. Acts xii. 8; xxvi. 9; Phil. iii. 6. † 14. Matt. xv. 2; Mark vii. 5. † 10. Acts ix. 15; xxii. 21; xxvi. 17, 18; Rom. xi. 13; Eph. iii. 8. † 10. Matt. xvi. 17; 1 Cor. xv. 50; Eph. vi. 12. † 12. Acts ix. 20. † 19. Matt. xiii. 55; Mark vi. 3.

του θεου, ὅτι οὐ ψευδομαι.) <sup>21</sup> Ἐπειτα ἦλθον  
of the God, that not I am speaking falsely.) Then I went

εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας  
into the regions of the Syria and of the Cilicia;

<sup>22</sup> Ἡμην δὲ ἀγνοοῦμενος τῷ προσώπῳ ταῖς ἐκ-  
I was but being unknown by the face to the con-

κλησιαῖς τῆς Ἰουδαίας ταῖς ἐν Χριστῷ. <sup>23</sup> μόνον  
gregations of the Judea those in Anointed; only

δὲ ἀκούοντες ἦσαν· Ὅτι ὁ διώκων ἡμᾶς ποτε,  
but hearing they were; That the one persecuting us once,

νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπορ-  
now proclaims as glad tidings the faith which once he was laying

θεῖ· <sup>24</sup> καὶ ἐδοξάζον ἐν ἐμοὶ τὸν θεόν. ΚΕΦ. β'.  
waste; and they were glorifying in me the God.

2. <sup>1</sup> Ἐπειτα διὰ δεκατεσσαρῶν ἐτῶν πάλιν ἀνέ-  
Then through fourteen years again I went

βην εἰς Ἱερουσόλυμα μετὰ Βαρναβᾶ, συμπαρα-  
up to Jerusalem with Barnabas, having taken as

λαβὼν καὶ Τίτον. <sup>2</sup> Ἀνέβην δὲ κατὰ ἀποκαλυ-  
a companion also Titus. I went up but according to a revela-

ψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κη-  
tion, and submitted to them the glad tidings which I

ρυσσῶ ἐν τοῖς ἐθνεσὶ· κατ' ἰδίαν δὲ τοῖς δοκου-  
publish among the Gentiles; by one's self but to those appearing

σι, μὴπως εἰς κενὸν τρέχω, ἢ ἐδραμον.  
somewhat, lest for a vain thing I should run, or had run.

<sup>3</sup> Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὢν,  
But not even Titus he with me, a Greek being,

ἠναγκασθῆ περιτμηθῆναι. <sup>4</sup> Διὰ δὲ τοὺς  
was under a necessity to be circumcised. On account of but the

παρεισακτοὺς ψευδαδελφούς· (οἵτινες παρεισ-  
secretly introduced false brethren; who stole

ἦλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν ἣν  
in to have spied out the freedom of us which

ἐχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδου-  
we hold in Anointed Jesus, so that us they might

λῶσονται.) <sup>5</sup> οἷς οὐδὲ πρὸς ὥραν εἵξαμεν τῇ  
enslave; to whom not even for an hour we yielded by the

ὑποταγῇ, ἵνα ἡ ἀληθεῖα τοῦ εὐαγγελίου δια-  
submission, in order that the truth of the glad tidings might

am writing to you, behold, in the presence of GOD, † I do not falsely affirm.

<sup>21</sup> After that I went into the † REGIONS OF SYRIA and of CILICIA;

<sup>22</sup> but I was unknown personally to THOSE CONGREGATIONS of JUDEA which are in Christ;

<sup>23</sup> they only having heard, That "HE who was ONCE PERSECUTING US, is now announcing as glad tidings the FAITH which he formerly laid waste."

<sup>24</sup> And they glorified GOD on my account.

## CHAPTER II.

1 Then within † Fourteen Years I went up again to Jerusalem with Barnabas, taking Titus also with me.

2 Now I went up according to a Revelation, and submitted to them the GLAD TIDINGS which I publish among the NATIONS; but privately to THOSE in HIGH REPUTE, lest perhaps for a vain thing I may run, or might have run.

3 \* But not even Titus, my associate, though a Greek, was under a necessity to be circumcised,

4 on account even of † the FALSE BRETHREN SECRETLY INTRODUCED; (who crept in to spy out our † FREEDOM which we possess in the Anointed Jesus, † so that they might enslave us;)

5 to whom not even for an Hour did we yield by SUBMISSION; in order that † the TRUTH of the GLAD

\* VATICAN MANUSCRIPT.—3. But not even Titus, my associate, though a Greek.

† 1. Some think that the time specified in this verse, was when the apostle went to Jerusalem about the question of circumcision, Acts xv. 4, &c. There is a difficulty in determining the exact chronology of this visit to Jerusalem, though this was probably the time, as the apostle says he went up by revelation, and therefore it must have been on important business. Some contend, however, that the journey alluded to was the one mentioned in Acts xi. 27, when the congregation at Antioch sent Barnabas and Saul with relief for the poor Christians in Judea, but this would not allow sufficient time for the fourteen years mentioned.

† 20. Rom ix. 1.  
Gal. v. i, 23.

† 21. Acts ix. 30.  
† 4. 2 Cor. xi. 20; Gal. iv. 3, 9.

† 4. Acts xv. 1, 24; 2 Cor. xi. 26.  
† 5. verse 14.

† 4

μεινῇ <sup>6</sup> *προς υμας.* <sup>6</sup> *Απο δε των δοκουν-*  
 remain throughout with you. From but of those appearing  
*των ειναι τι, οποιου ποτε ησαν, ουδεν*  
 to be something, of what sort since they were, nothing  
*μοι διαφερει.* (*προσωπον θεος ανθρωπου ου*  
 to me it brings; (a face God of a man not  
*λαμβάνει.)* *εμοι γαρ οι δοκουντες ουδεν*  
 accepts;) to me for those appearing somewhat nothing  
*προσανεθεντο, <sup>7</sup> αλλα τουναντιον, ιδοντες, οτι*  
 communicated, but on the contrary, seeing, that  
*πεπιστευμαι το ευαγγελιον της ακροβυσ-*  
 I have been entrusted with the glad tidings of the uncircum-  
*τιας, καθως Πητρος της περιτομης, <sup>8</sup> ο γαρ*  
 cision, even as Peter of the circumcision, he for  
*ενεργησας Πητρω εις αποστολην της*  
 having inwardly wrought in Peter for an apostleship of the  
*περιτομης, ενεργησε και εμοι εις τα εθνη,)*  
 circumcision, inwardly wrought also in me for the gentiles;)  
<sup>9</sup> *και γνωντες την χαριν την δοθεισαν μοι,*  
 and having perceived the favor that having been given to me,  
*Ιακωβος και Κηφας και Ιωαννης, οι δοκουντες*  
 James and Kephas and John, those seeming  
*στυλοι ειναι, δεξιας εδωκαν εμοι και Βαρναβα*  
 pillars to be, right hands they gave to me and Barnabas  
*κοινωνιας, ινα ημεις μεν εις τα εθνη, αυτοι δε*  
 of fellowship, that we indeed for the gentiles, they but  
*εις την περιτομην. <sup>10</sup> μονον των πτωχων ινα*  
 for the circumcision; only of the poor ones that  
*μνημονευωμεν. ο και εσπουδασα αυτο τουτο*  
 we should be mindful; which also I strove earnestly same thing this  
*ποιησαι. <sup>11</sup> Οτε δε ηλθε Πητρος εις Αντιο-*  
 to have done. When but came Peter to Antioch,  
*χειαν, καπα προσωπον αυτω αντεστην, οτι*  
 before face to him I opposed, because  
*κατεγνωσμενος ην. <sup>12</sup> Προ του γαρ ελθειν*  
 having been blamed he was. Before of the for to have come  
*τινας απο Ιακωβου, μετα των εθνων συνησθιεν.*  
 some from James, with the Gentiles he was eating;  
*οτε δε ηλθον, υπεστελλε και αφωριζεν εαυ-*  
 when but they came, he was withdrawing and was separating him-  
*τον, φοβουμενος τους εκ περιτομης. <sup>13</sup> Και*  
 self, fearing those of circumcision. And  
*συνυπεκριθησαν αυτω και οι λοιποι Ιουδαιοι.*  
 dissembled with him also the other Jews;  
*ωστε και Βαρναβας συναπηχθη αυτων τη υποκ-*  
 so that even Barnabas was led astray of them by the hypoc-  
*ρισει. <sup>14</sup> ΑΛΛ' οτε ειδον, οτι ουκ ορθοποδουσι*  
 risy. But when I saw, that not they walk straight

TIDINGS might remain with you.

6 But from THOSE of REPUTATION, whatever they were formerly is of no consequence to me; († God does not accept a Man for Personal appearance;) for to Me, THOSE of REPUTATION communicated nothing.

7 But on the CONTRARY, James and Cephas and John,—THOSE SEEMING to be Pillars,—† perceiving That I † was entrusted with the GLAD TIDINGS for the UNCIRCUMCISION, even as Peter was for the CIRCUMCISION;

8 (for HE who OPERATED in Peter for the Apostleship of the CIRCUMCISION, † operated in me also for the GENTILES;)

9 † and acknowledging THAT COMMISSION GIVEN to me, gave to me and Barnabas the Right hands of Fellowship, in order that we should be for the GENTILES, and they for the CIRCUMCISION;

10 only urging that we should be mindful of the poor,—† which very thing I was even ardently hastening to perform.

11 But when \* Cephas came to Antioch, I opposed Him Face to face, Because he was blameable.

12 For before certain persons CAME from James, he ate together with the GENTILES; but when they came he withdrew and separated himself, being afraid of THOSE belonging to the Circumcision.

13 And the OTHER Jews also dissembled with him, so that even Barnabas was led astray by Their HYPOCRISY.

14 But when I saw That they walked not straight

\* VATICAN MANUSCRIPT.—11. Cephas.

† 6. Acts x. 34; Rom. ii. 11. † 7. Acts xiii. 46; Rom. i. 5; xi. 13; 1 Tim. ii. 7; 2 Tim. i. 11. † 8. Acts ix. 15; xii. 2; xxii. 21; xxvi. 17, 18; 1 Cor. xv. 10. Gal. i. 16; Col. i. 29. † 9. Rom. i. 5; xii. 3, 6; xv. 16; 1 Cor. xv. 10; Eph. iii. 8. † 10. See 1 Cor. xvi. 1; 2 Cor. viii. ix.

προς την αληθειαν του ευαγγελιου, ειπον  
with respect to the truth of the glad tidings, I said  
τω Πιτρω εμπροσθεν παντων· Ει συ, Ιουδαιος  
to the Peter in presence of all; If thou, a Jew  
υπαρχων, εθνικως ζης και ουκ Ιουδαικως,  
being, like Gentiles thou livest and not like Jews,  
πως τα εθνη αναγκαζεις Ιουδαιζειν. -5· Ημεις  
how the Gentiles dost thou compel to Judaize. We  
φυσει Ιουδαιοι, και ουκ εξ εθνων αμαρτωλοι·  
by nature Jews, and not of Gentiles sinners;  
16· ειδοτες δε, οτι ου δικαιοιται ανθρωπος εξ  
knowing and, that not is justified a man by  
εργων νομου, εαν μη δια πιστεως Ιησου Χρισ-  
works of law, if not on account of faith of Jesus Anointed;  
του· και ημεις εις Χριστον Ιησουν επιστευσα-  
and we into Anointed Jesus believed,  
μεν, ινα δικαιωθωμεν εκ πιστεως Χριστου, και  
so that we may be justified by faith of Anointed, and  
ουκ εξ εργων νομου· διοτι εξ εργων νομου ου  
not by works of law; because by works of law not  
δικαιωθησεται πασα σαξ. 17· Ει δε ζητουντες  
will be justified all flesh. If but seeking  
δικαιωθηναι εν Χριστω εδρεθημεν και αυτοι  
to have been justified in Anointed we were found even we ourselves  
αμαρτωλοι, αρα Χριστος αμαρτιας διακονος;  
sinners, then Anointed of sin a servant?  
Μη γενοιτο. 18· Ει γαρ α κατελυσα, ταυτα  
Not let it be. If for what I pull down, these things  
καλιν οικοδομω, παραβατην εμαυτον συνισ-  
again I build, a transgressor myself I con-  
τανω. 19· Εγω γαρ δια νομου νομω απεθανον  
stitute. I for on account of law by law died  
ινα θεω ζησω. 20· Χριστω συνεσταυρωμαι·  
so that by God I may live. With Anointed I have been crucified;  
ζω δε, ουκετι εγω, ζη δε εν εμοι Χριστος· ο  
I live but, no longer I, lives but in me Anointed; the  
δε νυν ζω εν σαρκι, εν πιστει ζω τη του υιου  
but now I live in flesh, by faith I live in the of that son  
του θεου, του αγαπησαντος με και παραδοντος  
of the God, of that having loved me and having delivered up  
εαυτον υπερ εμου. 21· Ουκ αθετω την χαριν  
himself in behalf of me. Not I set aside the favor  
του θεου· ει γαρ δια νομου δικαιοσυνη, αρα  
of the God; if for through law justification, then  
Χριστος δωρεαν απεθανεν. ΚΕΦ. γ'. 3. 1· Ω  
Anointed without cause died. O

with respect to the TRUTH of the GLAD TID-  
INGS, I said to \*Cephas  
in the presence of all;  
"If thou, being a Jew,  
livest like the Gentiles,  
and not like the Jews, how  
is it that thou dost compel  
the GENTILES to Judaize?"

15 We are Jews by  
Natural birth, and not  
† Sinners of the Gentiles;

16 and † knowing That  
a Man is not justified by  
Works of Law, except on  
account of Faith of  
\* Christ Jesus, even for  
have believed into \* Jesus  
Christ, so that we may be  
justified by Faith of Christ,  
and not by Works of Law;  
Because † by Works of  
Law will no Flesh be justi-  
fied."

17 But if seeking to be  
justified by Christ, even  
we ourselves are found  
Sinners, is Christ then a  
Servant of Sin? By no  
means.

18 For if I rebuild those  
very things I pulled down,  
I constitute Myself a  
Transgressor.

19 Besides, † through  
Law † died by Law, so that  
I might † live by God.

20 I have been † cruci-  
fied together with Christ;  
still I live, yet no longer  
I, but Christ lives in me;  
for that life which I now  
live in the Flesh, † I am liv-  
ing \* by THAT Faith of the  
SON of GOD, † who LOVED  
me even to delivering him-  
self up on my behalf.

21 I do not set aside the  
FAVOR of GOD; † for if  
through Law I have Right-  
eousness, then Christ died  
unnecessarily.

### CHAPTER III.

1 O Thoughtless Gala-

\* VATICAN MANUSCRIPT.—14. Cephas. 16. Christ Jesus. 16. Jesus Christ.  
20. by THAT Faith of THAT God and Christ, who LOVED me.

† 14. verse 5. † 14. 1 Tim. v. 20. † 14. Acts x. 28; xi. 3. † 15. Matth.  
ix. 11; Eph. ii. 3, 12. † 16. Acts xi. 38, 39. † 16. Rom. i. 17; iii. 22, 23; viii. 3;  
Gal. iii. 24; Heb. vii. 18, 19. † 16. Psa. cxliii. 2; Rom. iii. 20; Gal. iii. 11. † 19.  
Rom. viii. 2. † 19. Rom. vi. 14; vii. 4, 6. † 19. Rom. vii. 11; 2 Cor. v. 15; 1 Thess.  
v. 10; Heb. ix. 14; 1 Pet. iv. 2. † 20. Rom. vi. 6; Gal. v. 24; vi. 14. † 20. 2 Cor.  
v. 15; 1 Thess. v. 10; 1 Pet. iv. 2. † 20. Eph. v. 2; Gal. i. 4; Titus ii. 14. † 21.  
Gal. iii. 21; Heb. vii. 11.

ανοητοι, Γαλαται, τις ὑμας εβασκαυε; οἰς  
thoughtless, Galatians, who you deluded? to whom  
κατ' οφθαλμοὺς Ἰησοῦς Χριστὸς προεγραφή  
with respect to eyes Jesus Anointed was before set forth  
\*[ἐν ὑμῖν] ἐσταυρωμένος. <sup>2</sup>Τοῦτο μόνον θέλω  
[among you] having been crucified. This thing only I wish  
μαθεῖν ἀφ' ὑμῶν ἐξ ἐργῶν νομοῦ το πνευ-  
to have learned from you; on account of works of law the spirit  
μα ελαβετε, ἢ ἐξ ἀκοῆς πίστεως; <sup>3</sup>Οὐ-  
did you receive, or on account of a hearing of faith? So  
τως ανοητοι εστέ; ἐναρξάμενοι πνευματι, νυν  
thoughtless are you? having begun in spirit, now  
σαρκὶ ἐπιτελεῖσθε; <sup>4</sup>Τόσαυτα ἐπαθετε  
in flesh are you being made perfect? So many things you suffered  
εἰκη; εἶγε καὶ εἰκη. <sup>5</sup>Ὁ οὖν ἐπιχο-  
without cause? if indeed even without cause. He then supply-  
ρηγῶν ὑμῖν το πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν  
ing to you the spirit, and working miracles among  
ὑμῖν, ἐξ ἐργῶν νομοῦ, ἢ ἐξ ἀκοῆς  
you, on account of works of law, or on account of obedience  
πίστεως; <sup>6</sup>καθὼς Ἀβραὰμ ἐπίστευσε τῷ θεῷ,  
of faith? even as Abraham believed in the God,  
καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. <sup>7</sup>Γινώσ-  
and it was counted to him for righteousness. Know you  
κετε ἀρα, ὅτι οἱ ἐκ πίστεως, οὗτοι εἰσιν υἱοὶ  
certainly, that those of faith, these are sons  
Ἀβραὰμ. <sup>8</sup>Προιδουσα δὲ ἡ γραφή, ὅτι ἐκ πί-  
of Abraham. Having before seen and the writing, that by faith  
τεως δίκαιοι τὰ ἔθνη ὁ θεὸς, προενηγγέλισατο  
justifies the nations the God, before announced glad tidings  
τῷ Ἀβραὰμ· Ὅτι ἐνευλογηθῶσονται ἐν σοὶ  
to the Abraham; That shall be blessed in thee  
πάντα τὰ ἔθνη. <sup>9</sup>Ὡστε οἱ ἐκ πίστεως, εὐλο-  
all the nations. So that those of faith, are  
γούνται συν τῷ πιστῷ Ἀβραὰμ. <sup>10</sup>Ὅσοι γὰρ  
blessed with the believing Abraham. As many as for  
ἐξ ἐργῶν νομοῦ εἰσιν, ὑπο καταραν εἰσιν· γεγ-  
of works of law are, under a curse they are; it has  
ραπται γὰρ· Ὅτι ἐπικαταρατὸς πας ὃς οὐκ ἐμ-  
been written for; That accursed every one who not con-  
μενεῖ ἐν πασὶ τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ  
tinues in all thingsthose having been written in the book  
τοῦ νομοῦ, τοῦ ποιῆσαι αὐτά. <sup>11</sup>Ὅτι δὲ ἐν  
of the law, of this to have done them. That but by  
νομῷ οὐδεὶς δικαιούται παρα τῷ θεῷ, δὴλον·  
law no one is justified before the God, clear;  
ὅτι ὁ δίκαιος ἐκ πίστεως, ζήσεται. <sup>12</sup>ὁ δὲ  
because the just by faith, shall live; the but

tians! † who has deluded  
You, before whose Eyes  
Jesus Christ was previous-  
ly represented as having  
been crucified.

<sup>2</sup> This only I desire to  
learn from you;—† Did you  
receive the SPIRIT on ac-  
count of Works of Law,  
or on account of Obedience  
of Faith?

<sup>3</sup> Are you so thought-  
less? † Having begun in  
Spirit, are you now being  
made perfect in Flesh?

<sup>4</sup> Have you suffered so  
Much for nothing? if in-  
deed it is for nothing.

<sup>5</sup> † HE then SUPPLYING  
to you the SPIRIT, and per-  
forming Miracles among  
you, does he these on ac-  
count of Works of Law, or  
on account of Obedience of  
Faith?

<sup>6</sup> even as Abraham † be-  
lieved God, and it was  
“counted to him for Right-  
eousness;”

<sup>7</sup> Know you, certainly,  
† That THOSE of Faith,  
these are Sons of Abraham.

<sup>8</sup> And the SCRIPTURE,  
having foreseen That GOD  
would justify the NATIONS  
by Faith, previously an-  
nounced glad tidings to  
ABRAHAM, That † “In thee  
“shall All the NATIONS be  
“blessed.”

<sup>9</sup> THOSE of Faith, there-  
fore, are blessed with BE-  
LIEVING Abraham.

<sup>10</sup> For as many as are  
of Works of Law are under  
a Curse; for it has been  
written, † “Accursed is  
“every one who continues  
“not in All those THINGS  
“HAVING BEEN WRITTEN  
“in the BOOK of the LAW  
“to do them.”

<sup>11</sup> Besides, That no one  
† is justified by Law be-  
fore GOD is clear; Be-  
cause, † “The RIGHTEOUS  
“by Faith, shall live.”

\* VATICAN MANUSCRIPT.—1. among you—omit.

† 1. Gal. v. 7. † 2. Acts viii. 15; Eph. i. 13. † 3. Gal. iv. 9. † 5. 2 Cor  
iii. 8. † 6. Gen. xv. 6; Rom. iv. 3, 9, 21, 22; James ii. 23. † 7. John. viii. 39  
Rom. iv. 11, 12, 16. † 8. Gen. xii. 3; xviii. 18; xiii. 18; Acts iii. 35. † 10. Deut  
xxvii. 26; Jer. xi. 3. † 11. Gal. ii. 16. † 12. Hab. ii. 4; Rom. i. 17; Heb. x. 22.

νομος ουκ εστιν εκ πιστεως· αλλ' ο ποιησας  
law not is of faith; but the one having done  
αυτα, ζησεται εν αυτοις. <sup>13</sup> Χριστος ημας  
these things, shall live by them. Anointed us

εξηγορασεν εκ της καταρας του νομου, γενομε-  
bought off from the curse of the law, having be-  
νος υπερ ημων καταρα· (γεγραπται γαρ· Επι-  
come on behalf of us a curse; (it has been written for; Ac-  
καταρατος πας ο κρεμαμενος επι ξυλου·)  
cursed every one he being hung on a tree;)

<sup>14</sup> ινα εις τα εθνη η ευλογία του Αβρααμ γεινη-  
so that for the nations the blessing of the Abraam might  
ται εν Χριστω Ιησου, ινα την επαγγελιαν του  
be in Anointed Jesus, that the annunciation of the

πνευματος λαβωμεν δια της πιστεως. <sup>15</sup> Αδελ-  
spirit we might receive through the faith. Brethren,

φοι, κατα ανθρωπον λεγω· ομως ανθρωπου  
according to man I speak; though of a man

κεκυρωμενην διαθηκην ουδεις αθετει η επιδιατασ-  
having been ratified a covenant no one sets aside or superadds.

σεται. <sup>16</sup> Τω δε Αβρααμ ερρήθησαν αι επαγγε-  
To the now Abraam were spoken the promi-

λαι, και τω σπερματι αυτου. Ου λεγει· Και  
ses, even for the seed of him. Not he says, And

τοις σπερμασιν, ως επι πολλων, αλλ' ως εφ'  
to the seeds, as concerning many, but as concerning

ένος· Και τω σπερματι σου· ος εστι Χριστος.  
one; And to the seed of thee; who is Anointed.

<sup>17</sup> Τουτο δε λεγω· διαθηκην προκεκυρωμενην  
This but I say; a covenant previously ratified

υπο του θεου \* [εις Χριστον,] ο μετα τετρακο-  
by the God [concerning Anointed,] that after four hun-

σια και τριακοντα ετη γεγονως νομος ουκ ακυ-  
dred and thirty years having become a law not an-

ροι, εις το καταργησαι την επαγγελιαν· <sup>18</sup> ει  
nuls, so as the to have canceled the promise; if

γαρ εκ νομου η κληρονομια, ουκετι εξ επαγγε-  
for by law the inheritance, no longer by promise;

λιας· τω δε Αβρααμ δι' επαγγελιας κεχαρισ-  
to the but Abraam through promise has freely

ται ο θεος. <sup>19</sup> Τι ουν ο νομος, των παραβα-  
given the God. Why then the law? The transgrea-

σεων χαριν ετεθη, (αχρις ου ελθη  
sions on account of it was appointed, (to which times should have come

το σπερμα, ω επηγγελται,) διαταγεις  
the seed, to whom it has been promised,) having been instituted

δι' αγγελων, εν χειρι μεσιτου. <sup>20</sup> Ο δε  
by means of messengers, in hand of a mediator. The but

μεσιτης ένος ουκ εστιν· ο δε θεος εις εστιν.  
mediator of one not he is; the but God one is.

12 Now the LAW is not of Faith; but ‡ "HE HAVING DONE these things "shall live by them."

13 ‡ Christ has redeemed Us from the CURSE of the LAW, having become a Curse on our behalf; (for it has been written, ‡ "EVERY ONE who is "HANGED on a Tree is ac- "cursed;")

14 ‡ so that the BLESS- ING of ABRAHAM might be for the NATIONS, by Christ Jesus; and that through the FAITH we might receive the ANNUNCIATION of the SPIRIT.

15 Brethren, I speak ac- cording to man;—no one sets aside or superadds conditions to ‡ a ratified Compact, though human.

16 Now to ABRAHAM were the PROMISES spoken even for his SEED. He does not say, "And to the SEEDS," as concerning many, but as concerning one; ‡ "And to thy "SEED,"—who is Christ.

17 Now this I affirm, that a Covenant-engage- ment previously ratified by GOD, the LAW, ‡ issued Four hundred and Thirty Years afterwards does not annul, ‡ so as to INVALI- DATE the PROMISE;

18 for if the INHERIT- ANCE be by LAW, ‡ it is no longer by Promise; but GOD graciously gave it to ABRAHAM by Promise.

19 Why then the LAW? It was appointed on ac- count of TRANSGRESSIONS, till ‡ the SEED should come to whom the promise related; ‡ having been instituted by means of Angels, in the hand of ‡ a Mediator.

20 Of one party, how- ever, he is not the MEDIA- TOR; ‡ but GOD is one.

\* VATICAN MANUSCRIPT.—concerning Anointed—omit.

‡ 12. Lev. xviii. 5; Neh. ix. 29; Ezek. xx. 11; Rom. x. 5. ‡ 13. Rom. viii. 3; 2 Cor. v. 21; Gal. iv. 5. ‡ 14. Rom. iv. 9, 10. ‡ 15. Heb. ix. 17. ‡ 16. Gen. xii. 7. ‡ 17. Exod. xii. 40, 41. ‡ 18. Rom. iv. 14. ‡ 19. verse 16. ‡ 19. Acts vii. 53; Heb. ii. 2. ‡ 20. Rom. iii. 29, 30.



21 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν \* [τοῦ  
The then law contrary to the promises [of the  
θεοῦ;] Μη γένοιτο. Εἰ γὰρ ἐδόθη νόμος ὁ  
God? Not let it be. If for was given a law that  
δυναμενος ζῶποιησαι, οὕτως ἀν ἐκ νόμου ἦν ἡ  
being able to have made alive, truly by law was the  
δικαιοσύνη· 22 ἀλλὰ συνεκλείσεν ἡ γραφή τα  
righteousness; but shut up together the scripture the  
πάντα ὑπὸ ἁμαρτιαν, ἵνα ἡ ἐπαγγελία ἐκ  
all things under sin, in order that the promise by  
πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστευούσι.  
faith of Jesus Anointed might be given to the believers.  
23 Πρὸ τοῦ δε ελθεῖν τὴν πίστιν, ὑπὸ νόμον  
Before the but to have come the faith, under law  
ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μελλού-  
we were guarded being shut up together for the being  
σαν πίστιν ἀποκαλυφθῆναι. 24 Ὡστε ὁ νόμος  
about faith to have been revealed. So that the law  
παιδαγωγὸς ἡμῶν γέγονεν, εἰς Χριστὸν, ἵνα ἐκ  
a child-leader of us has become, to Anointed, that by  
πίστεως δικαιωθῶμεν. 25 ἐλθούσης δε τῆς πίσ-  
faith we might be justified; having come but the faith,  
τεως, οὐκετι ὑπὸ παιδαγωγῶν ἐσμεν. 26 Παν-  
no longer under a child-leader we are. All  
τες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν  
for sons of God you are through the faith by  
Χριστῷ Ἰησοῦ. 27 ὅσοι γὰρ εἰς Χριστὸν ἐβαπ-  
Anointed Jesus; as many as for into Anointed were  
τίσθητε, Χριστὸν ἐνεδυσασθε. 28 Οὐκ ἐνὶ Ἰου-  
dipped, Anointed you were clothed. Not there is a  
δαῖος, οὐδε Ἕλλην· οὐκ ἐνὶ δούλος, οὐδε ἐλευ-  
Jew, nor a Greek; not there is a slave, nor a  
θερὸς· οὐκ ἐνὶ ἀρσεν καὶ θήλυ· πάντες γὰρ  
freeman; not there is male and female; all for  
ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ. 29 εἰ δε ὑμεῖς  
you one are in Anointed Jesus; if but you  
Χριστοῦ, ἀρὰ τοῦ Ἀβραὰμ σπέρμα ἐστε, \* [καὶ]  
of Anointed, certainly of the Abrahā seed you are, [and]  
κατ' ἐπαγγελίαν κληρονόμοι. ΚΕΦ. Δ'. 4.  
according to promise heirs.  
1 Λέγω δε, ἐφ' ὅσον χρόνον ὁ κληρονόμος  
I say now, for as long as a time the heir  
νήπιος ἐστί, οὐδὲν διαφέρει δούλου, κύριος  
a child is, nothing he differs a slave, lord

21 Is the LAW then con-  
trary to the PROMISES?  
By no means; for if a  
Law were given which was  
able to make alive, cer-  
tainly RIGHTEOUSNESS  
would come from that  
Law;

22 but the SCRIPTURE  
has shut up together ALL  
under Sin, † in order that  
the PROMISE by Faith of  
Jesus Christ might be  
given to the BELIEVERS.

23 And before the COM-  
ING of that FAITH, we were  
guarded under Law, being  
shut up together for the  
FAITH BEING ABOUT to be  
revealed.

24 So that the LAW has  
become our † Pedagogue  
to lead to Christ, † that we  
might be justified by Faith.

25 But the FAITH hav-  
ing come, we are no longer  
under a Pedagogue;

26 since you are all  
† Sons of God, through the  
FAITH, by Christ Jesus.

27 Besides, † as many of  
you as were immersed into  
Christ, were clothed with  
Christ.

28 † In him there is not  
Jew nor Greek; there is  
not a Slave nor a Free-  
man; there is not Male  
and Female; for you all  
are † one in Christ Jesus;

29 and if you belong to  
Christ, certainly you are  
ABRAHAM'S Seed, † and  
Heirs according to Prom-  
ise.

#### CHAPTER IV.

1 Now I say, for as long  
a Time as the HEIR is a  
Child, he differs in nothing  
from a Slave, Lord of all  
though he be;

\* VATICAN MANUSCRIPT.—21. of God—omit.

29. and—omit.

† 24. "Paidagogos, from *pais*, a child, and *agoogos*, a leader, which among the Greeks properly signified a servant whose business it was constantly to attend on his young master, to watch over his behavior, and particularly to lead (*agein*) him to and from school, and the place of exercise. These *paidagogoi* were generally slaves, imperious and severe, and so better corresponded to the Jewish teachers and Jewish law, to which the term is applied by Paul."—Parkhurst.

† 22. Rom. iii. 9, 19, 23; xi. 32.  
12; Rom. viii. 14—16; Gal. iv. 4, 15; 1 John iii. 1, 2.  
1 Cor. xii. 13; Col. iii. 11.  
iv. 7, 28, Eph. iii. 6.

† 24. Acts xiii. 37; Gal. ii. 16.  
† 27. Rom. vi. 3.  
† 28. Eph. ii. 14—16; iv. 4, 15.

† 26. John i.  
† 28. Rom. x. 12;  
† 29. Rom. viii. 17;

παντων ων· <sup>2</sup> αλλα υπο επιτροπους εστι και οι-  
of all being; but under guardians it is and stew-  
κονομους, αχρι της προθεσμιας του πατρος.  
ards, till the before-appointed of the father.

<sup>3</sup> Ουτω και ημεις, οτε ημεν νηπιοι, υπο τα  
So also we, when we were children, under the  
στοιχεια του κοσμου ημεν δεδουλωμενοι· <sup>4</sup> οτε  
rudiments of the world we were having been enslaved; when

δε ηλθε το πληρωμα του χρονου, εξαπεστειλεν  
but came the fulness of the time, sent forth

δ θεος τον υιον αυτου, γενομενον εκ γυναικος,  
the God the son of himself, having been born from a woman,

γενομενον υπο νομον, <sup>5</sup> ινα τους υπο νομον  
having been born under law, in order that those under law

εξαγοραση, ινα την υιοθεσιαν απολαβωμεν.  
he might buy off, that the sonship we might receive.

<sup>6</sup> Οτι δε εστε υιοι, εξαπεστειλεν \* [δ θεος]  
Because and you are sons, he sent forth [the God]

το πνευμα του υιου αυτον εις τας καρδιας ημων,  
the spirit of the son of himself into the hearts of us,

κραζον· Αββα, ο πατηρ. <sup>7</sup> Ωστε ουκετι ει  
crying; Abba, the father. So that no longer thou art

δουλος, αλλ' υιος· ει δε υιος, και κληρονομος  
a slave, but a son; if but a son, also an heir

θεου \* [δια Χριστου.] <sup>8</sup> Αλλα τοτε μεν, ουκ  
of God [through Anointed.] But then indeed, not

ειδοτες θεον, εδουλευσατε τοις φυσει μη ουσι  
knowing God, you were enslaved to those by nature not being

θεοις· <sup>9</sup> νυν δε, γνωντες θεον, μαλλον δε γνωσ-  
gods; now but, having known God, more and having

θεντες υπο θεου, πως επιστρεφετε παλιν επι τα  
been known by God, how do you turn back again to the

ασθενη και πτωχα στοιχεια, οις παλιν ανωθεν  
weak and poor rudiments, to which again as at first

δουλευειν θελετε; <sup>10</sup> Ημερας παρατηρεισθε·  
be in subjection you wish? Days you watch narrowly?

και μηνas και καιρους και ενιαυτους; <sup>11</sup> Φοβου-  
and moons and seasons and years? I am

μαι υμαs, μηπως εικη κεκοπιακα εις υμαs.  
afraid you, lest perhaps in vain I labored hard for you.

<sup>12</sup> Γινεσθε ωs εγω, οτι καγω ωs υμεις· αδελ-  
Become you as I, for even I as you; breth-

φοι, δεομαι υμων· ουδεν με ηδικησατε. <sup>13</sup> Οι-  
ren, I entreat you; nothing me you wronged, You

δατε δε, οτι δι' ασθενιαν της σαρκος ευαγγε-  
know but, that through weakness of the flesh I announced

<sup>2</sup> but is under Guar-  
dians and Stewards, till  
\* THAT PERIOD PREDETER-  
MINED OF THE FATHER.

<sup>3</sup> Thus we also, when  
we were Children, † were  
enslaved under the RUDI-  
MENTS OF THE WORLD.

<sup>4</sup> But † when the COM-  
PLETION OF THE TIME ar-  
rived, God sent forth his  
son, † having been pro-  
duced from a Woman,  
† born under Law,

<sup>5</sup> † in order that he might  
redeem THOSE under Law,  
† that we might receive the  
SONSHIP.

<sup>6</sup> And Because you are  
Sons, he sent forth † the  
SPIRIT OF HIS SON into  
our HEARTS, exclaiming,  
Abba! Father!

<sup>7</sup> So that thou art no  
longer a Slave, but a Son,  
† and if a Son, also an  
Heir \* OF GOD.

<sup>8</sup> But at that time, in-  
deed, not knowing God,  
† you were enslaved to  
THOSE by Nature who ARE  
not Gods;

<sup>9</sup> now, however, having  
acknowledged God, (or  
rather having been ac-  
knowledged by God,) † how  
is it you are returning  
again to † the WEAK  
and POOR RUDIMENTS, to which  
again, as at first, you wish  
to be in subjection?

<sup>10</sup> † Are you observing  
Days, and Moons, and  
Seasons, and Years?

<sup>11</sup> I am afraid for you,  
lest † perhaps I may have  
labored for you in vain.

<sup>12</sup> Brethren, I entreat  
you to be as I am, For I  
am as you were; you in-  
jured Me in nothing;

<sup>13</sup> And you know † That  
through Weakness of the  
FLESH I ORIGINALLY an-

\* VATICAN MANUSCRIPT.—2. THAT PREDETERMINED OF THE FATHER.  
7. through Anointed—omit. 7. through God.

6. GOD—omit.

† 3. verse 9; Gal. v. 1; Col. ii. 8, 20; Heb. ix. 10.

† 4. Gen. xlix. 10; Dan. ix. 24.

Mark i. 15. † 4. Gen. iii. 15; Isa. vii. 14; Matt. i. 23.

† 4. Luke ii. 27. † 5.

Gal. iii. 13; 1 Pet. i. 18, 19.

† 5. John i. 12; Gal. iii. 26; Eph. i. 5.

† 6. Rom. viii. 15.

† 7. Rom. viii. 16, 17; Gal. iii. 29.

† 8. Rom. i. 25; 1 Cor. xii. 2.

† 9. Gal. iii. 3;

Col. ii. 20. † 9. Rom. viii. 3; Heb. vii. 18.

† 10. Rom. xiv. 5; Col. ii. 16.

† 11. Gal. ii.

2; v. 2, 4; 1 Thess. iii. 5.

† 13. 1 Cor. ii. 3; 2 Cor. xi. 30; xii. 7, 9.

λίσταμην ὑμῖν το προτερον, <sup>14</sup> και τον πειρασμον  
glad tidings to you the formerly, and the temptation  
μου τον εν τη σαρκι μου ουκ εξουθενησατε ουδε  
of me that in the flesh of me not you despised nor  
εξεπτυσσατε· αλλ' ως αγγελον θεου εδαξασθε  
did you spit out; but as a messenger of God you received  
με, ως Χριστου Ιησουν. <sup>15</sup> Τις ουν ην ο μακα-  
me, even as Anointed Jesus. What then was the benedic-  
ρισμος ὑμων; μαρτυρω γαρ ὑμιν, οτι, ει δυνα-  
tion of you? I testify for to you, that, if able,  
τον, τους οφθαλμους ὑμων εξορυξαντες αν εδω-  
the eyes of you having dug out would you  
κατε μοι. <sup>16</sup> Ωστε εχθρος ὑμων γεγωνα αλη-  
give to me. So that an enemy of you have I become speak-  
θεων ὑμιν; <sup>17</sup> Ζηλουσιν ὑμας ου καλως·  
ing truth to you? They show affection towards you not honorably;  
αλλα εκκλεισαι ὑμας θελουσιν, ινα αυτους ζη-  
but to have shut out you they wish, so that them you  
λουτε. <sup>18</sup> Καλον δε \* [το] ζηλουσθαι εν  
may ardently love. Honorable but [the] to be ardently devoted in  
καλω παντοτε, και μη μονον εν τω παρειναι  
a good thing at all times, and not only in the to be present  
με προς ὑμας. <sup>19</sup> Τεκνια μου, ους παλιν ωδινω,  
me with you. O little children of me, whom again I am bearing,  
αχρις ου μορφωθη Χριστος εν ὑμιν· <sup>20</sup> ηθελον  
till may have been formed Anointed in you; I could wish  
δε παρειναι προς ὑμας αρτι, και αλλαξαι την  
but to be present with you now, and to change the  
φωνην μου· οτι απορουμοι εν ὑμιν. <sup>21</sup> Λεγετε  
tone of me; because I am perplexed with you. Speak you  
μοι, οί ὑπο νομον θελοντες ειναι, τον νομον  
to me, those under law desiring to be, the law  
ουκ ακουετε; <sup>22</sup> Γεγραπται γαρ, οτι Αβρααμ  
not do you hear? It has been written for, that Abraham  
δυο υιους εσχεν· ενα εκ της παιδισκης, και  
two sons had; one from the bond-woman, and  
ενα εκ της ελευθερας. <sup>23</sup> Αλλ' ο \* [μεν] εκ της  
one from the free-woman. But that [indeed] from the  
παιδισκης, κατα σαρκα γεγενηται· ο δε εκ  
bond-woman, according to flesh has been born; that but from  
της ελευθερας, δια της επαγγελιας. <sup>24</sup> Ατινα  
the free-woman, through the promise. Which things  
εστιν αλληγορουμενα· αυται γαρ εισι δυο  
is being adapted to another meaning; these for are two  
διαθηκαι· μια μεν απο ορους Σινι, εις δουλειαν  
covenants; one indeed from mount Sinai, for servitude

nounced glad tidings to you;

<sup>14</sup> and \* THAT TRIAL of mine which was in my FLESH, you did not despise; nor did you reject me, but received me as a Messenger of God, † even as Christ Jesus.

<sup>15</sup> \* What then were your BENEDICTIONS! for I bear you witness, That, if possible, you would have dug out your EYES, and given them to me.

<sup>16</sup> So that I have become your Enemy, † by telling you the truth!

<sup>17</sup> They love you ardently, not honorably; but they desire \* to exclude us, so that you may love Them ardently.

<sup>18</sup> Now, it is honorable to be ardently devoted towards a good cause, at all times; and not only during my PRESENCE with you,

<sup>19</sup> O my Little children! † whom I am bearing again, till Christ be formed in you;

<sup>20</sup> and I could wish to be present with you now, and to change my TONE; Because I am perplexed concerning you.

<sup>21</sup> Tell me, you who are DESIRING to be under Law, do you not hear the LAW?

<sup>22</sup> For it has been written, That Abraham had Two Sons; † one from the BOND-WOMAN, and † one from the FREE-WOMAN.

<sup>23</sup> Now, † the one from the BOND-WOMAN was naturally produced; † but the other from the FREE-WOMAN was through the PROMISE.

<sup>24</sup> Which things are allegorical; for these represent Two Covenants; one indeed from Mount Sinai,

\* VATICAN MANUSCRIPT.—14. your TRIAL which was in my FLESH. 15. Where then. 17. to exclude us, so that. 18. the—omit. 23. indeed—omit.

† 14. 2. Sam. xix. 27; Mal. ii. 7. † 14. John xiii. 20. † 16. Gal. ii. 5, 14  
† 19. 1 Cor. iv. 15; Philemon 10; James i. 18. † 22. Gen. xvi. 15. † 22. Gen. xxi.  
† 23. Rom. ix. 7. † 23. Gen. xviii. 10, 14; xxi. 1, 2; Heb. xi. 11.

γεννωσα, ἥτις ἐστὶν Ἀγαρ· <sup>25</sup> το γὰρ Ἀγαρ,  
bringing forth, which is Agar; the for Agar,

Σιναι ορος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχοὶ δὲ τῇ  
Sinai mountain it is in the Arabia, it corresponds and to the

νυν Ἱερουσαλημ, δουλεῖ γὰρ μετὰ τῶν τέκ-  
present Jerusalem, she is in bondage for with the children

νων αὐτῆς· <sup>26</sup> ἡ δὲ ἀνω Ἱερουσαλημ, ἐλευθερά  
of herself; the but above Jerusalem, a free-woman

ἐστὶν, ἥτις ἐστὶ μητὴρ ἡμῶν· <sup>27</sup> γεγραπται γὰρ·  
is, who is a mother of us; it has been written for;

Εὐφρανθήτι στείρα ἡ οὐ τικτούσα, ῥήξον καὶ  
Be thou made glad O barren who not is bearing, burst thou forth and

βοήσον ἡ οὐκ ὠδινούσα· ὅτι πολλὰ τὰ τέκνα  
shout thou who not is bringing to birth; because many the children

τῆς ἐρημοῦ μαλλον ἢ τῆς ἐχούσης τὸν ἀνδρα.  
of the deserted one more than of the one having the husband.

<sup>28</sup> Ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαὰκ, ἐπαγγελίας  
We now, brethren, like Isaac, of a promise

τέκνα ἐσμεν. <sup>29</sup> Ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα  
children are. But just as then he according to flesh

γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω καὶ  
being born persecuted him according to spirit, so also

νυν. <sup>30</sup> Ἀλλὰ τί λέγει ἡ γραφή; Ἐκβάλε τὴν  
now. But what says the writing? Cast out the

παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κλη-  
bond-woman and the son of her; not for not should

ρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ  
inherit the son of the bond-woman with the son

τῆς ἐλευθεράς. <sup>31</sup> Ἀρα, ἀδελφοί, οὐκ ἐσμεν  
of the free-woman. Then, brethren, not we are

παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθεράς. ΚΕΦ.  
of bond-woman children, but of the free-woman.

εἰ. ἦ. <sup>1</sup> Τῇ ἐλευθερίᾳ ἣ ἡμᾶς Χριστὸς  
In the freedom with which us Anointed

ἠλευθερώσε, στηκετε, καὶ μὴ παλιν ζυγῷ δου-  
made free, stand you firm, and not again in a yoke of

λείας ἐνεχέσθε. <sup>2</sup> Ἰδε, ἐγὼ, Παῦλος λέγω ὑμῖν,  
bondage be you held fast. Lo, I, Paul say to you,

breeding children for Ser-  
vitude;—that is Hagar.

<sup>25</sup> Now † HAGAR signi-  
fies Sinai—(a Mountain in  
ARABIA,)—and it corres-  
ponds to the PRESENT Je-  
rusalem, for she is in bon-  
dage with her CHILDREN.

<sup>26</sup> But the EXALTED  
Jerusalem represents the  
Free-woman, who is our  
Mother.

<sup>27</sup> For it has been writ-  
ten, † “Rejoice, O Barren  
“woman, who dost not  
“BRING FORTH! Burst  
“forth and shout, THOU  
“who art not in LABOR;  
“For many more are the  
“CHILDREN of the DESER-  
“TED one, than of HER  
“having the HUSBAND.”

<sup>28</sup> Now \* you, Brethren,  
like Isaac, are † Children  
of a Promise.

<sup>29</sup> But just as then,  
† the one BORN according  
to Flesh, persecuted HIM  
born according to Spirit;  
so also now.

<sup>30</sup> But what says † the  
SCRIPTURE? † “Cast out  
“the BOND-WOMAN and  
“her SON; for † the SON  
“of the BOND-WOMAN  
“should not be an heir  
“with the SON of the FREE-  
“WOMAN.”

<sup>31</sup> \* Wherefore, Breth-  
ren, we are not Children of  
a Bond-woman, † but of  
the FREE-WOMAN.

## CHAPTER V.

<sup>1</sup> † In the FREEDOM  
with which Christ made  
Us free, therefore, stand  
you firm, and do not again  
be held fast in † a Yoke of  
Servitude.

<sup>2</sup> Behold! † Paul say to

\* VATICAN MANUSCRIPT.—28. Now YOU Brethren.  
are not.

31. Wherefore, Brethren, we

† 25. *Grotius* says, Sinai is called Hagar or Agar synecdochically, because in that moun-  
tain there was a city which bore Hagar's name. By *Pliny*, it is called Agar; and by *Dio*,  
Agara; and its inhabitants were called Hagarenes. *Psa.* lxxxiii. 6. The later Greek writ-  
ers likewise call them Agareni. *Whitby* thinks the allusion is taken from the meaning of  
*hagar*, which in the Hebrew language signifies a rock; for so Sinai is sometimes called,  
*Exod.* xxxiii. 22.—*Macknight*. In Arabic it means a rock, or rocky mountain, and as Sinai  
is remarkably such, it might be called *to agar*, the rock.—*Bloomfield*.

† 27. *Isa.* liv. 1. † 28. *Acts* iii. 25; *Rom.* ix. 8; *Gal.* iii. 29. † 29. *Gen.* xxi. 9.  
† 30. *Gal.* iii. 8, 22. † 30. *Gen.* xxi. 10, 12. † 30. *John* viii. 35. † 31. *John*  
viii. 38; *Gal.* v. 1, 13. † 1. *John* viii. 32; *Rom.* vi. 18; 1 *Pet.* ii. 16. † 1. *Acts* xv.  
10; *Gal.* ii. 4; iv. 9.

ὅτι εἰαν περιτεμνησθε, Χριστος ὑμᾶς οὐδεν ὠφε-  
 that if circumcised you should be, Anointed you nothing will  
 λησει· <sup>3</sup> μαρτυρομαι δὲ πάλιν παντὶ ἀνθρώπῳ  
 profit; I testify but again to every man  
 περιτεμνομένων, ὅτι ὀφειλέτης ὅστιν ὅλον τον  
 being circumcised, that a debtor he is whole the  
 νόμον ποιῇσαι. <sup>4</sup> Κατηργήθητε ἀπὸ \* [του]  
 law to have done. You are set free from [the]  
 Χριστοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε· τῆς  
 Anointed whoever by law are justifying yourselves; of the  
 χάριτος ἐξεπέσατε. <sup>5</sup> Ἡμεῖς γὰρ πνεύματι ἐκ  
 favor you fell off. We for in spirit from  
 πίστεως ἐλπίδι· δικαιοσύνης ἀπεκδεχομεθα.  
 faith a hope of righteousness we wait for.  
<sup>6</sup> Ἐν γὰρ Χριστῷ \* [Ἰησοῦ] οὐτε περιτομή τι  
 In for Anointed [Jesus] neither circumcision anything  
 ἰσχύει, οὐτε ἀκροβυστία· ἀλλὰ πίστις δι' ἀγα-  
 avails, nor uncircumcision; but faith through love  
 πῆς ἐνεργουμένη. <sup>7</sup> Ἐτρεχετε καλῶς· τίς ὑμᾶς  
 strongly working. You were running well; who you  
 ἐνεκοψε \* [τῇ] ἀληθείᾳ με πειθεσθαι. <sup>8</sup> Ἡ  
 hindered [in the] truth not to convince. The  
 πείσμονη οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. <sup>9</sup> Μικρά  
 persuasion not from the one calling you. A little  
 ζύμη ὅλον το φύραμα ζυμοί. <sup>10</sup> Ἐγὼ πεποιθα  
 leaven whole the mass it leavens. I have confidence  
 εἰς ὑμᾶς \* [ἐν κυρίῳ,] ὅτι οὐδεν ἄλλο φρο-  
 respecting you [in Lord,] that no one other thing you  
 νητέτε· ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει το κρί-  
 will mind; the but one troubling you shall bear the judg-  
 μι, ὅστις αὐτῷ. <sup>11</sup> Ἐγὼ δὲ, ἀδελφοί, εἰ περι-  
 ment, whoever he may be. I but, brethren, if circum-  
 τομήν ἐτι κηρύσσω, τί ἐτι διώκομαι; ἀρα  
 cision still I publish, why still am I persecuted? then  
 κατηργήται το σκάνδαλον τοῦ σταυροῦ.  
 has been abolished the stumbling-block of the cross.  
 ἢ ὅφελον καὶ ἀποκοφόνται οἱ ἀναστατούντες  
 I wish even they shall be cut off those overturning  
 ὑμᾶς. <sup>13</sup> Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκληθήτε,  
 you. You for to freedom were invited,  
 ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν  
 brethren; only not the freedom for an occasion

you, † That if you should be circumcised, Christ will be of no benefit to you.

3 And I testify again to Every circumcised Man, † That he is bound to perform the Whole LAW.

4 † Whoever of you are justifying yourselves by Law, are separated from Christ; † you are fallen off from the FAVOR.

5 We, however, are waiting, in Spirit, for a † Hope of Righteousness, from Faith.

6 For, † in Christ Jesus, neither Circumcision nor Uncircumcision avails anything, but † Faith operating in us by Love.

7 You were running well; who hindered You from confiding in the Truth?

8 This PERSUASION is not from † HIM INVITING you.

9 † A Little Leaven ferments the Whole MASS.

10 † I have confidence respecting you, That you will not regard any other thing; but † HE who TROUBLES you, whoever he be, † shall bear the JUDGMENT.

11 † And I, Brethren, if I still proclaim Circumcision, why am I still persecuted? Has, indeed, † the SCANDAL of the cross been removed?

12 † I wish it was;—but THOSE who are SUBVERTING you shall be cut off.

13 Now, Brethren, you were invited to Freedom; only † take care lest this FREEDOM become an Oc-

\* VATICAN MSS.—4. the—omit. 6. Jesus—omit. 7. in the—omit. 10. in Lord—omit.

† 12. Parkhurst says "after all, it may be doubted whether the Greek language will admit of *ophelion* being construed with a future verb; \* \* \* nor do I know that any one instance of such a construction has been yet produced from any approved Greek writer. And the uncouthness of the phraseology in Gal. v. 12, is farther increased by the insertion of the particle *kai* before *apokopontai*." Bengelius in Gnomon, reads as follows: "Is then the scandal of the cross taken away? I wish it was. And they shall be cut off that trouble you." This rendering has been adopted.

† 2. Acts xv. 1. † 3. Gal. iii. 10. † 4. Rom. ix. 31, 32; Gal. ii. 21. † 5. Heb. xii. 15. † 6. 1 Cor. vii. 19; Gal. iii. 23; vi. 15; Col. iii. 11. † 7. 1 Thess. i. 3; James ii. 18, 20, 22. † 8. Gal. i. 6. † 9. 1 Cor. v. 6; xv. 33. † 10. 2 Cor. ii. 3; viii. 22. † 11. 1 Cor. i. 7. † 12. 2 Cor. x. 6. † 13. Gal. vi. 12. † 14. 1 Cor. i. 23. † 15. 1 Cor. viii. 9; 1 Pet. ii. 10; Jude 4.

τη σαρκι, αλλα δια της αγαπης δουλευετε αλληλοις. 14 Ο γαρ πας νομος εν ενι λογω πληρουται, εν τω· Αγαπησεις τον πλησιον σου ως σεαυτον. 15 Ει δε αλληλους δακνετε και κατεσθιετε, βλεπετε, μη υπο αλληλων αναλωθητε.

16 Λεγω δε· πνευματι περιπατειτε, και επιθυμιαν σαρκος ου μη τελεσητε. 17 Η γαρ γαρ επιθυμει κατα του πνευματος, το δε πνευμα κατα της σαρκος· ταυτα δε αλληλοις αντικεινται, ινα μη, α αν θελητε, ταυτα ποιητε.

18 Ει δε πνευματι αγεσθε, ουκ εστε υπο νομον, 19 Φανεραι δε εστι τα εργα της σαρκος· ατινα εστι πορνεια, ακαθαρσια, ασελγια, 20 ειδωλολατρεια, φαρμακεια, εχθραι, ερεις, ζηλοι, θυμοι, εριθειαι, διχοστασιαι, αιρεσεις, 21 φθονοι, \* [φοβουνοι,] μεθαι, κωμοι, και τα ομοια τουτοις· α προλεγω υμιν, καθως \* [και] προειπον, οτι οι τα τοιαυτα πρασσοντες βασιλειαν θεου ου κληρονομησουσιν. 22 Ο δε καρπος του πνευματος εστιν αγαπη, χαρα, ειρηνη, μακροθυμια, χρηστοτης, αγαθωσυνη, πιστις, πραοτης, εγκρατεια· 23 κατα των τοιουτων ουκ εστι νομος. 24 Οι δε του Χριστου, την σαρκα εσταυρωσαν

casation for the FLESH; but † through LOVE be you subservient to each other.

14 For † the WHOLE Law is fully set forth in this Single Precept;— † "Thou shalt love thy NEIGHBOR as thyself."

15 But if you bite and devour each other, beware lest you be consumed by each other.

16 Now I say, † Walk by the Spirit, and fulfil not the Desire of the Flesh.

17 For † the FLESH desires the contrary of the SPIRIT, and the SPIRIT the contrary of the FLESH; \* for these are opposed to each other; † so that you do not perform the THINGS which you wish.

18 But † if you be led by Spirit, you are not under Law.

19 Now † the WORKS of the FLESH are manifestly these;—Fornication, Impurity, Debauchery,

20 Idolatry, Sorcery, Enmities, Quarrels, \* Jealousies, Resentments, Altercations, Factions, Sects,

21 Envyings, Inebrieties, Revellings, and THINGS SIMILAR to these; respecting which I tell you before, even as I previously told you, † That THOSE who PRACTISE SUCH THINGS shall not inherit God's Kingdom.

22 But † the FRUIT of the SPIRIT is Love, Joy, Peace, Forbearance, † Kindness, † Goodness, Fidelity, Meekness, Self-control;

23 † against SUCH LIKE THINGS there is no Law.

24 And THOSE who belong to \* Christ Jesus, have crucified the FLESH,

\* VATICAN MANUSCRIPT.—17. for these. 21. also—omit. 24. Christ Jesus.

20. Jealousy.

21. murder—omit.

† 13. 1 Cor. ix. 19; Gal. vi. 2. † 14. Matt. vii. 12; xlii. 40; James ii. 8. † 14. Lev. xix. 18; Matt. xxii. 39; Rom. xlii. 8, 9. † 16. Rom. vi. 12; viii. 1, 4, 12; xlii. 14; verse 25; 1 Pet. ii. 11. † 17. Rom. vii. 23; viii. 6, 7. † 17. Rom. vii. 15, 19. † 18. Rom. vi. 14; viii. 2. † 19. 1 Cor. iii. 3; Eph. v. 3; Col. iii. 5; James iii. 14, 15. † 21. 1 Cor. vi. 9; Eph. v. 5; Col. iii. 6; Rev. xlii. 15. † 22. John xv. 2; Eph. v. 9. † 23. 1 Tim. i. 9. † 24. Rom. xv. 14.

συν τοις παθημασι και ταῖς ἐπιθυμίαις· <sup>25</sup> εἰ  
with the passions and the desires; if

ζῶμεν πνευματι, πνευματι και στοιχωμεθ.  
we live by spirit, by spirit also we should walk.

<sup>26</sup> Μὴ γινωμεθα κενοδοξοι, ἀλλήλους προκα-  
Not we should become vain-glorious, each other provoking,  
λουμενοι, ἀλλήλοις φθονουντες. ΚΕΦ. 6.  
with each other envying.

Ἀδελφοι, εἰ, και προληφθῇ ἄνθρωπος ἐν  
Brethren, if, even should be surprised a man in

ᾧ παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρ-  
fault, you the spiritual ones do you

τίζετε τὸν τοιοῦτον ἐν πνεύματι πραότητος·  
reinstates the such like with a spirit of meekness;

σκοπων σεαυτον, μὴ και συ πειρασθῇς. <sup>2</sup> Ἀλλη-  
watching thyself, lest also thou shouldst be tempted. Of each

λων τὰ βάρη βασταζετε, και οὕτως ἀναπληρω-  
either the burdens bear you, and thus fulfil you

σατε τὸν νόμον τοῦ Χριστοῦ. <sup>3</sup> Εἰ γὰρ δοκεῖ  
the law of the Anointed. If for thinks

τις εἶναι τι, μὴδὲν ὄν, ἑαυτον φρεναπατᾷ  
any one to be something, nothing being, himself he deceives

<sup>4</sup> τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω \* [ἐκάστος,]  
the but work of himself let him try [each one,]

και τότε εἰς ἑαυτον μονον τὸ καυχῆμα ἔξει, και  
and then in himself alone the boasting he will have, and

οὐκ εἰς τὸν ἕτερον· <sup>5</sup> ἐκάστος γὰρ τὸ ἰδιον φορ-  
not in the other; each one for the his own bur-

τιον βαστασει. <sup>6</sup> Κοινωνεῖτω δὲ ὁ κατηχου-  
den will bear. Let him communicate but the one being

μενος τὸν λόγον, τῷ κατηχουντι, ἐν πᾶσιν  
taught the word, to the one teaching, in all

ἀγαθοῖς. <sup>7</sup> Μὴ πλανασθε· θεὸς οὐ μυκτηρίζεται.  
good things. Not do you mistake; God not is to be mocked at.

Ὅ γὰρ σὰν σπείρῃ ἄνθρωπος, τούτο και θερίσει·  
That for if may sow a man, this also he will reap;

<sup>8</sup> ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς  
because the one sowing for the flesh of himself, from the

σαρκὸς θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ  
flesh he will reap corruption; the but one sowing for the

πνεῦμα, ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.  
spirit, from of the spirit he will reap life age-lasting.

<sup>9</sup> Τὸ δὲ καλὸν ποιουντες μὴ ἐκκακωμεν· καιρῷ  
The but good doing not we should flag; in a season

γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυομενοι. <sup>10</sup> Ἀρα  
for its own we shall reap, not fainting. So

οὖν, ὥς καιρὸν ἔχομεν, ἐργαζομεθα τὸ ἀγαθόν  
then, as opportunity we have, we should work the good

with the PASSIONS and  
DESIRES.

<sup>25</sup> † If we live by Spirit,  
we should also walk by  
Spirit.

<sup>26</sup> † We should not be-  
come Vain-glorious, pro-  
voking each other, envy-  
ing each other.

## CHAPTER VI.

<sup>1</sup> Brethren, † if a Man  
should be surprised by  
some Fault, do you, the  
SPIRITUAL, reinstate such  
person with a Spirit of  
Meekness; † watching thy-  
self, lest thou also shouldst  
be tempted.

<sup>2</sup> † Bear you each other's  
BURDENS, and thus fulfil  
† the LAW of the ANOINTED  
one.

<sup>3</sup> For † if any one think  
he is something, being no-  
thing, he deceives himself;

<sup>4</sup> but † let him try his  
own WORK, and then he  
will have BOASTING in  
himself alone, and not in  
ANOTHER;

<sup>5</sup> for † each one shall  
bear his OWN Burden.

<sup>6</sup> † Let the person BE-  
ING TAUGHT the WORD,  
communicate to the IN-  
STRUCTOR in All Good  
things.

<sup>7</sup> Do not mistake; † God  
is not to be derided. † For  
whatever a Man may sow,  
this also he will reap;

<sup>8</sup> † because the one sow-  
ING for his FLESH, will  
from the FLESH reap Cor-  
ruption; but the one sow-  
ING for the SPIRIT, will  
from the SPIRIT reap aeo-  
nian Life.

<sup>9</sup> Therefore, † we should  
not flag in Doing WELL;  
for we shall reap, at the  
proper season, † if we do  
not relax.

<sup>10</sup> So then, as we have  
Opportunity, † we should

\* VATICAN MANUSCRIPT.—4. each one—omit.

† 25. Rom. viii. 4, 5; verse 10. † 26. Phil. ii. 3. † 1. Heb. xii. 13; James v. 19.  
† 1. 1 Cor. x. 12. † 2. Rom. xv. 1. † 2. John xiii. 14, 15, 34; 1 John iv. 21.  
† 3. Rom. xii. 3. † 4. 2 Cor. xiii. 5. † 5. 1 Cor. iii. 3. † 6. Rom. xv. 27;  
1 Cor. ix. 11, 14. † 7. Job xiii. 9. † 7. Luke xvi. 25; Rom. ii. 6; 2 Cor. ix. 6.  
† 8. Job. iv. 8; Prov. xi. 18; xxii. 8; Hosea viii. 7; x. 12; Rom. viii. 13; James iii. 18.  
† 9. 2 Thess. iii. 13; 1 Cor. xv. 58. † 9. Heb. x. 36; Rev. ii. 10. † 10. 1 Thess. v. 15

προς παντας, μαλιστα δε προς τους οικειους  
to all, especially but to the family-members  
της πιστεως. 11 Ιδετε, πηλικοις υμιν γραμμισιν  
of the faith You see, how many things to you in letters  
εγραψα τη εμη χειρι. 12 Όσοι θελουνσιν ευ-  
I wrote with the my hand As many as wish to  
προσωπησαι εν σαρκι, οντοι αναγκοζουσιν  
appear fair in flesh, these constrain  
υμας περιτεμνεσθαι μονον, ινα μη τω σταυρω  
you to be circumcised; only, that not for the cross  
του Χριστου διωκωνται. 13 Ουδε γαρ οι περι-  
of the Anointed they should be persecuted. Not even for those being  
τεμνομενοι αυτοι νομον φυλασσουνσιν αλλα  
circumcised themselves a law do they keep; but  
θελουνσιν υμας περιτεμνεσθαι, ινα εν τη υμε-  
they wish you to be circumcised, so that in the your  
τερη σαρκι καυχησωνται. 14 Εμοι δε μη γενοι-  
flesh they might boast. For me but not, it may be  
το καυχασθαι, ει μη εν τω σταυρω του κυριου  
to boast, if not in the cross of the Lord  
ημων Ιησου Χριστου δι' ου εμοι κοσμος  
of us Jesus Anointed; through which to me a world  
εσταυρωται, καγω \* [τω] κοσμω. 15 \* [εν]  
has been crucified, and I [to the] world. [to]  
γαρ \* [Χριστου Ιησου] ουτε περιτομη τι εστιν,  
for [Anointed Jesus] neither circumcision anything is,  
ουτε ακροβυστια, αλλα καινη κτισις. 16 Και  
neither uncircumcision, but a new creation And  
οδοι τω κανονι τουτω στοιχησουσιν, ειρηνη  
as many as by the rule this will walk, peace  
επ' αυτους και ελεος, και επι τον Ισραηλ του  
on them and mercy, and on the Israel of the  
θεου. 17 Του λοιπου, κοπους μοι μηδεις παρε-  
God. Of the remaining, troubles to me no one let  
χετω εγω γαρ τα στιγματα του \* [κυριου] Ιη-  
firmish. I for the brand-marks of the [Lord] Je-  
σου εν τω σωματι μου βασταζω. 18 Η χαρις  
sus in the body of me bear. The favor  
του κυριου ημων Ιησου Χριστου μετα του πνευ-  
of the Lord of us Jesus Anointed with the spirit  
ματος υμων, αδελφοι Αμην.  
of you, brethren. So be it.

do GOOD to all, but espe-  
cially to the † MEMBERS of  
the FAMILY of the FAITH.

11 You see how many  
things in a Letter, I have  
written to you with MY  
own Hand

12 As many as wish to  
appear fair in the Flesh,  
these constrain you to be  
circumcised, only that they  
may not be † persecuted  
for the CROSS of \* the  
ANOINTED Jesus.

13 For not even the cir-  
cumcised themselves keep  
the Law, but they wish  
You to be circumcised, so  
that they may boast in  
your Flesh.

14 † But it is not for Me  
to boast, except in the  
cross of our Lord Jesus  
Christ; through which the  
World has been † crucified  
to Me, and † to the World.

15 † For neither is Cir-  
cumcision anything, nor  
Uncircumcision, † but a  
New Creation.

16 And as many as will  
walk † by this RULE, Peace  
and Mercy be on them,  
† and on the Israel of God.

17 FINALLY, let no one  
cause me Trouble; † for I  
bear in my BODY the  
† BRAND-MARKS of JESUS.

18 † The FAVOR of our  
Lord Jesus Christ be with  
your SPIRIT, Brethren.  
Amen.

\* TO THE GALATIANS. WRITTEN FROM ROME.

\* VATICAN MANUSCRIPT.—12. the ANOINTED Jesus. 14. to the—omit. 15. in  
—omit. 15. Anointed Jesus—omit. 17. Lord—omit. Subscription—To the  
GALATIANS. WRITTEN FROM ROME.

† 17. The apostle calls the scars he received from stripes, chains, etc., in the service of  
Christ, (compare 2 Cor. xi. 23, etc.,) the marks of the Lord Jesus, by a beautiful allusion to the  
stigmata with which servants and soldiers were sometimes marked to show to whom they  
belonged. See Raphaelius, Wolfius, and Wetstein, on the place, Dauberg and Vitranga on Rev.  
vii. 3; xiii. 16, 17, and Lowth on Isa. xlv. 5.—Parkhurst.

† 10. Eph. ii. 19. † 12. chap. v. 11. † 14. Phil. iii. 8, 7, 8. † 14. Rom.  
vi. 6; Gal. ii. 20. † 15. Gal. v. 6; Col. iii. 12. † 15. 2 Cor. v. 17. † 16. Phil.  
iii. 18. † 16. Rom. ii. 29; iv. 12; ix. 8—8; Gal. iii. 7, 9, 29; Phil. iii. 3. † 17. 2 Cor.  
xii. 12; iv. 10; xi. 23; Col. i. 24. † 18. 2 Tim. iv. 22; Philemon 25.



[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ 72.  
[OF PAUL AN EPISTLE] TO EPHESIANS.  
\* TO THE EPHESIANS.

· ΚΕΦ. α'. 1.

CHAPTER I.

<sup>1</sup> Παυλος, αποστολος Ιησου Χριστου δια  
Paul, an apostle of Jesus Anointed through  
θεληματος θεου, τοις αγιοις τοις ουσιν εν Εφε-  
will of God, to the saints to those being in Ephe-  
σω και πιστοις εν Χριστω Ιησου. <sup>2</sup> χαρις υμιν  
sus even to believers in Anointed Jesus; favor to you  
και ειρηνη απο θεου πατρος ημων, και κυριου  
and peace from God a father of us, and Lord  
Ιησου Χριστου. <sup>3</sup> Ευλογητος ο θεος \* [και  
Jesus Anointed. Worthy of praise the God [and  
πατηρ] του κυριου ημων Ιησου Χριστου, ο  
father] of the Lord of us Jesus Anointed, he  
ευλογησας ημας εν παση ευλογια πνευματικη  
having blessed us with every blessing spiritual  
εν τοις επουρανιοις εν Χριστω. <sup>4</sup> καθως εξελεξ-  
n the heavens in Anointed; even as he chose  
ατο ημας εν αυτω προ καταβολης κοσμου, ειναι  
us in him before a casting down of a world, to have  
ημας αγιους και αμωμους κατενωπιον αυτου·  
us holy ones and blameless ones in sight of him;  
<sup>5</sup> εν αγαπη προορισας ημας εις υιοθεσιαν δια  
in love having previously marked out us for sonship through  
Ιησου Χριστου εις αυτον, κατα την ευδοκιαν  
Jesus Anointed for himself, according to the good pleasure  
του θεληματος αυτου, <sup>6</sup> εις επαινον δοξης της  
of the will of himself, for a praise of glory of the  
χαριτος αυτου, εν η εχαριτωσεν ημας εν τω  
favor of himself, with which he favored us in the  
ηγαπημενω, <sup>7</sup> εν ω εχομεν την απολυτρωσιν  
one having been beloved, by whom we have the redemption  
δια του αιματος αυτου, την αφεσιν των παραπ-  
through the blood of him, the forgiveness of the faults,  
τωματων, κατα τον πλουτον της χαριτος αυτου,  
according to the wealth of the favor of him,  
<sup>8</sup> ης επερισσευσεν εις ημας εν παση σοφια και  
which he caused to abound towards us in all wisdom and  
φρονησει, <sup>9</sup> γνωρισας ημιν το μυστηριον του  
intelligence, having made known to us the secret of the  
θεληματος αυτου κατα την ευδοκιαν αυτου, ην  
will of himself according to the good pleasure of himself, which  
προεθετο εν αυτω, <sup>10</sup> εις οικονομιαν του πλη-  
he before purposed in himself, for an administration of the ful-

<sup>1</sup> Paul, an Apostle o  
\* Christ Jesus, † through  
God's Will, to THOSE  
SAINTS who are in Ephe-  
sus, even to Believers in  
Christ Jesus;

<sup>2</sup> † Favor to you, and  
Peace from God our Fa-  
ther, and from the Lord  
Jesus Christ.

<sup>3</sup> † Blessed be THAT  
GOD of our LORD Jesus  
Christ, who has BLESSED  
us with Every spiritual  
Blessing in the HEAVEN-  
LIES, by Christ;

<sup>4</sup> even as † he chose us  
in him before the Founda-  
tion of the World, † that  
we might be holy and  
blameless in his presence;

<sup>5</sup> having in Love pre-  
viously marked us out † for  
Sonship through \* Christ  
Jesus for himself, accord-  
ing to the GOOD PLEASURE  
of his WILL,

<sup>6</sup> to the Praise of his  
Glorious Beneficence, with  
which he graciously fa-  
vored us in † the BELOVED  
one;

<sup>7</sup> † by whom, through  
his blood, we possess the  
REDEMPTION—the FOR-  
GIVENESS OF OFFENCES—  
according to the OPULENCE  
of his FAVOR,

<sup>8</sup> which he caused to  
overflow towards us, in  
All Wisdom and Intelli-  
gence,

<sup>9</sup> † having made known  
to us the SECRET of his  
WILL, according to his  
OWN BENEVOLENT DE-  
SIGN, which he previously  
purposed in himself,

<sup>10</sup> in regard to an Ad-  
ministration of the FUL-

\* VATICAN MANUSCRIPT.—Title—TO THE EPHESIANS.  
Father—omit. 5. Christ Jesus.

1. Christ Jesus. 2. and

† 1. 2 Cor. i. 1. † 2. Gal. i. 3; Titus i. 4. † 3. 2 Cor. i. 3; 1 Pet. i. 3. † 4.  
Rom. viii. 27; 2 Thess. ii. 13; 5 Tim. i. 9; James ii. 5; 1 Pet. i. 2; ii. 9. † 4. Eph. ii.  
10; v. 27; Col. i. 25; 1 Thess. iv. 7; Titus ii. 12. † 5. John i. 12; Rom. viii. 15; 2 Cor.  
vi. 18; Gal. iv. 5; 1 John iii. 1. † 6. Matt. iii. 17; xvii. 5. † 7. Acts xx. 28; Rom.  
iii. 24; Col. i. 14; Heb. ix. 12; 1 Pet. i. 18; Rev. v. 8. † 9. Rom. xvi. 25. Eph. iii. 4, 9.  
Col. i. 26

ῥωματος των καιρων, ανακεφαλαιωσασθαι τα  
 seas of the seasons, to reduce under one head the things  
 παντα εν τῷ Χριστῷ, τα εν τοις ουρανοῖς και  
 all in the Anointed, the things in the heavens and  
 τα επι της γης, εν αὐτῷ, <sup>11</sup> εν ᾧ και εκ-  
 the things on the earth, in him, by whom also we  
 ληρωθημεν, προορισθεντες κατα προ-  
 obtained a portion, having been previously marked out according to a  
 θεσιν του τα παντα ενεργουντος κατα την  
 design of the things all operating according to the  
 βουλην του θεληματος αὐτου, <sup>12</sup> εις το ειναι  
 counsel of the will of himself, in order that to be  
 ἡμας εις επαινον \* [της] δοξης αὐτου, τους προ-  
 us for a praise [of the] glory of him, those having  
 ηλπικοτας εν τῷ Χριστῷ. <sup>13</sup> εν ᾧ και ὑμεις  
 been before hoped in the Anointed, in whom also you  
 (ἀκουσαντες τον λογον της αληθειας, το ευαγ-  
 (having heard the word of the truth, the glad  
 γελιον της σωτηριας ὑμων,) εν ᾧ και πιστευ-  
 tidings of the salvation of you,) in whom also having  
 σαντες εσφραγισθητε τῷ πνευματι της επαγγε-  
 believed you were sealed with the spirit of the promise  
 λιας τῷ ἁγίῳ, <sup>14</sup> ὅς εστιν ἀρραβων της κληρο-  
 with the holy, which is a pledge of the inheri-  
 νομιας ἡμων εις ἀπολυτρωσιν της περιποιησεως,  
 tance of us in a redemption of the possession,  
 εις επαινον της δοξης αὐτου. <sup>15</sup> Δια τουτο  
 for a praise of the glory of him. On account of this  
 καγω ακουσας την καθ' ὑμας πιστιν εν τῷ κυ-  
 even I having heard the in you faith in the Lord  
 ρῳ Ἰησου, και την αγαπην την εις παντας τους  
 Jesus, and the love that for all the  
 ἁγίους, <sup>16</sup> ου πανομαι ευχαριστων ὑπερ ὑμων,  
 holy ones, not I cease giving thanks on behalf of you,  
 μνηαν \* [ὑμων] ποιουμενος επι των προσευ-  
 a remembrance [of you] making in the prayers  
 χων μου. <sup>17</sup> ἵνα ὁ θεος του κυριου ἡμων Ἰησου  
 of me, that the God of the Lord of us Jesus  
 Χριστου, ὁ πατηρ της δοξης, δῶῃ ὑμιν πνευμα  
 Anointed, the father of the glory, may give to you a spirit  
 σοφιας και ἀποκαλυψεως εν ἐπιγνώσει αὐτου.  
 of wisdom and of revelation in full knowledge of him;  
<sup>18</sup> Πεφωτισμενους τους οφθαλμους της καρδιας  
 Having been enlightened the eyes of the heart  
 ὑμων, εις το ειδεναι ὑμας, τις εστιν ἡ ἐλπις  
 of you, for the to know you, what is the hope  
 της κλησεως αὐτου, \* [και] τις ὁ πλουτος της  
 of the calling of you, [and] what the wealth of the

NESS of the APPOINTED  
 TIMES, † to re-unite ALL  
 things under one head,  
 even under the ANOINTED  
 one;—the THINGS in the  
 HEAVENS, and the THINGS  
 on the EARTH,—under  
 him,

<sup>11</sup> † by whom also we  
 obtained an inheritance,  
 having been previously  
 marked out according to  
 a design of HIM who is  
 OPERATING ALL things  
 agreeably to the COUNSEL  
 of his own WILL;

<sup>12</sup> † in order that we  
 might BE for a Praise of  
 his Glory, WE who had a  
 prior hope in the ANOINT-  
 ED one;

<sup>13</sup> by whom also, you,  
 (having heard † the WORD  
 of the TRUTH, the GLAD  
 TIDINGS of your SALVA-  
 TION,) by whom [I say,]  
 you also having believed  
 were sealed with the SPI-  
 RIT of the PROMISE,—the  
 HOLY Spirit,—

<sup>14</sup> † which is a Pledge  
 of OUR INHERITANCE in  
 † a Redemption of the  
 PURCHASE, to the Praise  
 of his GLORY.

<sup>15</sup> On this account, I,  
 indeed, † having heard of  
 YOUR Faith in the LORD  
 Jesus, and THAT LOVE  
 which you have for ALL the  
 SAINTS,

<sup>16</sup> † do not omit giving  
 thanks on your behalf,  
 making a Remembrance of  
 you in my PRAYERS;

<sup>17</sup> That the God of our  
 LORD Jesus Christ, the  
 GLORIOUS FATHER, † may  
 give you a Spirit of Wis-  
 dom and Revelation in  
 the full Knowledge of him;

<sup>18</sup> the EYES of your  
 HEART having been en-  
 lightened, that you may  
 KNOW what is † the HOPE  
 of his INVITATION, what  
 the GLORIOUS WEALTH of

\* VATICAN MANUSCRIPT.—12. of the—omit.

15. of you—omit.

18. and—omit.

† 10. John xi. 52; Eph. ii. 14—17.

† 11. Acts xx. 32; xxvi. 18; Col. i. 12; iii. 24;

Titus iii. 7; James ii. 5; 1 Pet. i. 4.

† 12. verse 6, 14.

† 13. Acts xix. 4—7.

† 14.

2 Cor. i. 22; v. 5.

† 14. Eph. iv. 80.

† 15. Col. i. 4; Philemon 5.

† 16. Rom.

i. 9; Phil. i. 3, 4; Col. i. 3;

1 Thess. i. 2; 2 Thess. i. 3.

† 17. Col. i. 9.

† 18. Eph. iv. 4

δοξης της κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,  
 glory of the inheritance of him in the holy ones,  
 19 καὶ τί το ὑπερβαλλόν μεγαθος τῆς δυνάμεως  
 and what the surpassing greatness of the power  
 αὐτοῦ εἰς ἡμᾶς, τοὺς πιστευόντας κατὰ τὴν  
 of him towards us, those believing according to the  
 ἐνεργειαν τοῦ κρατοῦς τῆς ἰσχύος αὐτοῦ, 20 ἣν  
 operation of the strength of the might of him, which  
 ἐνεργήσεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ  
 he exerted in the Anointed, having raised up him out of  
 νεκρῶν· καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς  
 dead ones; and seated at right of himself in the  
 ἐπουρανίοις, 21 ὑπερανὼ πάσης ἀρχῆς καὶ ἐξου-  
 heavenlies, far above every government and author-  
 σίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντός  
 ity and power and lordship, and every  
 ὀνομαστος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰωνί  
 name being named not only in the age  
 τούτῳ, ἀλλὰ καὶ ἐν τῷ μελλόντι· 22 καὶ πάντα  
 this, but also in the one about coming; and all things  
 ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· καὶ αὐτὸν  
 placed under the feet of him; and him  
 ἔδωκε κεφαλὴν ὑπὲρ πάντα τὴν ἐκκλησίαν,  
 he gave a head over all things for the congregation,  
 23 ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πληρῶμα τοῦ  
 which is the body of him, the completeness of him  
 τὰ πάντα ἐν πασὶ πληρούμενον· ΚΕΦ. β'.  
 the things all with all things is filling;

2. 1 καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι  
 and you being dead ones in the faults  
 καὶ ταῖς ἁμαρτίαις· 2 (ἐν αἷς ποτε περιεπατή-  
 and the sins; (in which once you walked  
 σατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ  
 according to the age of the world this, according to  
 τοῦ ἀρχόντα τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνευ-  
 the ruler of the authority of the air, of the spirit  
 ματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς  
 of that now operating in the sons of the  
 ἀπειθείας· 3 ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστρα-  
 disobedience; among whom also we all lived  
 φημεν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν,  
 once in the desires of the flesh of us,  
 ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν  
 doing the wishes of the flesh and of the  
 διανοιῶν, καὶ ἡμεῖς τέκνα φύσει ὀργῆς, ὥς καὶ  
 thoughts, and we were children by nature of wrath, as also  
 οἱ λοιποί· 4 ὁ δὲ θεὸς, πλουσιὸς ὢν ἐν ἐλέει,  
 the others; the but God, rich being in mercy,  
 διὰ τὴν πολλὴν ἀγαπὴν αὐτοῦ, ἣν ἠγάπησεν  
 through the much love of himself, with which he loved

his † INHERITANCE among  
 the SAINTS,

19 and what the SUR-  
 PASSING Greatness of his  
 POWER towards us who  
 BELIEVE, † according to  
 the ENERGY of his MIGHTY  
 STRENGTH,

20 which he exerted in  
 the ANOINTED one, † hav-  
 ing raised him from the  
 Dead, and \* having † seat-  
 ed him at his own Right  
 hand in the HEAVENS,

21 † far above Every  
 Authority, and Govern-  
 ment, and Power, and  
 Lordship, and Every Name  
 being named, not only in  
 this, but also in the FU-  
 TURE AGE;

22 and † subjected All  
 things under his FEET;  
 and constituted Him † a  
 Head over all things for  
 that CONGREGATION,

23 † which is his BODY,  
 † the FULL DEVELOPMENT  
 of HIM who is FILLING  
 ALL things with all.

## CHAPTER II.

1 And you, † being dead  
 in OFFENCES and \* SINS,

2 (in which you † once  
 walked according to the  
 AGE of this WORLD, ac-  
 cording to the † RULE of  
 the AUTHORITY of the AIR,  
 of THAT SPIRIT now oper-  
 ating in the SONS of DIS-  
 OBEDIENCE,

3 † among whom, also,  
 we all once lived in † the  
 DESIRES of our FLESH,  
 performing the WISHES of  
 the FLESH and of the  
 THOUGHTS; and were by  
 Nature Children of Wrath,  
 even as the OTHERS;

4 but God, † being rich  
 in Mercy, on account of  
 his GREAT Love with  
 which he loved us,)

\* VATICAN MANUSCRIPT.—20. having seated him at his own Right hand in the HEAV-  
 ENS, far above Every Authority, and Government. 1. your LUSTS, in which.

† 18. verse 11. † 19. Eph. iii. 7; Col. i. 29; ii. 12. † 20. Acts ii. 24, 33.  
 † 20. Psa. cx. 1; Acts vii. 55, 56; Col. iii. 1; Heb. i. 3; x. 12. † 21. Phil. ii. 9, 10; Col.  
 ii. 10; Heb. i. 4. † 22. Psa. viii. 6; Matt. xviii. 18; 1 Cor. xv. 27; Heb. ii. 8. † 22.  
 Eph. iv. 15, 16; Col. i. 18; Heb. ii. 7. † 23. Rom. xii. 5; 1 Cor. xii. 12, 27; Eph. iv. 12;  
 v. 23, 30; Col. i. 18, 24. † 23. Col. ii. 10. † 1. verse 5. † 2. Eph. iv. 22;  
 Col. iii. 7. † 2. Eph. vi. 12. † 3. Titus iii. 3; 1 Pet. iv. 3. † 3. Gal. v. 16  
 † 4. Rom. x. 12; Gal. i. 7.

ἡμας,) <sup>5</sup> και οντας ἡμας νεκρους τοις παραπτω-  
us,) and being us dead ones in the faults  
μασι, συνεζωοποίησε τῷ Χριστῷ (χαριτι  
he quickened together with the Anointed; (by favor  
εστε σεσωσμενοι) <sup>6</sup> και συνηγειρε, και συνε-  
you are having been saved;) and raised up together, and seated  
καθισε εν τοις επουρανιοις εν Χριστῷ Ἰησού.  
together in the heavenlies by Anointed Jesus;  
<sup>7</sup> ἵνα ενδειξηται εν τοις αιωσι τοις επερχομενοις  
that he may point out in the ages those coming  
τῶν υπερβαλλοντα πλουτον της χαριτος αὐτου,  
the surpassing wealth of the favor of himself,  
εν χρηστοτητι εφ' ἡμας εν Χριστῷ Ἰησού.  
by kindness towards us in Anointed Jesus.

<sup>8</sup> ἢ γὰρ χαριτι εστε σεσωσμενοι δια \* [της]  
By the for favor you are having been saved through [the]  
πιστῆος· και τουτο ουκ εξ ὑμῶν· θεου το  
faith; and this not from you; of God the  
δωρον, ουκ εξ εργαων· ἵνα μη τις καυχησηται.  
gift, not from works; so that not any one should boast.  
<sup>10</sup> Αὐτον γὰρ εσμεν ποιημα κτισθεντες εν Χρισ-  
Of him for we are a work having been formed in Anointed  
τῷ Ἰησού ἐκ εργαων αγαθων, οἷς προητοιμασεν  
Jesus for works good, in which before prepared  
<sup>11</sup> ὁ θεος ἵνα εν αὐτοις περιπατησωμεν. <sup>11</sup> Δι-  
the God that in them we should walk. Therefore  
μνημονευετε, οἱ ὑμεις ποτε τα εθνη εν σαρκι,  
remember, that you once the gentiles in flesh,  
(οἱ λεγομενοι ακροβυστια ὑπο της λεγομενης  
(those being called un-circumcision by that being called  
περιτομης εν σαρκι χειροποιητου,) <sup>12</sup> ὅτι ητε  
circumcision in flesh done by hand,) that you were  
<sup>2</sup> [εν] τῷ καιρῷ ἐκεῖνῳ, χωρις Χριστου, ἀπηλ-  
[in] the season that, without Anointed, having  
λοτριωμενοι της πολιτειας του Ισραηλ, και  
been aliens from the commonwealth of the Israel, and  
ξενοι των διαθηκων της εφ'αγγελιας, ἐλπιδα  
strangers from the covenants of the promise, a hope  
μη εχοντες, και αθεοι, εν τῷ κοσμῳ· <sup>13</sup> νυνι δε,  
not having, and godless ones, in the world; now but,  
εν Χριστῷ Ἰησού, ὑμεις οἱ ποτε οντες μακραν,  
in Anointed Jesus, you those once being far off,  
εγγυς εγενηθητε εν τῷ αἵματι του Χριστου.  
near were made by the blood of the Anointed.  
<sup>14</sup> Αὐτος γὰρ εστιν ἡ εἰρηνη ἡμῶν, ὁ ποιησας  
He for is the peace of us, the one having made

<sup>5</sup> † we also being dead  
\* in OFFENCES, † he made  
alive together by the  
ANointed one—(by fa-  
vor you have been saved)—  
<sup>6</sup> and raised us up to-  
gether, and seated us to-  
gether in the HEAVENLIES,  
by Christ Jesus,  
<sup>7</sup> in order that he might  
exhibit, in THOSE AGES  
which are APPROACHING,  
the SURPASSING Wealth  
of his FAVOR, by † Kind-  
ness towards us in Christ  
Jesus.

<sup>8</sup> † By that FAVOR, in-  
deed, you have been saved,  
through the FAITH; and  
this is not from you; † it  
is God's GIFT;

<sup>9</sup> † not from Works, so  
that no one may boast;

<sup>10</sup> for we are † His  
Work, having been formed  
in Christ Jesus for good  
Works, for which God  
before prepared us, that  
we might walk in them.

<sup>11</sup> Therefore, † remem-  
ber, that you, once GEN-  
TILES in Flesh, (BEING  
CALLED the Uncircumci-  
sion by THAT which is  
TERMED † the Circumci-  
sion done by the hand in  
the Flesh;)

<sup>12</sup> † That you were, at  
that TIME, without an  
Anointed one, Aliens from  
the POLITY of ISRAEL, and  
Strangers from † the COV-  
ENANTS of the PROMISE;  
not possessing a Hope,  
and † Godless in the  
WORLD.

<sup>13</sup> But now, in Christ  
Jesus, you, who formerly  
WERE † far off, are made  
near by the BLOOD of the  
ANointed ONE.

<sup>14</sup> For † he is our PEACE,  
† he HAVING MADE BOTH

\* VATICAN MANUSCRIPT.—5. in OFFENCES and LUSTS, he made alive together in the  
ANointed one. 8. the—omit. 13. in—omit.

† 5. Rom. v. 6, 8, 10; verse 1. † 5. Rom. vi. 4, 5; Col. ii. 12, 13; iii. 1, 3. † 7. Titus  
iii. 4. † 8. verse 5; Rom. iii. 24; 2 Tim. i. 9. † 8. John iii. 15, 16; Rom. x. 14,  
15, 17. † 9. Rom. iii. 20, 27, 28; iv. 2; ix. 11; 1 Cor. i. 23—31. † 10. 2 Cor. v. 5, 17;  
Eph. iv. 24. † 11. Eph. v. 8; Col. i. 21; ii. 13. † 11. Col. ii. 11. † 12. Eph.  
iv. 18. † 12. Rom. ix. 4, 8. † 12. Gal. iv. 8; 1 Thess. iv. 5. † 13. Acts. ii. 39.  
† 14. Micah v. 5; John xvi. 33; Acts x. 36; Rom. v. 1; Col. i. 20. † 14. John x. 16.

τα ἀμφοτέρα ἐν, καὶ τὸ μεσοτοιχὸν τοῦ  
the things both one, and the middle wall of the  
φραγμοῦ λυσας, <sup>15</sup> τὴν ἐχθραν ἐν τῇ σαρκὶ  
fence having broken up, the enmity, by the flesh

αὐτοῦ τοῦ νόμου τῶν ἐντολῶν ἐν δόγμασι  
of himself the law of the commandments in ordinances

καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ  
having made powerless; so that the two he might form in himself

εἰς ἓνα καινὸν ἄνθρωπον, ποίῳν εἰρήνην· <sup>16</sup> καὶ  
into one new man, making peace; and

ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σωματί  
he might reconcile the both in one body

τῷ θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν  
to the God through the cross, having killed the

ἐχθραν ἐν αὐτῷ. <sup>17</sup> Καὶ ἐλθὼν εὐηγγελί-  
enmity by it. And having come he announced as glad

στον εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς,  
tidings peace to you to those far off and to those near,

<sup>18</sup> ὅτι δι' αὐτοῦ ἐχομεν τὴν προσαγωγὴν οἱ  
because through him we have the access the

ἀμφοτέροι ἐν ἑνὶ πνεύματι πρὸς τὸν πατέρα.  
both with one spirit to the father.

<sup>19</sup> Ἀρα οὖν οὐκέτι ἐστε ξένοι καὶ παροικοί, ἀλλὰ  
So then no longer you are strangers and sojourners, but

συμπολῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ,  
fellow-citizens of the holy ones and family-members of the God,

<sup>20</sup> ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποσ-  
having been built on the foundation of the apos-

τολῶν καὶ προφητῶν, οὗτος ἀκρογωνία αὐτοῦ  
ties and prophets, being a corner-foundation of it

Ἰησοῦ Χριστοῦ· <sup>21</sup> ἐν ᾧ πᾶσα \* [ἡ] οἰκοδομή  
Jesus Anointed; on which all [the] building

συναρμολογουμένη αὐξεῖ εἰς ναὸν ἅγιον ἐν  
being fitly compacted together grows up into a temple holy in

κυρίῳ· <sup>22</sup> ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε, εἰς  
Lord; on which also you are built up together, for

κατοικητήριον τοῦ θεοῦ ἐν πνεύματι. ΚΕΦ.  
a habitation of the God in spirit.

3. <sup>1</sup> Τουτοῦ χάριν ἐγὼ Παῦλος, ὁ δεσμιός  
For this cause I Paul, the prisoner

τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν  
of the Anointed Jesus because of you of the Gentiles;

<sup>2</sup> εἶγε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος  
Kindeed you heard the administration of the favor

things one; and having removed the ENMITY, the MIDDLE WALL of the PARTITION;

<sup>15</sup> † having by his FLESH annulled the LAW of the COMMANDMENTS concerning Ordinances, that he might form the TWO in himself into † One New Man,—making Peace;

<sup>16</sup> and might † reconcile BOTH in One Body to God, through the CROSS, † having destroyed the ENMITY by it.

<sup>17</sup> And having come, he announced as glad tidings Peace to you the FAR-OFF, and \* Peace to us, the NEAR;

<sup>18</sup> Because, through him, we BOTH have † the INTRODUCTION to the FATHER, with One Spirit.

<sup>19</sup> So then you are no longer Strangers and Sojourners, but \* you are † Fellow-citizens with the SAINTS, and of the † Family of God;

<sup>20</sup> having been built on the FOUNDATION of † the APOSTLES and Prophets, \* Christ Jesus being † a Foundation corner-stone of it;

<sup>21</sup> on which All the BUILDING being fitly compacted together, increases into † a holy Temple for the Lord;

<sup>22</sup> † on whom you are also built up together, for a Spiritual Habitation of \* God.

### CHAPTER III.

<sup>1</sup> For This Cause I, Paul, am † the PRISONER of the ANOINTED Jesus on account of † you of the GENTILES;

<sup>2</sup> (since indeed, you heard † the ADMINISTRATION

\* VATICAN MANUSCRIPT.—17. Peace to the NEAR.  
20. Christ Jesus. 22. the ANOINTED.

19. you are Fellow-citizens.

† 15. Col. ii. 14, 20. † 15. 2 Cor. v. 17; Gal. vi. 15; Eph. iv. 24. † 16. Col. i. 20—22.  
† 16. Rom. vi. 6; viii. 3; Gal. ii. 14. † 18. Eph. iii. 12. † 19. Phil. iii. 20; Heb.  
xii. 22, 23. † 19. Gal. vi. 10. † 20. Matt. xvi. 18. † 20. Isa. xxviii. 16.  
† 21. 1 Cor. iii. 17; vi. 19; 2 Cor. vi. 10. † 22. 1 Pet. ii. 5. † 1. Acts xxviii. 17.  
20; Eph. iv. 1; vi. 20. † 1. Col. ii. 24; 2 Tim. ii. 20. † 2. Rom. i. 5; Col. i. 25.

τευ θεου της δοθείσης μοι εις υμας, <sup>3</sup>\*[ὅτι]  
 of the God of that having been given to me for you, [because]  
 κατα αποκαλυψιν εγνωρισθη μοι το μυστη-  
 according to a revelation he made known to me the secret;  
 ριον· (καθως προεγραψα εν ολιγω, <sup>4</sup> προς ο δου-  
 (as I wrote before in brief, by which you  
 νασθε αναγινωσκοντες νοησαι την συνεσιν μου  
 are able reading to perceive the intelligence of me  
 εν τῷ μυστηριῳ του Χριστου·) <sup>5</sup> ο ἑτεροις γε-  
 in the secret of the Anointed;) which in other gen-  
 νεαις ουκ εγνωρισθη τοις υιοις των ανθρωπων,  
 erations not was made known to the sons of the men,  
 ὡς νυν απεκαλυφθη τοις ἁγιοις <sup>\*</sup>[αποστολοις]  
 as now it was revealed to the holy ones [apostles]  
 αυτου και προφηταις εν πνευματι· <sup>6</sup> ειναι τα  
 of him and prophets by spirit; to be the  
 εθνη συγκληρονομα και συσσωμα και σεμμετο-  
 Gentiles joint-heirs and a joint-body and joint-partakers  
 χα της επαγγελιας <sup>\*</sup>[αυτου] εν <sup>\*</sup>[τῷ] Χριστῳ,  
 of the promise [of him] in [the] Anointed,  
 δια του ευαγγελιου· <sup>7</sup> οὗ εγενομην διακονος  
 through the glad tidings; of which I became a servant  
 κατα τῆς δωρεαν της χαριτος του θεου, της  
 according to the gift of the favor of the God, of that  
 δοθείσης μοι κατα την ενεργειαν της δυνα-  
 having been given to me according to the operation of the power  
 μεως αυτου· <sup>8</sup> εμοι τῷ ελαχιστοτερω παντων  
 of him; to me the far inferior of all  
 ἁγιων· εδοθη ἡ χαρις αὕτη, εν τοις εθνεσιν  
 holy ones was given the favor this, among the nations  
 ευαγγελισασθαι τον ανεξιχνιαστον πλουτον  
 to announce glad tidings the unsearchable wealth  
 του Χριστου, <sup>9</sup> και φωτισαι παντας, τις ἡ οικο-  
 of the Anointed, and to enlighten all, what the adminis-  
 τρια του μυστηριου του αποκεκρυμμενου απο  
 tration of the secret of that having been hidden from  
 των αιωνων εν τῷ θεῳ, τῷ τα παντα κτισαν-  
 the ages in the God, in that the all things having  
 τι· <sup>10</sup> ἵνα γνωρισθῇ νυν ταις αρχαις και  
 created; so that might be made known now to the governments and  
 ταις εξουσιαις εν τοις επουρανιοις, δια της  
 to the authorities in the heavnities, through the  
 εκκλησιας, ἡ πολυποικιλος σοφια του θεου·  
 congregation, the manifold wisdom of the God;  
<sup>11</sup> κατα προθεσιν των αιωνων, ἡ εποιησεν εν  
 according to a plan of the ages, which he formed in

TION of THAT FAVOR of  
 GOD having been GIVEN  
 me for you;

3 That † by Revelatiou  
 † he made known to me  
 the SECRET,—as I wrote  
 briefly before,

4 by reading which, you  
 can perceive my INTEL-  
 LIGENCE in † the SECRET  
 of the ANOINTED one,—

5 † which in Other Gen-  
 erations was not made  
 known to the SONS of MEN,  
 † as it has now been re-  
 vealed to his HOLY Apos-  
 tles and Prophets by the  
 Spirit;

6 that the GENTILES  
 are † Fellow-heirs, and † a  
 Joint-body, and † Co-part-  
 ners of \* the PROMISE in  
 Christ Jesus, through the  
 GLAD TIDINGS;

7 † of which I became  
 Servant, † according to  
 THAT GRACIOUS GIFT of  
 GOD, which WAS IMPARTED  
 to me by the ENERGY of  
 his POWER;

8 to me, † the VERY  
 LOWEST of All Saints, was  
 this FAVOR given, † to an-  
 nounce among the NA-  
 TIONS the glad tidings,  
 the BOUNDLESS WEALT  
 of the ANOINTED one;

9 even to enlighten ALL  
 as to what is the ADMINIS-  
 TRATION of † THAT SE-  
 CRET, which has been CON-  
 CEALD from the AGES, by  
 THAT GOD who CREATED  
 ALL things;

10 † in order that now  
 † may be made known to  
 the GOVERNMENTS and the  
 AUTHORITIES in the HEAV-  
 ENLIES, through the CON-  
 GREGATION, the MUCH  
 DIVERSIFIED Wisdom of  
 GOD;

11 according to a Plan  
 of the AGES, which he

\* VATICAN MANUSCRIPT.—3. because—omit. 5. apostles—omit. 6. of him—  
 omit. 6. the—omit. 6. the PROMISE in Christ Jesus through the GLAD TIDINGS.

† 3. Gal. i. 12. † 3. Rom. xvi. 25; Col. i. 26, 27. † 4. 1 Cor. iv. 1; Eph. vi. 19.  
 † 5. Acts x. 23; verse 9. † 5. Eph. ii. 20. † 6. Gal. iii. 23, 29; Eph. ii. 14.  
 † 6. Eph. ii. 15, 16. † 6. Gal. iii. 14. † 7. Rom. xv. 16; Col. i. 23, 25. † 7. Rom.  
 i. 5. † 8. 1 Cor. xv. 7; 1 Tim. i. 13, 15. † 8. Gal. i. 10; ii. 8; 1 Tim. ii. 7; 2 Tim.  
 i. 11. † 9. verse 3; Eph. i. 9. † 10. 1 Pet. i. 12. † 10. Rom. viii. 33; Eph.  
 i. 21; Col. i. 16; 1 Pet. iii. 22.

Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν· <sup>12</sup> ἐν ᾧ ἐχομεν  
Anointed Jesus the Lord of us; by whom we have  
τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποι-  
the freedom of speech and the access with confi-  
θῇ, διὰ τῆς πίστεως αὐτοῦ. <sup>13</sup> Διὸ αἰτούμαι  
fidence, through the faith of him. Therefore I ask  
μὴ ἐκκακεῖν ἐν ταῖς θλίψεσι μου ὑπὲρ ὑμῶν,  
not to faint in the afflictions of me on behalf of you,  
ἥτις ἐστὶ δόξα ὑμῶν. <sup>14</sup> Τοῦτου χάριν καμπῶ  
which is glory of you. For this cause I bend  
τὰ γόνατά μου πρὸς τὸν πατέρα \* [τοῦ κυρίου  
the knees of me to the father [of the Lord  
ἡμῶν Ἰησοῦ Χριστοῦ,] <sup>15</sup> ἐξ οὗ πᾶσα πατρία ἐν  
of us Jesus Anointed,] from whom whole family in  
οὐρανοῖς καὶ ἐπὶ γῆς ὀνομαζεται, <sup>16</sup> ἵνα δῶῃ  
heavens and on earth is named, so that he may give  
ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δύνα-  
to you according to the wealth of the glory of himself, with  
μει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ,  
power to be strengthened through the spirit of himself,  
εἰς τὸν ἐσω ἄνθρωπον· <sup>17</sup> κατοικῆσαι τὸν Χρισ-  
in the within man; to have dwelt the Anointed  
τὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, <sup>18</sup> ἐν  
through the faith in the hearts of you, in  
ἀγαπῇ ἐρριζωμένοι καὶ τεθεμελιωμένοι ἵνα ἐξισ-  
love having been rooted and having been founded so that you  
χυσητε καταλαβεσθαι συν πασι τοῖς  
may be fully able to understand with all the  
ἁγίοις, τί το πλάτος καὶ μήκος καὶ βάθος καὶ  
holy ones, what the breadth and length and depth and  
ὕψος, <sup>19</sup> γινῶναι τε τὴν ὑπερβαλλούσαν τῆς  
height, to have known even the surpassing of the  
γνώσεως ἀγαπῇν τοῦ Χριστοῦ· ἵνα πληρωθῇτε  
knowledge love of the Anointed; that you may be filled up  
εἰς πᾶν τὸ πληρῶμα τοῦ θεοῦ. <sup>20</sup> Τῷ δὲ δύνα-  
to all the fulness of the God. To the now one be-  
μενῶ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ  
ing powerful above all to have done far exceeding  
ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύνα-  
what things we ask or we think, according to the power  
μιν τὴν ἐνεργουμένην ἐν ἡμῖν, <sup>21</sup> αὐτῷ ἡ δόξα  
that operating in us, to him the glory  
ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πᾶσας τὰς  
in the congregation by Anointed Jesus, to all the  
γενεὰς τοῦ αἰῶνος τῶν αἰώνων· Ἀμήν.  
generations of the age of the ages; So be it.

formed for \*the ANOINTED  
Jesus our LORD;

<sup>12</sup> by whom we have  
† this FREEDOM OF SPEECH  
and \* Access with Conf-  
dence, through the FAITH  
of him.

<sup>13</sup> † Therefore, I ask  
that I may not faint in  
these my AFFLICTIONS on  
your behalf, † which are  
your Glory.)

<sup>14</sup> For This Cause, I  
bend my KNEES to the  
FATHER,

<sup>15</sup> from whom † the  
Whole Family in the  
Heavens and on Earth is  
named,

<sup>16</sup> that he may give you  
† according to his GLORI-  
OUS WEALTH, † to be  
Powerfully strengthened  
through his SPIRIT in † the  
INNER Man;

<sup>17</sup> † that the ANOINTED  
one, through the FAITH,  
may dwell in your HEARTS;  
that † being rooted in Lov-  
and well-established,

<sup>18</sup> you † may be fully  
able to understand with  
All the SAINTS, what is  
the BREADTH and Length,  
and \* Depth and Height,

<sup>19</sup> to know even that  
which SURPASSES KNOW-  
LEDGE,—the LOVE of the  
ANOINTED one; so that  
\* you may be filled † with  
All the FULNESS of God.

<sup>20</sup> † Now to HIM who is  
above all things, BEING  
MIGHTY to effect far be-  
yond what we ask or think,  
† according to THAT POWER  
OPERATING in us,

<sup>21</sup> † to him be the GLORY  
in the CONGREGATION, by  
Christ Jesus, to All the  
GENERATIONS of the AGE  
of the AGES. Amen.

\* VATICAN MANUSCRIPT.—11. the ANOINTED Jesus our LORD.  
14. of our LORD Jesus Christ—omit. 18. and Height and Depth.

12. Access.  
19. All the FULNESS

† 12. Eph. ii. 18; Heb. iv. 16. † 13. Acts xiv. 22; Phil. i. 14. † 13. 2 Cor. i. 6.  
† 15. Eph. i. 10; Phil. ii. 9—11. † 16. Rom. ix. 23; Eph. i. 7; Phil. iv. 19; Col. i. 27.  
† 16. Eph. vi. 10; Col. i. 11. † 16. Rom. vii. 22; 2 Cor. iv. 16. † 17. John xiv. 23;  
Eph. ii. 22. † 17. Col. i. 23; ii. 7. † 18. Eph. i. 15. † 19. John i. 16;  
Eph. i. 23; Col. ii. 9, 10. † 20. Rom. xvi. 25; Jude 24. † 20. verse 7; Col. i. 29.  
† 21. Rom. xi. 36; xvi. 27; Heb. xiii. 21.

ΚΕΦ. δ'. 4.

<sup>1</sup> Παρακαλῶ οὖν ὑμᾶς, ἐγὼ ὁ δεσμῖος ἐν  
I exhort therefore you, I the prisoner in  
κυρίῳ, ἀξίως περιπατήσαι τῆς κλησεως ἧς  
Lord, worthily to walk of the calling with which  
ἐκληθῆτε, <sup>2</sup> μετὰ πάσης ταπεινοφροσύνης καὶ  
you were called, with all humility and  
πραότητος, μετὰ μακροθυμίας· ἀνεχόμενοι  
gentleness, with patience; bearing with  
ἀλλήλων ἐν ἀγαπῇ, <sup>3</sup> σπουδαζόντες τηρεῖν τὴν  
each other in love, using diligence to keep the  
ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς  
oneness of the spirit by the uniting bond of the  
εἰρήνης. <sup>4</sup> Ἐν σῶμα καὶ ἐν πνεύμα, καθὼς καὶ  
peace. One body and one spirit, even as also  
ἐκληθῆτε ἐν μιᾷ ἐλπίδι τῆς κλησεως ὑμῶν·  
you were called in one hope of the calling of you;  
<sup>5</sup> εἰς κύριος, μία πίστις, ἓν βάπτισμα, <sup>6</sup> εἰς θεός  
one Lord, one faith, one dipping, one God  
καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ παν-  
and father of all, he over all and through all  
των καὶ ἐν πασὶν \* [ἡμῖν.] <sup>7</sup> Ἐνὶ δὲ ἑκάστῳ  
and in all [to us.] To one but each one  
ἡμῶν ἐδόθη \* [ἡ] χάρις κατὰ τὸ μέτρον τῆς  
of us was given [the] favor according to the measure of the  
δωρεᾶς τοῦ Χριστοῦ. <sup>8</sup> (Διὸ λέγει Ἀναβάς  
free gift of the Anointed. (Therefore it says; Having ascended  
εἰς ὕψος ῥημαλωτεύσεν αἰχμαλώσιαν, καὶ  
on high he captivated captivity, and  
ἐδωκε δώματα τοῖς ἀνθρώποις. <sup>9</sup> Το δε, ἀνεβῆ,  
he gave gifts to the men. This but, he ascended,  
τί ἐστίν, εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώ-  
what is it, if not that also he descended into the lower  
τερα μερῆ τῆς γῆς; <sup>10</sup> Ὁ καταβάς, αὐτός  
parts of the earth? The one having descended, he  
ἐστὶ καὶ ὁ ἀναβάς ὑπεράνω πάντων των  
is also the one having ascended far above all of the  
ουρανῶν, ἵνα πληρῶσθαι πάντα.) <sup>11</sup> Καὶ αὐτός  
heavens, so that he might fill the all things.) And he  
ἐδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας,  
gave the indeed apostles, the and prophets,  
τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ  
the and evangelists, the and shepherds and  
διδασκαλοὺς, <sup>12</sup> πρὸς τὸν καταρτισμὸν των  
teachers, for the complete qualification of the

CHAPTER IV.

1 I exhort you, therefore,  
I, † the PRISONER for the  
Lord, † to walk worthily  
of the CALLING with which  
you were called,  
2 † with All Humility  
and Gentleness; with Pa-  
tience, sustaining each  
other in Love;  
3 using diligence to  
preserve the UNITY of the  
SPIRIT † by the UNITING  
BOND of PEACE;  
4 there being One  
† Body and One † Spirit  
as also you were called in  
One † Hope of your CALL-  
ING;  
5 One † Lord, One  
† Faith, One † Immersion;  
6 † One God and Father  
of all, HE who is over all,  
and † through all, and in  
all.  
7 But to † each one of us  
was given Favor according  
to the MEASURE of the  
FREE GIFT of the ANOINT-  
ED one.  
8 Therefore it is said,  
† "Having ascended on  
"high, he † led a multi-  
"tude of Captives, and  
"gave Gifts to MEN."  
9 (But THIS, † "HE  
ASCENDED," what is it,  
unless That he also \* des-  
cended first into the LOWER  
Parts of the EARTH?  
10 The one HAVING  
DESCENDED, † he is the  
one HAVING ASCENDED  
far above All of the HEAV-  
ENS, † so that he may ful-  
fil ALL things.)  
11 † And he gave indeed  
the APOSTLES, and the  
PROPHETS, and the EVAN-  
GELISTS, and SHEPHERDS  
and Teachers,  
12 † for the COMPLETE  
QUALIFICATION of the

\* VATICAN MANUSCRIPT.—6. us—omit.

7. the—omit.

9. descended first.

† 1. Eph. iii. 1. † 1. Phil. i. 27; Col. i. 10; 1 Thess. ii. 12. † 2. Acts xx. 19;  
Gal. v. 22, 23; Col. iii. 12, 13. † 3. Col. iii. 14. † 4. Rom. xii. 5; 1 Cor. xii. 12, 13;  
Eph. ii. 16. † 4. 1 Cor. xii. 4, 11. † 4. Eph. i. 18. † 5. 1 Cor. i. 13; viii. 6;  
xii. 5; 2 Cor. xi. 4. † 5. Jude 8. † 5. Mark xvi. 15, 16; Gal. iii. 27. † 6.  
Mal. ii. 10; 1 Cor. viii. 6; xii. 6. † 6. Rom. xi. 30. † 7. Rom. xii. 3, 6; 1 Cor. xii. 11.  
† 8. Psa. lxxviii. 13. † 8. Judges v. 12; Col. ii. 15. † 9. John iii. 13; vi. 33, 62.  
† 10. Acts i. 9, 11. † 10. Acts ii. 33. † 11. 1 Cor. xii. 28. † 12. 1 Cor. xii. 7.



ἵγιων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ  
 body of the Anointed; till we may attain  
 σώματος τοῦ Χριστοῦ. <sup>13</sup> μεχρι καταντησωμεν  
 οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς  
 the all to the unity of the faith and of the  
 ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἀνδρα τε-  
 knowledge of the son of the God, so a man per-  
 λειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ  
 full, to a measure of stature of the fullness of the  
 Χριστοῦ. <sup>14</sup> ἵνα μηκετι ὡμεν νηπιοι, κλυδωνι-  
 Anointed; so that no longer we may be babes, being  
 ζομενοι καὶ περιφερομενοι παντὶ ἀνεμῷ τῆς  
 tossed and being whirled about with every wind of the  
 διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν  
 teaching, in the trickery of the men, by  
 πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης.  
 cunning with the method of the deceit;  
<sup>15</sup> ἀληθευοντες δὲ ἐν ἀγαπῇ, αὐξησωμεν εἰς  
 being truthful but in love, we may grow into  
 αὐτὸν τὰ πάντα, ὃς ἐστὶν ἡ κεφαλὴ, \* [δ]  
 him the all things, who is the head, [the]  
 Χριστός. <sup>16</sup> ἐξ οὗ παντὸς σώματος, (συ-αρμολο-  
 Anointed; from whom all the body, (being fitly joined  
 γουμενον καὶ συμβιβασόμενον δια πάσης ἀφῆς  
 together and being compacted by means of every joint  
 τῆς ἐπιχορηγίας κατ' ἐνεργειαν,) ἐν μέτρῳ  
 of the supply according to inworking,) by a measure  
 ἑνὸς ἑκάστου μέρους τὴν αὐξήσιν τοῦ σώματος  
 of one of each part the growth of the body  
 ποιεῖται, εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγαπῇ.  
 makes, for a building up of itself in love.

<sup>17</sup> Τοῦτο οὖν λέγω, καὶ μαρτυρομαι ἐν κυρίῳ,  
 This then I say, and testify in Lord;  
 μηκετι ὑμεῖς περιπατεῖν, καθὼς καὶ τὰ \* [λοιπα]  
 no longer you to walk, as also the [others]  
 ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν,  
 Gentiles walks in vanity of the mind of them,  
<sup>18</sup> ἐσκοτισμένοι τῇ διανοίᾳ, ὅντες ἀπηλλοτριω-  
 having been darkened in the understanding, being alienated  
 μένοι τῆς ζωῆς τοῦ θεοῦ, διὰ τὴν ἀγνοίαν τὴν  
 from the life of the God, through the ignorance that  
 οὐσαν ἐν αὐτοῖς, διὰ τὴν πῶρωσιν τῆς καρδίας  
 being in them, through the stupidity of the heart  
 αὐτῶν. <sup>19</sup> οἵτινες ἀπηλγηκότες, ἑαυτοὺς παρε-  
 of them; who having become callous, themselves gave  
 δωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας  
 over to the lewdness for a work of impurity  
 πάσης ἐν πλεονεξίᾳ. <sup>20</sup> Ὑμεῖς δὲ οὐχ οὕτως  
 all with eagerness. You but not thus  
 ἐμαθετε τὸν Χριστόν, <sup>21</sup> εἴγε αὐτὸν ἤκουσατε  
 learned the Anointed, if indeed him you heard

SAINTS for the Work of Service, † in order to the Building up of the BODY of the ANOINTED one;

<sup>13</sup> till we ALL attain to the UNITY of the FAITH, and of † the KNOWLEDGE of the SON of GOD, to † a full grown Man, to the Measure of the full Stature of the ANOINTED one;

<sup>14</sup> so that we may be Infants no longer, tossed and whirled about with Every Wind of that TEACHING which is in the TRICKERY of MEN, † by Cunning craftiness in SYSTEMATIC DECEPTION;

<sup>15</sup> but being truthful in Love, † we may grow up in ALL things into him, † who is the HEAD,—the ANOINTED one;

<sup>16</sup> † from whom the Whole BODY, being fitly joined and united, by means of Every ASSISTING Joint, according to the proportionate Energy of Each single Part, effects the GROWTH of the BODY for the Building up of itself in Love.

<sup>17</sup> This, therefore, I say, and testify in the Lord, that you no longer walk, \* even as the GEN- TILES walk, in † the Vanity of their MIND,

<sup>18</sup> † having been dark- ened in the UNDERSTAND- ING, † being alienated from the LIFE of GOD, through THAT IGNORANCE which is in them, because of the STUPIDITY of their HEART;

<sup>19</sup> who, being without feeling, † gave themselves up to LEWDNESS, for the Practise of all Impurity with Eagerness.

<sup>20</sup> But you have not thus learned the ANOINT- ED one;

<sup>21</sup> † if indeed you heard

\* VATICAN MANUSCRIPT.—15. the—omit. the GENTILES walk.

17. OTHERS—omit.

17. even as

† 12. 1 Cor. xiv. 26. † 13. Col. ii. 2. † 13. 1 Cor. xiv. 20; Col. i. 28. † 14. Rom. xvi. 18. † 15. Eph. i. 22; ii. 21. † 15. Col. i. 18. † 16. Col. ii. 19. † 17. Rom. i. 21. † 18. Acts xxvi. 18. † 18. Gal. iv. 8; Eph. ii. 12; 1 Thess. iv. 5. † 19. 1 Pet. iv. 3. † 21. Eph. i. 13.

και εν αυτω εδιδαχθητε, καθως εστιν αληθεια  
and by him were taught, as is truth  
εν τω Ιησου· <sup>22</sup> αποθεσθαι υμας, κατα την  
in the Jesus; to put from you, according to the  
προτεραν αναστροφην, τον παλαιον ανθρωπον,  
former course of life, the old man,  
τον φθειρομενον κατα τας επιθυμιας της  
that being corrupt according to the inordinate desires of the  
απατης· <sup>23</sup> ανανευσθαι δε τω πνευματι του νοου  
deceit, to be renewed and in the spirit of the mind  
υμων, <sup>24</sup> και ενδυσασθαι τον καινον ανθρωπον,  
of you, and be you clothed with the new man,  
τον κατα θεον κτισθεντα εν δικαιοσυνη και  
that according to God having been created in righteousness and  
δσιοτητι της αληθειας. <sup>25</sup> Διο αποθεμενοι το  
holiness of the truth. Therefore putting away the  
ψευδος, λαλειτε αληθειαν, εκαστος μετα του  
falsehood, speak you truth, each one with the  
πλησιοι αυτου· οτι εσμεν αλληλων μελη.  
neighbor of himself; because we are of each other members,  
<sup>26</sup> Οργιζεσθε και μη αμαρτανετε· ο ηλιος μη  
Be you angry and not do you sin; the sun not  
επιδευετω επι \* [τω] παροργισμω υμων· <sup>27</sup> μητε  
let it set on [the] wrath of you; not even  
διδετε τοπον τω διαβολω. <sup>28</sup> Ο κλεπτων μη-  
give you a place for the accuser. The one stealing no  
κετι κλεπτετω, μαλλον δε κοπιατω εργαζομενος  
more let him steal, rather but let him toil working  
το αγαθον ταις χερσιν, ινα εχη μεταδιδοναι  
the good thing with the hands, so that he may have to give  
τω χρεϊαν εχοντι. <sup>29</sup> Πας λογος σαπρος εκ  
to the one want having. Every word rotten out of  
του στοματος υμων μη εκπορευεσθω, αλλ', ει  
the mouth of you not let go forth, but, if  
τις αγαθος προς οικοδομην της χρεϊας, ινα  
anything good for a building up of the use, that  
δω χارين τοις ακουουσι· <sup>30</sup> και μη λυπειτε  
it may give benefit to those hearing; and not grieve you  
το πνευμα το εγιον του θεου, εν ω εσφραγισ-  
the spirit the holy of the God, by which you were  
θητε εις ημεραν απολυτρωσεως. <sup>31</sup> Πασα πικ-  
sealed for a day of redemption. All bit-  
ρια και θυμος και οργη και κραυγη και βλασ-  
terness and anger and wrath and clamor and evil-  
φημια αρθετω αφ' υμων, συν παση κακια·  
speaking let be taken from you, with all malice;  
<sup>32</sup> γινεσθε \* [δε] εις αλληλους χρηστοι, ευσ-  
become you [and] towards each other kind ones, tender  
πλαγχνοι, χαριζομενοι εαυτοις, καθως και ο  
hearted ones, showing favor to others, even as also the  
θεος εν Χριστω εχαρισατο υμιν. ΚΕΦ. ε'. 5.  
God in Anointed showed favor to you.

Him, and were taught by him, as the Truth is in Jesus;

<sup>22</sup> † to put off, according to † the FORMER Course of life, † THAT OLD Man, CORRUPTED by DECEITFUL DESIRES;

<sup>23</sup> and to † be renewed in the SPIRIT of your MIND;

<sup>24</sup> and † be you clothed with THAT NEW Man, who, according to God, has been FORMED in Righteousness and Holiness of the TRUTH.

<sup>25</sup> Therefore, leaving off FALSEHOOD, † speak you Truth each one with his NEIGHBOR, Because we are Members of each other.

<sup>26</sup> † When angry, do not sin; let not the SUN set on your Wrath;

<sup>27</sup> nor give an Opportunity for the ACCUSER.

<sup>28</sup> Let the THIEF steal no more; † but rather let him toil, working THAT which is GOOD with his HANDS, so that he may have something to give to him who is in WANT.

<sup>29</sup> † Let No corrupt Word proceed from your MOUTH, but rather what is good for the use of Building up, so that it may confer a Benefit on the HEARERS;

<sup>30</sup> and grieve not the HOLY SPIRIT of GOD, † by which you were sealed for † a Day of Redemption.

<sup>31</sup> † Let All Bitterness, and Anger, and Wrath, and Clamor, and † Evil-speaking, be taken away from you, together with All Malice;

<sup>32</sup> and † be kind towards each other, compassionate, † showing favor to others, even as God by Christ showed favor to \* you.

\* VATICAN MANUSCRIPT.—26. the—omit.

32. and—omit.

32. us.

† 22. Col. ii. 11. † 22. Eph. ii. 2, 3. † 22. Rom. vi. 6. † 23. Rom. xii. 2; Col. iii. 10. † 24. Rom. vi. 4; 2 Cor. v. 17; Gal. vi. 15; Col. iii. 10. † 25. Col. iii. 9. † 26. Psa. xxxvii. 8. † 28. Acts xx. 35; 1 Thess. iv. 11; 2 Thess. iii. 8, 11, 12. † 29. Matt. xii. 30; Eph. v. 4; Col. iii. 8. † 30. Eph. i. 13. † 30. Luke xxi. 28; Rom. viii. 23. † 31. Col. iii. 8, 19. † 31. Titus iii. 2; James iv. 11; 1 Pet. ii. 1. † 32. 2 Cor. ii. 10; Col. iii. 12, 13. † 32. Matt. vi. 14; Mark xi. 25.

<sup>1</sup> Γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα ἀγα-  
 Become you therefore imitators of the God, as children be-  
 πητα· <sup>2</sup> καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ  
 loved; and walk you in love, even as also  
 ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυ-  
 the Anointed loved us, and delivered up him-  
 τον ὑπὲρ ἡμῶν προσφοράν καὶ θυσίαν, τῷ θεῷ  
 self on behalf of us an offering and a sacrifice, to the God  
 εἰς ὀσμῆς ευωδίας. <sup>3</sup> Πορνεία δὲ καὶ πᾶσα ἀκα-  
 for an odor of a sweet smell. Fornication but and all im-  
 θαρσία ἢ πλεονεξία μὴδὲ ὀνομαζέσθω ἐν ὑμῖν,  
 purity or unbridled lust not even let it be named among you,  
 (καθὼς πρέπει ἁγίοις,) <sup>4</sup> καὶ αἰσχροτήτης, καὶ  
 (as it becomes holy ones,) also indecency, and  
 μωρολογία ἢ εὐτραπέλεια, τὰ οὐκ ἀνηκοντα·  
 foolish talking or loose jesting, the things not becoming;  
 ἀλλὰ μᾶλλον εὐχαριστία. <sup>5</sup> Τοῦτο γὰρ ἴστε  
 but rather thanksgiving. This for you know  
 γινώσκοντες, ὅτι πᾶς πόρνος ἢ ἀκαθάρτος ἢ  
 knowing, that every fornicator or impure person or  
 πλεονεκτήης, ὃς ἐστὶν εἰδωλολάτρης, οὐκ ἔχει  
 lascivious person, who is an idol-worshipper, not has  
 κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ  
 an inheritance in the kingdom of the Anointed one and  
 θεοῦ. <sup>6</sup> Μὴδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις·  
 of God. No one you let deceive with empty words;  
 διὰ ταῦτα γὰρ ἐρχεται ἡ ὀργὴ τοῦ θεοῦ  
 on account of these things for comes the wrath of the God  
 ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. <sup>7</sup> Μὴ οὖν γίνεσθε  
 on the sons of the disobedience. Not therefore become you  
 συμμετοχοὶ αὐτῶν. <sup>8</sup> Ἦτε γὰρ ποτὲ σκοτός,  
 associates of them. You were indeed once darkness,  
 νῦν δὲ φῶς ἐν κυρίῳ ὡς τέκνα φωτός περιπα-  
 now but light in Lord; as children of light walk  
 τεῖτε· <sup>9</sup> (ὁ γὰρ καρπὸς τοῦ φωτός ἐν πᾶσιν ἀγα-  
 you; (the for fruit of the light in all good-  
 θῶσυν ἢ ἀληθείᾳ) <sup>10</sup> δοκιμάζοντες τί ἐστὶν  
 ness and truth;) searching out what is  
 εὐαρεστον τῷ κυρίῳ· <sup>11</sup> καὶ μὴ συγκοινωνεῖτε  
 well-pleasing to the Lord; and not be you joint-partakers  
 τοῖς ἔργοις τοῖς ἀκαρποῖς τοῦ σκοτοῦς, μᾶλλον  
 with the works with those unfruitful of the darkness, rather

CHAPTER V.

<sup>1</sup> Become therefore  
 † Imitators of God, as  
 beloved Children;  
<sup>2</sup> and † walk in Love,  
 even as † the ANOINTED  
 one loved us, and delivered  
 himself up on \* our behalf,  
 an Offering and a Sacrifice  
 to God for an † Odor of a  
 Sweet smell.  
<sup>3</sup> Now let not † Forni-  
 cation, and All Impurity,  
 or unbridled Lust, be even  
 named among you, (as be-  
 comes Holy persons;)  
<sup>4</sup> also † Indecency, and  
 Foolish talking or loose  
 Jestings; THINGS not CON-  
 SISTENT; but what is  
 more becoming, Thanks-  
 giving.  
<sup>5</sup> For This you know,  
 † That no Fornicator, or  
 Impur: person, or man of  
 unbridled Lust, who is an  
 Idolater, has an Inheri-  
 tance in the KINGDOM of  
 the ANOINTED, and of God.  
<sup>6</sup> Let no one deceive  
 you with empty Words;  
 for on account of these  
 things † the WRATH of God  
 comes on the SONS of DIS-  
 OBEDIENCE.  
<sup>7</sup> Therefore, do not be-  
 come their Associates.  
<sup>8</sup> You were, indeed,  
 † formerly Darkness, but  
 you are now † Light in the  
 Lord; walk as † Children  
 of Light;  
<sup>9</sup> (since the FRUIT of  
 the LIGHT is in All Good-  
 ness, and Righteousness,  
 and Truth;)  
<sup>10</sup> † searching out what  
 is well-pleasing to the  
 Lord.  
<sup>11</sup> And do not be † co-  
 partners with the UN-  
 FRUITFUL WORKS of DARK-

\* VATICAN MANUSCRIPT.—2. your behalf.

† 2. In the highly figurative language of the Hebrews, *smelling* is used to denote the perception of a moral quality in another; thus God is said to "smell a sweet odor" from sacrifice, to signify that he perceived with pleasure the good disposition which the offerer expressed by such an act of worship.—*Macknight*.

† 1. Matt. v. 45, 48. Luke vi. 36. † 2. John xiii. 34; xv. 12; 1 Thess. iv. 9; 1 John ii. 11, 23; iv. 21. † 3. 1 Cor. vi. 18; 2 Cor. xii. 21; Col. iii. 5; 1 Thess. iv. 8. † 4. Matt. xii. 35; Eph. iv. 20. † 5. 1 Cor. vi. 9, 10; Gal. v. 19—21; Rev. xxii. 15. † 6. Rom. i. 18. † 7. Acts xxvi. 18. † 8. John viii. 12. † 9. Luke xvi. 8; John xii. 36. † 10. Rom. xii. 2; Phil. i. 10; 1 Thess. v. 21. † 11. 1 Cor. v. 9, 11; 2 Cor. vi. 14; 2 Thess. iii. 8, 14.

δε και ελεγχετε. <sup>12</sup> Τα γαρ κρυφη γινόμενα  
but even do you reprove. The things for in secret being done

ὑπ' αὐτῶν, αἰσχρον ἐστὶ καὶ λεγειν. <sup>13</sup> Τα δε  
by them, indecent it is even to say. The but

παντα, ελεγχόμενα ὑπο τοῦ φωτός, φανερῶνται  
all things, being exposed by the light, are manifested;

παν γαρ το φανερουμενον, φως ἐστι. <sup>14</sup> Διο  
everything for that is being manifested, light is. Therefore

λεγει· Εγειρε ὁ καθευδων, καὶ ἀναστα ἐκ  
it says; Awake thou the one sleeping, and arise thou out of

τῶν νεκρῶν, καὶ ἐπιφαισει σοὶ ὁ Χριστος.  
the dead ones, and will shine on thee the Anointed.

<sup>15</sup> Βλεπετε οὖν, πῶς ἀκριβῶς περιπατεῖτε·  
See you then, how accurately you walk;

μη ὡς ἀσοφοι, ἀλλ' ὡς σοφοι· <sup>16</sup> ἐξαγοραζόμενοι  
not as unwise ones, but as wise ones; buying for yourselves

τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσι. <sup>17</sup> Δια  
the season, because the days evil are. Because of

τοῦτο μὴ γινεσθε ἀφρονες, ἀλλὰ συνιέντες τι  
this not become you simple ones, but understanding what

τὸ θελημα τοῦ κυρίου. <sup>18</sup> Καὶ μὴ μεθυσκεσθε  
the will of the Lord. And not be you drunk

οἶνῳ, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληρουσθε  
with wine, in which is prodigality, but be you filled

ἐν πνεύματι, <sup>19</sup> λαλουντες ἑαυτοῖς ψαλμοῖς καὶ  
with spirit, speaking to others in psalms and

ὕμνοις καὶ ᾠδαῖς \* [πνευματικαῖς,] ᾄδοντες καὶ  
hymns and songs [spiritual,] singing and

ψαλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ· <sup>20</sup> ἐν-  
making music in the heart of you to the Lord; giv-

χαριστουντες παντοτε ὑπὲρ πάντων, ἐν ὀνοματι  
ing thanks at all times on behalf of all, in name

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῷ θεῷ καὶ  
the Lord of us Jesus Anointed, to the God and

πατρί· <sup>21</sup> ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ  
father; submitting yourselves to each other in fear

Χριστοῦ· <sup>22</sup> αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν  
of Anointed; the wives to the own husbands

\* [ὑποτασσέσθε,] ὡς τῷ κυρίῳ· <sup>23</sup> ὅτι ἀνὴρ ἐστὶ  
[be you submissive,] as to the Lord; because a husband is

κεφαλὴ τῆς γυναῖκος, ὡς καὶ ὁ Χριστὸς κεφαλὴ  
a head of the wife, as even the Anointed a head

τῆς ἐκκλησίας· αὐτὸς \* [ἐστὶ] σωτὴρ τοῦ σώμα-  
of the congregation; he [is] a preserver of the body.

τος. <sup>24</sup> ΑΛΛ' \* [ὥσπερ] ἡ ἐκκλησία ὑποτασσεται  
But [even as] the congregation is subjected

mess, but rather even re-  
prove them.

<sup>12</sup> † For the THINGS  
BEING DONE by them in  
secret, it is indecent even  
to mention.

<sup>13</sup> † But ALL things be-  
ing reprov'd are manifest-  
ed by the LIGHT; for it  
is Light which makes  
every thing manifest.

<sup>14</sup> Therefore it says,  
† "Awake, O SLEEPER!  
and arise from the DEAD,  
and the ANOINTED one  
will shine upon thee."

<sup>15</sup> † Therefore, take  
heed diligently how you  
walk, not like Ignorant  
persons, but as Wise men;

<sup>16</sup> securing the SEASON  
for yourselves, Because the  
DAYS are evil.

<sup>17</sup> † Therefore be not  
inconsiderate, but \* under-  
stand what is the WILL  
of the LORD.

<sup>18</sup> And † be not drunk  
with Wine, by which  
comes Debauchery; but  
be filled with Spirit;

<sup>19</sup> speaking to one  
another, † in Psalms and  
Hymns and Spiritual  
Songs, singing and making  
music in your HEART to  
the LORD;

<sup>20</sup> † giving thanks at all  
times on account of all  
things, to the God and  
Father † in the Name of  
our LORD \* Jesus Christ.

<sup>21</sup> † Be submissive to  
each other in the fear of  
Christ.

<sup>22</sup> † WIVES, be submis-  
sive to your own Hus-  
bands, as to the LORD;

<sup>23</sup> for a † Husband is the  
WIFE'S Head, even as † the  
ANOINTED one is Head of  
the CONGREGATION; he is  
a Preserver of the BODY.

<sup>24</sup> But even as the  
CONGREGATION is sub-

\* VATICAN MANUSCRIPT.—17. understand you what the WILL of our LORD is. 19.  
spiritual—omit. 20. Christ Jesus. 22. be you submissive—omit. 23. is—omit.  
24. even as—omit.

† 12 Rom. i. 24, 26. † 13. John iii. 20, 21. † 14. Isa. ix. 1; Rom. xiii. 11, 12;  
1 Cor. xv. 34; 1 Thess. v. 6. † 15. Col. iv. 5. † 17. Rom. xii. 2; 1 Thess. iv. 5; v. 18.  
† 18. Prov. xx. 1; xxiii. 29. † 19. Col. iii. 16. † 20. Col. iii. 17; 1 Thess. v. 18.  
† 20. Heb. xiii. 15. † 21. Phil. ii. 3; 1 Pet. v. 5. † 22. Gen. iii. 16; 1 Cor. xiv. 34;  
Col. iii. 18. † 23. 1 Cor. xi. 3. † 23. Eph. i. 22; iv. 15; Col. i. 18.

τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς \*<sup>[ιδίοις]</sup>  
 to the Anointed, thus also the wives to the <sup>[own]</sup>  
 ἀνδράσιν ἐν παντί. <sup>25</sup> Οἱ ἄνδρες, ἀγαπάτε τὰς  
 husbands in everything. The husbands, love you the  
 γυναῖκας \*<sup>[ἐαυτῶν,]</sup> καθὼς καὶ ὁ Χριστὸς ἡγα-  
 wives <sup>[of yourselves,]</sup> even as also the Anointed loved  
 πῆσε τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν  
 the congregation, and himself delivered up  
 ὑπὲρ αὐτῆς, <sup>26</sup> ἵνα αὐτὴν ἁγιάσῃ, καθαρίσας  
 on behalf of her, so that her he might sanctify, having cleansed  
 τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι. <sup>27</sup> ἵνα παρασ-  
 in the bath of the water by a word; that might  
 τῇσιν αὐτοῦ ἑαυτῷ ἐνδοξὸν τῆς ἐκκλησίας,  
 place beside he himself glorious the congregation,  
 μὴ ἔχουσιν σπilon ἢ ῥυτίδα ἢ τι τῶν τοιού-  
 not having a spot or blemish or any of the such like  
 των, ἀλλ' ἵνα ἡ ἁγία καὶ ἀμώμος. <sup>28</sup> Οὕτως  
 things, but that she might be holy and blameless. Thus  
 ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖ-  
 are obligated the husbands to love the of themselves wives,  
 κας, ὡς τὰ ἑαυτῶν σώματα. Ὁ ἀγαπῶν τὴν  
 as the of themselves bodies. He loving the  
 ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ. <sup>29</sup> οὐδεὶς γάρ  
 of himself wife, himself loves; no one for  
 ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησες, ἀλλ' ἐκτρέ-  
 ever the of himself flesh hated, but nourishes  
 φει καὶ θαλπεῖ αὐτήν· καθὼς καὶ ὁ Χριστὸς τὴν  
 and cherishes her; as even the Anointed the  
 ἐκκλησίαν· <sup>30</sup> ὅτι μέλη ἐσμεν τοῦ σώματος  
 congregation; because members we are of the body  
 αὐτοῦ, \*<sup>[ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν</sup>  
 of him, <sup>[out of the flesh of him, and out of the</sup>  
 ὀστέων αὐτοῦ.] <sup>31</sup> Ἀντὶ τούτου καταλείψει  
 bones of him.] On account of this shall leave  
 ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα,  
 a man the father of himself and the mother,  
 καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,  
 and shall be closely joined to the wife of himself,  
 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. <sup>32</sup> Το μυστή-  
 and will be the two into flesh one. The secret  
 ριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χρισ-  
 this great is; I but speak about Anointed,  
 τόν, καὶ εἰς τὴν ἐκκλησίαν. <sup>33</sup> Πλὴν καὶ ὑμεῖς  
 and about the congregation. But also you  
 ὡς καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως  
 the every one, each one the of himself wife thus  
 ἀγαπάτω ὡς ἑαυτὸν· ἡ δὲ γυνὴ ἵνα φοβηται  
 let love as himself; the and wife so that she may reverence  
 τὸν ἄνδρα. ΚΕΦ. 5'. 6. <sup>1</sup> Τα τέκνα, ὑπακού-  
 the husband. The children, be you sub-  
 ἑτε τοῖς γονευσὶν ὑμῶν \*<sup>[ἐν κυρίῳ]</sup> τοῦτο  
 ject to the parents of you <sup>[in Lord;]</sup> this thing

jected to the ANOINTED one, so also the WIVES to their HUSBANDS in every-thing.

<sup>25</sup> † HUSBANDS, love your WIVES, even as the ANOINTED one loved the CONGREGATION, and † delivered Himself up on her behalf;

<sup>26</sup> so that, having purified her in † the BATH of WATER, he might sanctify Her † by the Word;

<sup>27</sup> † that he might place the CONGREGATION by his own side, glorious, having no Spot or Blemish, or Any SUCH THING, but that she might be holy and blameless.

<sup>28</sup> Thus \* also ought the HUSBANDS to love THEIR OWN WIVES, as THEIR OWN Bodies. HE who LOVES HIS OWN Wife loves Him- self;

<sup>29</sup> for no one ever hated HIS OWN Flesh, but nourishes and cherishes it, even as the ANOINTED one the CONGREGATION;

<sup>30</sup> because † we are Members of his BODY.

<sup>31</sup> † "On this account "shall a Man leave \* Father "and Mother, and shall be "united to his WIFE, and "† the two shall become "one Flesh."

<sup>32</sup> This is a great SE- CRET; but I am speaking concerning Christ and the CONGREGATION.

<sup>33</sup> But, indeed, let each each one of YOU, INDIVI- Dually, so love HIS OWN Wife as himself, that even the WIFE may † reverence her HUSBAND.

## CHAPTER VI.

<sup>1</sup> CHILDREN, † obey your PARENTS; for this is a just precept,—

\* VATICAN MANUSCRIPT.—24. own—omit. 25. of yourselves—omit. 28. also. 30. of his FLESH, and of his BONES—omit. 31. Father and Mother. 1. in the Lord—omit.

† 25. Col. iii. 19; 1 Pet. iii. 7. † 25. Acts xx. 28; Gal. i. 4; ii. 20. † 26. John iii. 5; Titus iii. 5. † 26. John xv. 3; xvii. 17. † 27. 2 Cor. xi. 2; Col. i. 22. † 30. Gen. ii. 23; Rom. xii. 5; 1 Cor. vi. 15; xii. 27. † 31. Gen. ii. 24; Matt. xix. 5; Mark x. 7, 8. † 31. 1 Cor. vi. 10. † 33. 1 Pet. iii. 6. † 1. Prov. xxiii. 22; Col. iii. 20.

γὰρ ἐστὶ δίκαιον. <sup>2</sup> Τίμα τὸν πατέρα σου καὶ  
for is just. Honor the father of thee and  
τὴν μητέρα· (ἥτις \* [ἐστὶν] ἐντολὴ πρώτη,  
the mother; which [is] a commandment first,  
ἐν ἐπαγγελίᾳ·) <sup>3</sup> ἵνα ἐν σοὶ γενῇται, καὶ  
with a promise;) that well with thee it may be, and  
ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς· <sup>4</sup> καὶ οἱ  
thou mayest be long-lived on the land; and the  
πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ'  
fathers, not irritate you the children of you, but  
ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ κυρίου.  
bring you up them in discipline and instruction of Lord.  
<sup>5</sup> Οἱ δούλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα,  
The slaves, be you submissive to the lords according to flesh,  
μετὰ φόβου καὶ τρόμου, ἐν ἀπλοτητί τῆς καρ-  
with fear and trembling, in simplicity of the heart  
δίας ὑμῶν, ὡς τῷ Χριστῷ· <sup>6</sup> μὴ κατ' ὀφθαλμο-  
of you, as to the Anointed; not by eye-service  
δουλείαν ὡς ἀνθρωπαρεσκοί, ἀλλ' ὡς δούλοι  
as men-pleasers, but as slaves  
\* [τοῦ] Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ θεοῦ  
[of the] Anointed, doing the will of the God  
ἐκ ψυχῆς, <sup>7</sup> μετ' εὐνοίας δουλεῖν, ὡς τῷ  
from soul, with good-will serving, as to the  
κυρίῳ καὶ οὐκ ἀνθρώποις· <sup>8</sup> εἰδότες, ὅτι ὁ εἰς  
Lord and not to men; knowing, that whatever  
τι ἕκαστος ποιῇ ἀγαθόν, ταῦτο κομίζεται  
any each one may do good thing, this he will receive  
παρὰ κυρίου, εἴτε δούλος, εἴτε ἐλεύθερος. <sup>9</sup> Καὶ  
from Lord, whether a slave, or a freeman. And  
οἱ κυριοί, τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες  
the lords, the same things do you to them, omitting  
τὴν ὀπειλήν· εἰδότες, ὅτι καὶ ὑμῶν αὐτῶν ὁ  
the threat; knowing, that also of you of them the  
κύριος ἐστὶν ἐν οὐρανοῖς, καὶ προσώποληψία  
lord is in heavens, and respect of persons  
οὐκ ἐστὶ παρ' αὐτοῦ.  
not is with him.

<sup>10</sup> Τὸ λοιπὸν, \* [ἀδελφοί μου,] ἐνδυναμώσθε  
The rest, [brethren of me,] strengthen yourselves  
ἐν κυρίῳ καὶ ἐν τῷ κρατεῖ τῆς ἰσχύος αὐτοῦ.  
in Lord and in the power of the might of him.  
<sup>11</sup> Ἐνδυσασθε τὴν πανοπλίαν τοῦ θεοῦ, πρὸς τὸ  
Put you on the complete armor of the God, for that  
δυνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδίας τοῦ  
to enable you to stand against the crafty ways of the  
διαβόλου· <sup>12</sup> ὅτι οὐκ ἐστὶν ἡμῖν ἡ πάλη πρὸς  
accuser; because not is to us the contest with  
αἷμα καὶ σὰρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς  
blood and flesh, but with the governments, with the  
ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκο-  
authorities, with the world-rulers of the dark-

<sup>2</sup> † "Honor thy FATHER  
"and MOTHER," (which is  
the first Commandment  
with a Promise.)

<sup>3</sup> "that it may be well  
"with thee, and that thou  
"mayest be long-lived in  
"the LAND."

<sup>4</sup> And, † FATHERS, do  
not irritate your CHIL-  
DREN, but † bring them  
up in the Discipline and  
Instruction of the Lord.

<sup>5</sup> † BOND-SERVANTS,  
be subject to your MAS-  
TERS, according to the  
Flesh, with Fear and Trem-  
bling, in the Integrity of  
your HEART, as to the  
ANOINTED;

<sup>6</sup> not with Eye-service  
as Men-pleasers, but as  
Bond-servants of Christ,  
doing the WILL of God  
from the Soul,

<sup>7</sup> doing service with  
Good-will, as if to the  
LORD, and not to \* Men;

<sup>8</sup> † knowing That what-  
ever good any one may do,  
this he will receive from  
the Lord,—whether a  
Slave or a Freeman.

<sup>9</sup> And, † MASTERS, do  
the SAME things to them,  
† forbearing to THREATEN;  
knowing That \* both Their  
and † Your MASTER is in  
the Heavens; and † there  
is no Partiality of persons  
with him.

<sup>10</sup> FINALLY, strengthen  
yourselves in the Lord,  
and † in his MIGHTY  
POWER.

<sup>11</sup> † Put on the COM-  
PLETE ARMOR of GOD,  
that you may be ABLE to  
stand against the CRAFTY  
WAYS of the ENEMY;

<sup>12</sup> because our CON-  
FLICT is not with † Blood  
and Flesh, but with † the  
GOVERNMENTS, with the  
AUTHORITIES, with † the

\* VATICAN MANUSCRIPT.—2. is—omit.  
both Their and Your MASTER is in the Heavens.

6. of the—omit.

7. Man.

9.

10. my Brethren—omit.

† 2. Exod. xx. 12; Deut. v. 16.  
† 4. Col. iii. 21.  
† 4. Gen. xviii. 19; Deut. iv.  
9; vi. 7, 20; xi. 19; Prov. xix. 18; xii. 26; xix. 17.  
† 5. Col. iii. 22; 1 Tim. vi. 1;  
Tit. ii. 9; 1 Pet. ii. 18.  
† 8. Rom. ii. 6; 2 Cor. v. 10; Col. iii. 24.  
† 9. Col. iv. 1.  
† 9. Lev. xxv. 48.  
† 9. John xiii. 18; 1 Cor. vii. 22.  
† 9. Rom. ii. 11; Col. iii. 25.  
† 10. Eph. i. 19, iii. 16; Col. i. 11.  
† 11. Rom. xiii. 13; 2 Cor. vi. 7; 1 Thess. v. 8.  
† 12. Matt. xv. 17; 1 Cor. xv. 50.  
† 12. Rom. viii. 38; Eph. i. 21; Col. ii. 15.  
† 12.  
Luke xii. 53; John xii. 31; xiv. 30; Col. i. 13.

τους τουτου, προς τα πνευματικά της πονηρίας,  
ness of this, with the spiritual things of the evil one,  
εν τοις επουρανίοις. 13 Δια τουτο αναλαβετε  
in the heavenlies. Because of this take you up  
την πανοπλιαν του θεου, ινα δυνηθητε ανιστη-  
the complete armor of the God, so that you may be able to stand  
ναι εν τη ημερα τη πονηρα, και απαντα κατερ-  
against in the day the evil, and all things having  
γασαμενοι στηναι. 14 Στητε ουν περιζωσαμενοι  
worked out to stand. Stand you therefore having girded  
την οσφυν υμων εν αληθεια, και ενδυσαμενοι  
the loins of you with truth, and having put on  
τον θωρακα της δικαιοσυνης, 15 και υποδησαμε-  
the breastplate of the righteousness, and having shod  
νοι τους ποδας εν ετοιμασια του ευαγγελιου  
the feet with a preparation of the glad tidings  
της ειρηνης. 16 επι πασιν αναλαβοντες τον  
of the peace; besides all having taken up the  
θυρεον της πιστεως, εν ω δυνησεσθε παντα  
shield of the faith, by which you will be able all  
τα βελη του πονηρου \* [τα] πεπυρωμενα σβεσαι.  
the darts of the evil one [the] having been kindled to quench;  
17 και την περικεφαλαιαν του σωτηριου δεξασθε,  
also the helmet of the salvation take you,  
και την μαχαιραν του πνευματος, ο εστι ρημα  
and the sword with spirit, which is a word  
θεου. 18 δια πασης κηρυξεως και δεησεως  
of God; by means of every prayer and supplication  
προσευχόμενοι εν παντι καιρω εν πνευματι· και  
praying in every season in spirit; and  
εις αυτο \* [τουτο] αγρυπνουντες εν παση προσ-  
for it [this] watching with all per-  
καρτερησει και δεησει περι παντων των αγιων,  
everance and supplication for all of the holy ones,  
19 και υπερ εμου, ινα μοι δοθη λογος εν ανοι-  
and on behalf of me, that to me may be given a word in open-  
ξει του στοματος μου, εν παρρησια γνωρισαι το  
ing of the mouth of me, with boldness to make known the  
μυστηριον \* [του ευαγγελιου,] 20 υπερ ου  
secret [of the glad tidings,] on account of which  
πρεσβενω εν αλυσει, ινα \* [εν] αυτω παρρη-  
I am on an embassy in a chain, that [in] it I may speak

POTENTATES of this DARK-  
NESS, with the SPIRITUAL  
THINGS of WICKEDNESS in  
the HEAVENLIES.

13 † On account of this,  
take up the † COMPLETE  
ARMOR of GOD, that you  
may be able to resist in  
the EVIL DAY, and having  
achieved Every thing, to  
stand.

14 Stand, then, † having  
your LOINS girded around  
with Truth, and † having  
put on the BREASTPLATE  
of RIGHTEOUSNESS;

15 and † having your  
FEET shod with the Pre-  
paration of the GLAD TID-  
INGS of PEACE;

16 besides all, having  
taken up † the SHIELD of  
the FAITH, by which you  
will be able to extinguish  
All the burning DARTS of  
the WICKED one;

17 † take also the HEL-  
MET of SALVATION, and  
† the SWORD of the SPIRIT,  
which is God's Word;

18 † praying at every  
Season, † with All Prayer  
and Supplication in Spirit,  
and † keeping watch for  
this with All Perseverance  
and † Entreaty for All  
SAINTS;

19 † and on my behalf,  
that Eloquence may be  
given to me, in opening my  
MOUTH with boldness, to  
make known the SECRET  
of the GLAD TIDINGS,

20 (on account of which  
† I execute an Embassy in  
† a Chain,) that † I may

\* VATICAN MANUSCRIPT.—16. the—omit.  
TIDINGS—omit.

18. this—omit.

19. of the GLAD

20. in—omit.

† 13. The Grecian armor consisted of two sorts,—*Defensive* and *Offensive* armor. The apostle selects from these the following, which he calls the *panoply*, or complete armor of God:—1. The *Girdle*, or Military Belt, used to brace the armor tight to the body, and cover the two parts of the breastplate where they joined; and to support daggers, short swords, &c. 2. The *Breastplate* consisted of two parts,—one reaching from the neck to the navel, and the other hanging from thence to the knees. 3. The *Greaves*, made of gold, silver, brass, or iron, designed to defend the front of the legs and feet. 4. The *Helmet*, made of various metals, and used to protect the head. 5. The *Shield*, sometimes round and sometimes square, was made of strong thick leather or hides; sometimes of wood covered with brass or iron. 6. The *Sword*, as an offensive weapon. He who had these was completely armed for combat. † 18. As it was customary for the Grecians to offer prayers to their gods before engaging in battle, so the apostle exhorts Christian warriors to pray with all prayer, in every season, always depending on the Captain of their salvation.

† 14. Isa. xi. 5; Luke xii. 35; 1 Pet. i. 13. † 14. Isa. lix. 17;  
2 Cor. vi. 7; 1 Thess. v. 8. † 15. Isa. lii. 7; Rom. x. 15. † 16. 1 John v. 4.  
† 17. Isa. lix. 17; 1 Thess. v. 8. † 17. Heb. iv. 12; Rev. i. 10; ii. 16; xix. 15. † 18.  
Luke xviii. 1; Rom. xii. 12; Col. iv. 2; 1 Thess. v. 17. † 18. Matt. xxvi. 41; Mark xiii. 33.  
† 18. Eph. i. 16; Phil. i. 4; 1 Tim. ii. 1. † 19. Acts iv. 29; Col. iv. 3; 2 Thess. iii. 1.  
† 20. 2 Cor. v. 20. † 20. Acts xxvi. 20; xxviii. 20; Phil. i. 7, 13, 14. † 20. Acts xxviii. 31.

σιασωμαι, ὡς δει με λαλησαι. 21 ἵνα δε ειδη-  
boldly, as it behoves me to speak. That but may

τε και υμεις τα κατ' εμε, τι πρασσω, παντα  
know also you the things concerning me, what I am doing, all things  
υμιν γνωρισει Τυχικος ο αγαπητος αδελφος και  
to you will make known Tychicus the beloved brother and  
πιστος διακονος εν κυριω. 22 ον επεμψα προς  
faithful servant in Lord; whom I sent to

υμας εις αυτο τουτο, ινα γνωτε τα περι  
you for same this thing, that you may know the things concerning  
ημων, και παρακαλεση τας καρδιας υμων.  
us, and he might comfort the hearts of you.

23 Ειρηνη τοις αδελφοις και αγαπη μετα πισ-  
Peace to the brethren and love with faith

τως απο θεου πατρος και κυριου Ιησου Χριστου.  
from God a father and Lord Jesus Anointed.

24 Ἡ χαρις μετα παντων των αγαπωντων τον  
The favor with all of the ones loving; the  
κυριον ημων Ιησουν Χριστον εν αφθαρσια.  
Lord of us Jesus Anointed with incorruptness.

speak boldly concerning it, as it becomes me.

21 But † that you also may know the THINGS concerning me, and what I am doing, Tychicus, the BE-LOVED Brother and Faithful Servant in the Lord, will make ALL things known to you;

22 † whom I have sent to you for this very purpose, that you may know the THINGS concerning us, and that he may comfort your HEARTS.

23 † Peace to the BRETH-REN, and Love with Faith, from God the Father, and the LORD Jesus Christ.

24 The FAVOR be with all who † sincerely LOVE our LORD Jesus Christ.

\* TO THE EPHESIANS. WRITTEN FROM ROME.

\* VATICAN MANUSCRIPT.—Subscription—TO THE EPHESIANS. WRITTEN FROM ROME.

† 21. Col. iv. 7.

† 22. Col. iv. 8.

† 23. 1 Pē' v. 24.

† 24. Titus ii. 7.



[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.  
[OF PAUL AN EPISTLE] TO PHILIPPIANS.  
\* TO THE PHILIPPIANS.

ΚΕΦ. α'. 1.

CHAPTER I.

<sup>1</sup> Παυλος και Τιμοθεος, δουλοι Ιησου Χριστου,  
Paul and Timothy, bondmen of Jesus Anointed,  
πασι τοις ἁγίοις ἐν Χριστῷ Ἰησού, τοις οὖσιν  
to all the holy ones in Anointed Jesus, to those being  
ἐν Φιλιπποῖς, συν ἐπισκοποῖς και διακονοῖς·  
in Philippi, with overseers and servants;  
<sup>2</sup> χάρις ὑμῖν και εἰρήνη ἀπο θεου πατρος ἡμῶν,  
favor to you and peace from God a father of us,  
και κυρίου Ἰησου Χριστου. <sup>3</sup> Εὐχαριστῶ τῷ  
and Lord Jesus Anointed. I give thanks to the  
θεῷ μου ἐπὶ πᾶσῃ τῇ μνησίᾳ ὑμῶν, <sup>4</sup> παντοτε  
God of me on every the remembrance of you, always  
ἐν πᾶσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν, μετὰ  
in every prayer of me on behalf of all of you, with  
χαρᾶς τὴν δεήσιν ποιοῦμενος <sup>5</sup> ἐπὶ τῇ κοινωνίᾳ  
joy the prayer making in respect to the fellowship  
ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπο πρώτης ἡμέρας  
of you for the glad tidings, from first day  
ἀχρι τοῦ νῦν· <sup>6</sup> πεπειθώς. αὐτὸ τοῦτο, ὅτι ὁ  
till the now; having been persuaded same this thing, that the  
ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθόν, ἐπιτελεσεῖ  
one having begun in you a work good, will complete  
ἀχρις ἡμέρας Ἰησου Χριστου· <sup>7</sup> καθὼς ἐστὶ  
till a day of Jesus Anointed; as it is  
δικαίον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν,  
just for me this to think concerning all of you,  
διὰ τὸ εἶναι με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε  
because the to have me in the hearts of you, in both  
τοῖς δεσμοῖς μου και τῇ ἀπολογίᾳ και βεβαιώ-  
the bonds of me and in the defence and confirma-  
σει τοῦ εὐαγγελίου, συγκοινωνοὺς μου τῆς  
tion of the glad tidings, joint-contributors of me of the  
χαρίτος πάντας ὑμᾶς ὄντας· <sup>8</sup> μαρτυρῶ γὰρ μου  
free gift all of you being; a witness for of me  
\*[ἐστίν] ὁ θεός, ὥς ἐπιποθῶ πάντας ὑμᾶς ἐν  
[is] the God, how I long after all of you in  
σπλαγχνοῖς Χριστου Ἰησου. <sup>9</sup> Καὶ τοῦτο προσ-  
bowels of Anointed Jesus. And this I  
εὐχόμαι, ἵνα ἡ ἀγάπη ὑμῶν ἐτι μᾶλλον και  
pray, that the love of you yet more and  
μᾶλλον περισσεύῃ ἐν ἐπιγνώσει και πᾶσῃ  
more may abound in knowledge and in all  
αἰσθησεῖ· <sup>10</sup> εἰς τὸ δοκιμασεῖν ὑμᾶς τὰ δια-  
perception; for the to examine you the things dif-

1 Paul and Timothy  
Bondmen of \* Christ Jesus,  
to all THOSE SAINTS † in  
Christ Jesus, who ARE at  
Philippi, with the Over-  
seers and Assistants;  
2 † Favor to you, and  
Peace from God our  
Father, and our Lord Jesus  
Christ.  
3 † I give thanks to my  
God on Every REMEM-  
BRANCE of you,  
4 (always, in Every  
Prayer of mine, making  
SUPPLICATION on behalf  
of you all with Joy.)  
5 † on account of your  
PARTICIPATION in the  
GLAD TIDINGS, from the  
FIRST Day till now;  
6 having this same con-  
fidence, That HE who  
COMMENCED † a good  
Work among you, will  
continue to complete it  
till the Day of \* Christ  
Jesus;  
7 as it is right for me to  
think This respecting you  
all, Because you HAD me  
in your HEART, both in  
† my BONDS, and in the  
DEFENCE and CONFIRMA-  
TION of the GLAD TID-  
INGS, you all being joint-  
contributors to me of the  
GIFT.  
8 For † God is my Wit-  
ness how I long after you  
all with the tender Sympa-  
thies of Christ Jesus.  
9 And This I pray,  
† that your LOVE may yet  
abound more and more in  
Knowledge, and in all Per-  
ception,  
10 in order that you  
may EXAMINE the DIF-  
FERENCES of THINGS;  
and that you † may be

\* VATICAN MANUSCRIPT.—Title—TO THE PHILIPPIANS.  
the FIRST Day.

1. Christ Jesus.

5.

† 1. 1 Cor. i. 2.  
† 2. Rom. i. 7; 2 Cor. i. 2; 1 Pet. i. 2.  
† 3. Eph. i. 15, 16; Col. i. 8.  
† 4. 1 Thess. i. 3.  
† 5. Rom. xii. 13; xv. 26; 2 Cor. viii. 2; Phil. iv. 14, 15.  
† 6. 1 Thess. i. 3.  
† 7. Eph. iii. 1; vi. 20; Col. iv. 3, 13; 2 Tim. i. 8.  
† 8. Rom. ix. 1; Gal. i. 20; 1 Thess. ii. 5.  
† 9. 1 Thess. iii. 12.  
† 10. Acts xxiv. 16;  
1 Thess. iii. 13; v. 23.

8. is—omit.  
† 8. Rom. i. 8, 9; 1 Cor.  
† 8. Rom.

φεραντα, <sup>11</sup> *ἵνα ἡτε εἰλικρινεῖς καὶ ἀπροσκοποὶ*  
being, so that you may be sincere ones and inoffensive ones

*εἰς ἡμέραν Χριστοῦ,* <sup>11</sup> *πεπληρωμένοι καρπὸν*  
for a day of Anointed, having been filled fruit  
*δικαιοσύνης* \**[τοῦ]* *δια Ἰησοῦ Χριστοῦ, εἰς*  
of righteousness [that] through Jesus Anointed, to

*δοξάν καὶ ἐπαινον θεοῦ.* <sup>12</sup> *Γινώσκειν δὲ ὑμᾶς*  
glory and praise of God. To know but you

*βουλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μάλ-*  
I wish, brethren, that the things relating to me rather

*λόν εἰς προκοπὴν τοῦ εὐαγγελίου ἐληλυθεν.*  
for advancement of the glad tidings happened;

<sup>13</sup> *ὥστε τοὺς δεσμούς μου πανέρους ἐν Χριστῷ*  
so that the bonds of me appear in Anointed

*γενεσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς*  
to have become before all in the judgment hall and to the others

*πάσι,* <sup>14</sup> *καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν*  
to all, and the greater number of the brethren in

*κυρίῳ, πεποιθότας τοῖς δεσμοῖς μου, περισσο-*  
Lord, having been assured by the bonds of me, more abundantly

*τέρως τολμᾶν ἀφοβῶς τὸν λόγον λαλεῖν.*  
are bold fearlessly the word to speak.

<sup>15</sup> *Τινες μὲν καὶ διὰ φθόνον καὶ ἐριν, τινες δὲ*  
Some indeed even through envy and strife, some and

*καὶ δι' εὐδοκίαν τοῦ Χριστοῦ κηρύσσουσιν.*  
also through good-will the Anointed they openly proclaim.

<sup>16</sup> *Οἱ μὲν ἐξ ἀγάπης, εἰδότες, ὅτι εἰς ἀπολογία*  
These indeed from love, knowing, that for a defence

*τοῦ εὐαγγελίου κεῖμαι.* <sup>17</sup> *οἱ δὲ ἐξ ἐριθείας,*  
of the glad tidings I am placed; those but from strife,

\**[τοῦ]* *Χριστοῦ καταγγέλλουσιν οὐχ ἀγνῶς,*  
[the] Anointed are announcing not purely,

*οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου.*  
thinking affliction to superadd to the bonds of me.

<sup>18</sup> *Τι γὰρ; πλὴν παντὶ τρόπῳ, εἴτε προφασεί*  
What then? Still in every way, whether in pretence

*εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται· καὶ ἐν*  
or in truth, Anointed is announced; and in

*τούτῳ χαίρω, ἀλλὰ καὶ χαρησόμεαι.* <sup>19</sup> *Οἶδα*  
this I rejoice, but also I will rejoice. I know

*γὰρ, ὅτι τοῦτο μοι ἀποβήσεται εἰς σωτηρίαν*  
for, that this to me will result for deliverance

*διὰ τῆς ὑμῶν, δεήσεως, καὶ ἐπιχορηγίας τοῦ*  
through the of you, entreaty, and a supply of the

*πνεύματος Ἰησοῦ Χριστοῦ,* <sup>20</sup> *κατὰ τὴν ἀποκα-*  
spirit of Jesus Anointed, according to the eager

sincere and inoffensive in the Day of Christ;

<sup>11</sup> having been filled with ‡ the Fruit of Righteousness through Jesus Christ, ‡ to the Glory and Praise of God.

<sup>12</sup> Now I wish you to know, Brethren, That the THINGS which have befallen me resulted rather for the Advancement of the GLAD TIDINGS;

<sup>13</sup> so that my BONDS for Christ have become manifest in All the † PRETORIUM, and in all OTHER places;

<sup>14</sup> and the GREATER NUMBER of the BRETHREN in the Lord, having been made confident by my BONDS, have much more abundant courage to speak the \* WORD of God without fear.

<sup>15</sup> Some, indeed, proclaim the ANOINTED one even through Envy and † Strife, and some also through Good-will.

<sup>16</sup> THESE, indeed, out of Love, knowing That I am placed for ‡ the Defence of the GLAD TIDINGS;

<sup>17</sup> but THOSE out of Contention are announcing Christ, not purely, thinking \* to superadd Affliction to my BONDS.

<sup>18</sup> What then? \* Because, in Every Way, whether in Pretence or in Truth, Christ is announced, even in this I rejoice, yea, and will rejoice.

<sup>19</sup> \* And I know That this will result in My Deliverance, ‡ through your Entreaty, and the Supply of the SPIRIT of Jesus Christ,

<sup>20</sup> according to my EARNEST EXPECTATION

\* VATICAN MANUSCRIPT.—11. that—omit. 14. word of God. 17. to raise up Affliction. 18. Because in Every Way. 19. And I know.

† 13. Or, in all the Pretorium Camp. It was either within or near to this fortress that the Apostle dwelt in his own hired house. It was large enough to have many such houses within it for shops and taverns used by the soldiers, beside the barracks used by the soldiers themselves. See Note on Acts xxviii. 16.—*Sharpe*.

‡ 11. John xv. 4, 5; Eph. ii. 10; Col. i. 6. ‡ 11. John xv. 8; Eph. i. 12, 14. ‡ 15 Phil. ii. 3. ‡ 16. ve be 7. ‡ 19. 2 Cor. i. 11.

ραδοκίαν και ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυ-  
expectation and hope of me, that in nothing I shall be  
θησομαι, ἀλλ' ἐν πασῇ παρρησίᾳ, ὡς παντοτε,  
ashamed, but with all confidence, as always,  
και νυν μεγαλυνθησεται Χριστος ἐν τῷ σώματι  
also now will be magnified Anointed in the body  
μου, εἴτε δια ζωῆς εἴτε δια θανάτου. <sup>21</sup> Ἐμοὶ  
of me, whether by means of life or by means of death. For me

γὰρ τὸ ζῆν, Χριστος, και τὸ ἀποθανεῖν, κερ-  
therefore the to live, Anointed, and the to die, gain.

δος. <sup>22</sup> Εἰ δὲ τὸ ζῆν ἐν σαρκί, τούτο μοι καρπὸς  
If but the to live in flesh, this to me a fruit

ἐργου, και τι αἰρησομαι, οὐ γινωρίζω. <sup>23</sup> συνε-  
of work, and what I shall choose, not I know; I am hard

χομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἐχὼν εἰς  
pressed but by the two, the earnest desire having for

τὸ ἀναλυσαι, και συν Χριστῷ εἶναι. πολλὰ  
the to be loosed again, and with Anointed to be; much

γὰρ μᾶλλον κρείσσον. <sup>24</sup> τὸ δὲ ἐπιμένειν ἐν τῇ  
for more better; the but to remain in the

σαρκί, ἀναγκαιότερον δι' ὑμᾶς. <sup>25</sup> Καὶ τούτο  
flesh, more necessary on account of you. And this

πεποιθὼς οἶδα, ὅτι μένω και συμπαρα-  
having been persuaded I know, because I shall remain and I shall con-

μένω πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προσκοπὴν και  
tinue with all you for the of you progress and

χαρὰν τῆς πίστεως. <sup>26</sup> ἵνα τὸ καυχῆμα ὑμῶν  
joy of the faith; that the boasting of you

περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοί, δια τῆς  
may abound by Anointed Jesus in me, through the

ἐμῆς παρουσίας παλιν πρὸς ὑμᾶς. <sup>27</sup> Μόνον  
my presence again with you. Only

ἱξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτευεσθε,  
worthily of the glad tidings or the Anointed act you as citizens,

ἵνα, εἴτε ἐλθὼν και ἰδὼν ὑμᾶς, εἴτε ἀπὼν,  
o that, whether having come and having seen you, or being absent,

ἴκουσώ τὰ περὶ ὑμῶν, ὅτι στηκετε ἐν ἑνὶ  
I may hear the things concerning you, that you stand firm in one

πνεύματι, μιᾷ ψυχῇ συναθλούντες τῇ πίστει  
spirit, with one soul co-operating vigorously for the faith

τοῦ εὐαγγελίου, <sup>28</sup> και μὴ πτυρομένοι ἐν μηδενὶ  
of the glad tidings, and not being terrified in anything

ὑπὸ τῶν ἀντικειμένων· ἥτις ἐστὶν αὐτοῖς ἐνδει-  
by those opposing; which is to them a token

and Hope, † That in noth-  
ing I shall be ashamed; but  
† with All Confidence, as at  
all times, also now Christ  
will be magnified in my  
BODY, whether by Life or  
by Death.

<sup>21</sup> Therefore, for Me  
to LIVE is for Christ, and  
to DIE, Gain.

<sup>22</sup> But if to LIVE in  
the Flesh, this is to me a  
Fruit of Labor; and what  
I should choose I do not  
exactly know.

<sup>23</sup> I am indeed, hard  
pressed by the TWO things;  
—(I have an EARNEST DE-  
SIRE for †† the RETURN-  
ING, and † being with  
Christ, since it is very  
much to be preferred;)—

<sup>24</sup> but to REMAIN in  
the FLESH is more requisite  
on your account.

<sup>25</sup> † And fully believing  
this, I know That I shall  
remain and continue with  
you all, for YOUR Progress  
and Joy in the FAITH;

<sup>26</sup> that your BOASTING  
may abound, by Christ  
Jesus, in me, through MY  
Presence with you again.

<sup>27</sup> Only † behave your-  
selves worthily of the  
GLAD TIDINGS of the  
ANOINTED one, so that  
whether coming and see-  
ing you, or being absent, I  
may hear concerning your  
AFFAIRS, that you † stand  
firm in One Spirit, with  
One Soul † vigorously co-  
operating for the FAITH of  
the GLAD TIDINGS;

<sup>28</sup> and not being terri-  
fied in anything by the  
OPPOSERS; † which is to  
them a clear Indication of

† 23. To *analousai*, the loosing again or the returning, being what Paul earnestly desired, could not be death or dissolution, as implied by the word *depart* in the common version, because it seemed a matter of indifference to him, which of the two—*life* or *death*—he should choose; but he longed for the *analousai*, which was a *third* thing, and very much to be preferred to either of the other *two* things alluded to. The word *analousai* occurs in Luke xii. 36, and is there rendered *return*;—"Be you like men waiting for their master, when he will *return*," &c. Jesus had taught his disciples that he would come again, or *return*, John xiv. 3, 13; thus, also, the angels said to them at his ascension, Acts i. 11. Paul believed this doctrine and taught it to others, and was looking for and waiting for the Savior from heaven, Phil. iii. 20; 1 Thess. i. 10; iv. 16, 17, when his mortal body would put on immortality, and so he would "ever be with the Lord."

† 20. Rom. v. 5. † 20. Eph. vi. 19, 20. † 23. Luke xii. 36. † 23. 1 Thess. iv. 16, 17. † 25. Phil. ii. 4. † 27. Eph. iv. 1; Col. i. 10; 1 Thess. ii. 12; iv. 1. † 27. Phil. iv. 1. † 27. Jude 3. † 28. 2 Thess. i. 5.

ξίς ἀπωλείας, ὑμῖν δὲ σωτηρίας· καὶ τοῦτο ἀπο  
of destruction, to you but of salvation; and this from  
θεοῦ· <sup>29</sup> ὅτι ὑμῖν ἐχαρίσθη τοῦ ὑπὲρ Χριστοῦ, οὐ  
God; because to you it was given that on behalf of Anointed, not  
μόνον το εἰς αὐτὸν πιστεῦναι, ἀλλὰ καὶ το  
only that into him to believe, but also that  
ὑπὲρ αὐτοῦ πασχεῖν· <sup>30</sup> τὸν αὐτὸν ἀγῶνα  
on behalf of him to suffer; the same conflict  
ἐχόντες, οἷον ἴδετε ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν  
having, alike thing you saw in me, and now you hear in  
ἐμοί. ΚΕΦ. β'. 2. <sup>1</sup> Εἰ τις οὖν παρακλησῆσ  
me. If any therefore comfort  
ἐν Χριστῷ, εἰ τι παραμυθίον ἀγάπης, εἰ τις  
in Anointed, if any soothing of love, if any  
κοινωνία πνεύματος, εἰ τις σπλαγχνὰ καὶ οἰκ-  
fellowship of spirit, if any bowels and com-  
τιρμοί· <sup>2</sup> πληρώσατε μου τὴν χαρὰν, ἵνα το  
passions; fulfil you of me the joy, so that the  
αὐτο φρονήτε, τὴν αὐτὴν ἀγάπην ἐχόντες,  
same thing you may think, the same love having,  
συμψυχοί, τὸ ἐν φρονούντες· <sup>3</sup> μηδὲν κατὰ  
united ones in soul, the one thing minding; nothing in  
ἐριθείαν ἢ κενοδοξίαν, ἀλλὰ τὴ ταπεινοφροσύνη  
strife or vain-glory, but in the lowliness of mind  
ἀλλήλους ἡγουμένοι ὑπερέχοντας ἑαυτῶν· <sup>4</sup> μὴ  
others esteeming exceeding yourselves; not  
τὰ ἑαυτῶν ἕκαστος σκοπούντες, ἀλλὰ καὶ  
the things of yourselves each one regarding, but also  
τὰ ἑτέρων ἕκαστοι. <sup>5</sup> Τοῦτο \* [γὰρ] φρο-  
the things of others every one. This [for] be  
νείσθω ἐν ὑμῖν ὁ καὶ ἐν Χριστῷ Ἰησοῦ, <sup>6</sup> ὃς ἐν  
desired by you which also in Anointed Jesus, who in  
μορφῇ θεοῦ ὑπαρχων, οὐχ ἄρπαγμα ἡγήσατο  
a form of God being, not usurpation meditated  
το εἶναι ἰσα θεῷ, <sup>7</sup> ἀλλ' ἑαυτὸν ἐκένωσε, μορ-  
the to be like to God, but himself emptied, a  
φὴν δούλου λαβὼν, ἐν ὁμοιωματι ἀνθρώπων  
form of a slave having taken, in a likeness of men  
γενομένος, <sup>8</sup> καὶ σχηματι εὑρεθεὶς ὡς ἄνθρωπος·  
having been formed, and in condition being found as a man;  
ἐταπεινώσεν ἑαυτὸν, γενομένος ὑπηκούος μεχρι  
humbled himself, having become obedient till  
θανάτου, θανάτου δὲ σταυροῦ. <sup>9</sup> Διὸ καὶ ὁ  
death, of a death even of a cross. Therefore also the

Destruction, but to you of  
† Salvation, and this from  
God.

<sup>29</sup> Because to you it  
was graciously given on  
BEHALF of Christ, not only  
to BELIEVE into Him, but  
also to SUFFER on His ac-  
count;

<sup>30</sup> † having the SAME  
Conflict which you saw in  
me, and now hear concern-  
ing me.

## CHAPTER II.

<sup>1</sup> If, therefore, there be  
Any Comfort in Christ, if  
Any Soothing of Love, if  
Any Participation of Spirit,  
† if Any Sympathies and  
Compassions,

<sup>2</sup> complete My Joy,  
† that you may think the  
SAME thing, having the  
SAME Love, united in soul,  
minding the ONE thing;

<sup>3</sup> † doing nothing from  
Party-spirit, or Vain-glory;  
but in † HUMILITY esteem-  
ing others as excelling  
yourselves;

<sup>4</sup> not each one regarding  
HIS OWN interests, but  
each one also those of  
OTHERS.

<sup>5</sup> † Let this disposition  
be in \* you, which was also  
in Christ Jesus,

<sup>6</sup> who, though being in  
God's Form, yet did not  
meditate † a Usurpation  
to BE like God,

<sup>7</sup> but divested Himself,  
† taking a Bondman's  
Form, † having been made  
in the Likeness of Men;

<sup>8</sup> and being in condition  
as a Man, he humbled him-  
self, † becoming obedient  
unto Death, even the Death  
of the Cross.

<sup>9</sup> And therefore God

\* VATICAN MANUSCRIPT.—5. for—omit. 5. us.

† 6. *Harpagmon* being a word of very rare occurrence, a great variety of translations have been given. The following may serve as examples:—"Who—did not think it a matter to be earnestly desired."—*Clarke*. "Did not earnestly affect."—*Cyprian*. "Did not think of eagerly retaining."—*Wakefield*. "Did not regard—as an object of solicitous desire."—*Stuart*. "Thought not—a thing to be seized."—*Sharpe*. "Did not eagerly grasp."—*Kucelard*. "Did not violently strive."—*Dickinson*. "Did not meditate a usurpation."—*Turnbull*.

† 28. Rom. viii. 17; 2 Tim. ii. 11. † 30. Acts xvi. 19. † 1. Col. iii. 12. † 2. Rom. xii. 10; xv. 5; Phil. iii. 16. † 3. Gal. v. 26; James iii. 14. † 3. Rom. xii. 10. † 6. Matt. xi. 20; John xiii. 15; 1 Pet. ii. 21. † 7. Matt. xx. 28. † 7. Gal. iv. 4. Heb. ii. 14, 17. † 8. Matt. xxvi. 30, 42; John x. 18; Heb. v. 2; xii. 2.

θεος αὐτον ὑπερυψώσε, καὶ εὐχαριστῶν αὐτῷ  
 God him supremely exalted, and freely granted to him  
 ὄνομα τὸ ὑπὲρ παν ὄνομα· <sup>10</sup> ἵνα ἐν τῷ ὀνόματι  
 a name that above every name; so that in the name  
 Ἰησοῦ παν γόνυ καμψή, ἐπουρανίων καὶ ἐπιγείων  
 of Jesus every knee should bend of heavenlies and of earthlies  
 καὶ καταχθονίων, <sup>11</sup> καὶ ἅσα γλῶσσαι ἐξομολο-  
 and of underground ones; and every tongue should  
 γησῇται, ὅτι κύριος Ἰησοῦς Χριστός, εἰς δόξαν  
 confess, that a Lord Jesus Anointed, for glory  
 θεοῦ πατρὸς.  
 of God a father.

<sup>12</sup> Ὡστε, ἀγαπητοὶ μου, καθὼς πάντοτε ὕπη-  
 So that, beloved ones of me, as always you  
 κούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον,  
 obeyed, not as in the presence of me only,  
 ἀλλὰ νῦν πολλὰ μᾶλλον ἐν τῇ ἀπουσίᾳ μου,  
 but now much more in the absence of me.  
 μετὰ φόβον καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν  
 with fear and trembling the of yourselves salvation  
 κατεργάζεσθε. <sup>13</sup> ὁ θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν  
 work you out; the God for it is the one working in  
 ὑμῖν καὶ τὸ θελεῖν καὶ τὸ ἐνεργεῖν, ὑπὲρ τῆς ευ-  
 you both the to will and the to work, on account of the good  
 δοκίας. <sup>14</sup> Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ  
 pleasure. All things do you without murmurings and  
 διαλογισμῶν· <sup>15</sup> ἵνα γενησθε ἀμεμπτοὶ καὶ ἀκε-  
 disputings; that you may be blameless ones and harmless  
 ραιοὶ, τέκνα θεοῦ ἀμώμητα ἐν μέσῳ γενεᾶς σκο-  
 ones, children of God irreproachable in midst of a generation per-  
 λίας καὶ διεστραμμένης· ἐν οἷς φαίνεσθε ὡς φωσ-  
 verve and having been misguided; to which you appear as lumi-  
 τήρες ἐν κόσμῳ, <sup>16</sup> λόγον ζωῆς ἐπέχοντες· εἰς  
 naries in world, a word of life holding out; for  
 καυχῆμα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς  
 a boast to me in a day of Anointed, that not in  
 κενὸν ἐδράμον, οὐδὲ εἰς κενὸν ἐκοπίασα. <sup>17</sup> Ἀλλ'  
 vain I ran, nor in vain I toiled. But  
 εἰ καὶ σπενδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ  
 if even I am poured out on the sacrifice and public service  
 τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν  
 of the faith of you, I am glad and I rejoice with all  
 ὑμῖν. <sup>18</sup> τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε, καὶ συγχαί-  
 you; the and same also you be you glad, and rejoice  
 ρετε μοι. <sup>19</sup> Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ, Τιμοθεῶν  
 you with me. I hope but in Lord Jesus, Timothy

† supremely exalted Him, and † freely granted to him THAT Name which is above Every Name;

<sup>10</sup> † in order that in the NAME of Jesus Every Knee should bend, of those in heaven, and of those on earth, and of those be-neath;

<sup>11</sup> and † Every Tongue confess That Jesus Christ is Lord, for the Glory of God the Father.

<sup>12</sup> So that, my Beloved, as you always obeyed, not only as in my PRESENCE, but now much more in my ABSENCE, work out YOUR OWN Salvation with Fear and Trembling;

<sup>13</sup> for † God is HE who is WORKING EFFECTUALLY among you, both to WILL and to PERFORM, on account of his BENEVO-LENCE.

<sup>14</sup> DO All things with-out Murmurings and Dis-putings;

<sup>15</sup> that you may be blameless and inoffensive, irreproachable † Children of God, in the Midst of a crooked and misguided Generation, among whom † you appear as † Laminaries in the World;

<sup>16</sup> exhibiting the Word of Life; for my Exultation in the Day of Christ, That I did not run in vain, nor labored in vain.

<sup>17</sup> But even † if I † be poured a libation on the SACRIFICE and public Ser-vice of your FAITH, am glad, and rejoice wit you all;

<sup>18</sup> and for THIS be YOU also glad, and rejoice with me.

<sup>19</sup> But I hope in the Lord Jesus to send Tim-

† 15. Phosteeeres is the name given to the sun and moon in the Septuagint. Gen. i. 16.  
 † 17. An allusion to the wine and oil poured on the meat-offerings to render them accepta-  
 ble to God, Exod. xxix. 40, 41. Paul was most willing to pour out the costly libation of his  
 own blood on the offering of the faith of the Gentiles, (Rom. xv. 16,) to render it more firm,  
 and of consequence more pleasing to the Deity.

† 9. Acts ii. 33; Heb. ii. 9. † 9. Eph. i. 20; Heb. i. 4. † 10. Isa. xlv. 23; Rom  
 xiv. 11; Rev. v. 13. † 11. Acts ii. 36; Rom. xiv. 9; 1 Cor. viii. 6; 1 Cor. xii. 3. † 13.  
 Heb. xiii. 21. † 15. Matt. v. 45; Eph. v. 1. † 15. Matt. v. 14, 16; Eph. v. 6  
 † 17. 2 Tim. iv. 6; Rom. xv. 16.

ταχεως πεμψαι υμιν, ινα καγω ευψυχω,  
 shortly to send to you, that also I may be animated,  
 γνους τα περι υμων. <sup>20</sup> Ουδενα γαρ  
 having ascertained the things concerning you. No one for  
 εχω ισοψυχον, οστις γνησιως τα περι υμων  
 I have like-souled, who really the things concerning you  
 μεριμνησει. <sup>21</sup> οί παντες γαρ τα ξαυτων ζη-  
 will care; the all for the things of themselves are  
 τουσιν, ου τα Ιησου Χριστου. <sup>22</sup> Την δε  
 seeking, not the things of Jesus Anointed. The but  
 δοκιμην αυτου γινωσκετε, οτι, ως πατρι τεκνον,  
 proof of him you know, that, as with a father a child,  
 συν εμοι εδουλευσεν εις το ευαγγελιον. <sup>23</sup> Του-  
 with me he served for the glad tidings. Him  
 τον μεν ουν ελπιζω πεμψαι, ως αν απιδω  
 indeed therefore I hope to send, as I would view attentively  
 τα περι εμε, εξαυτης. <sup>24</sup> πεποιθα δε εν  
 the things concerning me, immediately; having confidence and in  
 κυριω, οτι και αυτος ταχεως ελευσομαι.  
 Lord, that even myself shortly will come.  
<sup>25</sup> Αναγκαιον δε ηγησαμεν, Επαφροδιτον τον  
 Necessary but I esteemed, Epaphroditus the  
 αδελφον και συνεργον και συστρατιωτην μου,  
 brother and fellow-worker and fellow-soldier of me,  
 υμων δε αποστολον, και λειτουργον της χρειας  
 of you but an apostle, and public servant of the want  
 μου, πεμψαι προς υμας. <sup>26</sup> επειδη επιποθων  
 of me, to have sent to you; since longing after  
 ην παντας υμας, και αδημονων, διοτι ηκουσατε  
 he was all you, and being depressed, because you heard  
 οτι ησθενησε. <sup>27</sup> Και γαρ ησθενησε παραπλη-  
 that he was sick. Indeed for he was sick near  
 σιον θανατω· αλλ' ο θεος αυτον ηλεησεν· ουκ  
 to death; but the God him pitied; not  
 αυτον δε μονον, αλλα και εμε, ινα μη λυπην  
 him and only, but also me, so that not sorrow  
 επι λυπην σχω. <sup>28</sup> Σπουδαιοτερος ουν επεμψα  
 on sorrow I should have. More speedily therefore I sent  
 αυτον, ινα ιδοντες αυτον παλιν, χαρητε, καγω  
 him that seeing him again, you may rejoice, and I  
 αλυποτερος ω. <sup>29</sup> Προσδεχεσθε ουν αυτον εν  
 less sorrowful may be. Receive you therefore him in  
 κυριω μετα πασης χαρας, και τους τοιουτους  
 Lord with all joy, and the such like ones  
 εντιμους εχετε. <sup>30</sup> οτι δια το εργον \* [του]  
 in honor hold you; because on account of the work [of the]  
 Χριστου μεχρι θανατου ηγγισε, παραβολευσας  
 Anointed even to death he was near, having risked

othy to you shortly, that I  
 also may be animated when  
 I ascertain how THINGS  
 are with you.

<sup>20</sup> For I have No one  
 like disposed, who will  
 really care about your  
 AFFAIRS;

<sup>21</sup> for ALL I are seeking  
 THEIR OWN things, not  
 the THINGS of \* Christ  
 Jesus.

<sup>22</sup> But of him you know  
 the PROOF, I That as a  
 Child with a Father, he  
 served with me for the  
 GLAD TIDINGS.

<sup>23</sup> Him, therefore, I  
 hope to send immediately,  
 whenever I see distinctly  
 through the THINGS con-  
 cerning me;

<sup>24</sup> and I having confi-  
 dence in the Lord, That  
 I also myself will come  
 shortly.

<sup>25</sup> I esteemed it neces-  
 sary, however, to send to  
 you I Epaphroditus, the  
 BROTHER, and my fellow-  
 workman and Fellow-sol-  
 dier, but I Your Apostle,  
 and I a Minister for my  
 NEED;

<sup>26</sup> I since he was long-  
 ing after you all, and was  
 much depressed because  
 you heard That he was  
 sick.

<sup>27</sup> For indeed he was  
 sick, near to Death; but  
 God pitied him; and not  
 him only, but me also, so  
 that I might not have Sor-  
 row upon Sorrow.

<sup>28</sup> I have sent him,  
 therefore, the more speed-  
 ily, that seeing him again  
 you may rejoice, and that  
 I may be the less sorrow-  
 ful.

<sup>29</sup> Receive him, then,  
 in the Lord, with All Joy,  
 and I hold SUCH LIKE per-  
 sons in honor.

<sup>30</sup> Because on account  
 of the WORK of Christ he  
 was near to Death, having

\* VATICAN MANUSCRIPT.—21. Christ Jesus.

30. of the—omit.

† 21. 1 Cor. x. 24, 33; xiii. 5; 2 Tim. iv. 10, 16. † 22. 1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim. i. 2. † 24. Phil. i. 25; Philemon 22. † 25. Phil. iv. 18. † 25. 2 Cor. viii. 23.  
 † 26. 2 Cor. xi. 9. † 28. Phil. i. 3. † 29. 1 Cor. xvi. 18; 1 Thess. v. 12; 1 Tim. v. 27.

μενος τη ψυχῇ, ἵνα αναπληρωσῇ το ὑμῶν ὅστε-  
the life, so that he might fill up the of you def-  
ρημα της προς με λειτουργίας. ΚΕΦ. γ'. 3.  
ciency of the towards me public service.

<sup>1</sup> Το λοιπον, αδελφοι μου χαιρετε εν κυριῳ.  
The thing remaining, brethren of me rejoice you in Lord;

τα αὐτα γραφειν ὑμιν, εμοι μεν ουκ οκνηρον,  
the things same to write to you, to me indeed not tedious,

ὑμιν δε ασφαλές. <sup>2</sup> Βλεπετε τους κυνας, βλε-  
for you but safe. See you the dogs, see

πετε τους κανους εργατας, βλεπετε την κατα-  
you the evil workers, see you the exci-

τομην. <sup>3</sup> Ἡμεις γαρ εσμεν ἡ περιτομη, οἱ  
sion. We for we are the circumcision, who

πνευματι θεῷ λατρευοντες, και καυχωμενοι εν  
in spirit God are serving, and boasting in

Χριστῷ Ἰησοῦ, και ουκ εν σαρκι πεποιθοτες.  
Anointed Jesus, and not in flesh having been trusting;

<sup>4</sup> και περ εγω εχων πεποιθησιν και εν σαρκι. Εἰ  
though I having confidence also in flesh. If

τις δοκει αλλος πεποιθεναι εν σαρκι, εγω μαλ-  
any thinks other to have confidence in flesh, I more;

λον. <sup>5</sup> περιτομη οκταημερος, εκ γενους Ἰσραηλ,  
with a circumcision eighth-day, from race of Israel,

φυλης Βενιαμιν Ἑβραιος ἐξ Ἑβραιων, κατα  
of tribe of Benjamin a Hebrew from Hebrews, according to

νομον Φαρισαιος, <sup>6</sup> κατα ζηλον διωκων την  
law a Pharisee, according to zeal persecuting the

ἐκκλησιαν, κατα δικαιοσυνην την εν νομῷ  
congregation, according to righteousness that by law

γενομενος αμεμπτος. <sup>7</sup> Αλλ' ἅτινα ἦν μοι  
having come blameless. But what things was to me

κερδη, ταυτα ἡγημαι δια τον Χριστον  
gain, these things I have esteemed on account of the Anointed

ζημιαν. <sup>8</sup> Αλλα μεν ουν και ἡγουμαι παντα  
loss. But indeed then even I esteem all things

ζημιαν ειναι δια το ὑπερεχον της γνωσεως  
a loss to be on account of the excellency of the knowledge

Χριστου Ἰησου του κυριου μου, (δι' ον τα  
of Anointed Jesus the Lord of me, (on account of whom the

παντα ἐζημιωθην, και ἡγουμαι σκυβαλα ειναι,  
all things I suffered loss, and I esteem worthless things to be,

ἵνα Χριστον κερδησω, <sup>9</sup> και εὑρεθω εν αυτω, μη  
so that Anointed I may gain, and may be found in him, not

hazarded his LIFE, that  
† he might fill up the re-  
mainder of YOUR MINIS-  
TRATION to Me.

### CHAPTER III.

1 FINALLY, my Breth-  
ren, † rejoice in the Lord.  
To write the SAME things  
to you is not irksome to  
Me, but for you it is safe.

2 † Beware of the DOGS!  
Beware of the † EVIL  
Workers! Beware of the  
† EXCISION!

3 For we are † the CIR-  
CUMCISION, † we who are  
SERVING God in Spirit,  
and † boasting in Christ  
Jesus, but who have no  
confidence in Flesh.

4 Though indeed † I  
have had Confidence also  
in Flesh; if some other  
person think to have con-  
fidence in Flesh, I had  
more.

5 With a Circumcision  
the eighth-day; from the  
Race of Israel; from the  
Tribe of Benjamin; a He-  
brew from Hebrews; ac-  
cording to Law, a Phari-  
see;

6 with respect to zeal,  
† a persecutor of the CON-  
GREGATION; as to THAT  
Righteousness which came  
by Law, I was irreproach-  
able.

7 But whatever things  
were Gain to me, These I  
have, on account of the  
ANOINTED one, esteemed  
as a Loss.

8 But then, indeed, I  
even esteem all things to  
be a Loss, on account of  
the † EXCELLENCY of the  
KNOWLEDGE of \* the  
ANOINTED Jesus my  
LORD; (on whose account  
I suffered the loss of ALL  
things, and consider them  
to be vile refuse, so that I  
may gain Christ,

9 and may be found in

\* VATICAN MANUSCRIPT.—8. the ANOINTED.

† 30. 1 Cor. xvi. 17; Phil. iv. 10. † 1. 2 Cor. xiii. 11; Phil. iv. 4; 1 Thess. v. 16.  
† 2. Isa. lvi. 10; Gal. v. 15. † 2. 2 Cor. xi. 13. † 2. Rom. ii. 23; Gal. v. 2.  
† 3. Rom. ii. 29; Col. ii. 11. † 3. John iv. 23, 24; Rom. vii. 6. † 3. Gal. vi. 14.  
† 4. 2 Cor. xii. 38, 21. † 6. Acts viii. 3; ix. 1. † 8. John xvii. 3; 1 Cor. ii. 2;  
Col. ii. 2.

έχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν  
 holding my righteousness that from of law, but that  
 δια πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην  
 through faith of Anointed, that from God a righteousness  
 ἐπὶ τῇ πίστει·) <sup>10</sup> τοῦ γινῶναι αὐτόν, καὶ τὴν  
 on account of the faith;) of the to know him, and the  
 δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινω-  
 power of the resurrection of him, and the fellow-  
 νίαν τῶν παθημάτων αὐτοῦ, συμμορφούμενος  
 ship of the sufferings of him, being conformed  
 τῷ θανάτῳ αὐτοῦ, <sup>11</sup> εἰπὼς καταντήσω εἰς τὴν  
 to the death of himself, if possibly I may attain to the  
 ἐξανάστασιν τῶν νεκρῶν. <sup>12</sup> Οὐχ ὅτι ἤδη ἐλα-  
 resurrection out of the dead ones. Not that already I re-  
 βον, ἢ ἤδη τετελειώμαι· διώκω δέ, εἰ καὶ κατα-  
 ceived, or already have been perfected; I pursue but, if indeed I may  
 λαβῶ, ἐφ' ᾧ καὶ κατελήφθην ὑπὸ Χριστοῦ.  
 lay hold, in respect to which also I was laid hold of by Anointed.  
<sup>13</sup> Ἀδελφοί, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατελη-  
 Brethren, I myself not reckon to have laid  
 φεραι· <sup>14</sup> ἐν δέ, τὰ μὲν σκίψω ἐπιλανθανομέ-  
 hold; one but, the things even behind forgetting,  
 νος, τοῖς δὲ ἐμπροσθεν ἐκτεταγμένος, κατὰ  
 the things but before stretching out to, according to  
 σκοπὴν διώκω ἐπὶ τὸ βραβεῖον τῆς ἀνω κλη-  
 mark I pursue towards the prize of the above call-  
 σεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ. <sup>15</sup> Ὅσοι οὖν  
 ing of the God in Anointed Jesus. As many as then  
 ἑ-λ-λοι, τοῦτο φρονώμεν· καὶ εἰ τι ἕτερος  
 ones, this should mind; and if in anything differently  
 φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει·  
 you think, even this thing the God to you will reveal;  
<sup>16</sup> πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν.  
 but to what we attained, by the same to walk in line.  
<sup>17</sup> Συμμιμηταὶ μοῦ γίνεσθε, ἀδελφοί, καὶ σκο-  
 Joint-imitators of me become you, brethren, and watch  
 πείτε τοὺς οὕτω περιπατοῦντας, καθὼς ἐχετε  
 you those thus walking, as you have  
 τυπὸν ἡμᾶς. <sup>18</sup> Πολλοὶ γὰρ περιπατοῦσιν, οὓς  
 a pattern us. Many for walk, whom  
 πολλακίς ἐλεγον ὑμῖν, νῦν δὲ καὶ κλαιὼν λέγω,  
 often I said to you, now and even weeping I say,  
 τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ· <sup>19</sup> ὧν  
 the enemies of the cross of the Anointed; of whom  
 τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κόλια, καὶ ἡ  
 the end destruction, of whom the God the belly, and the

him, not clinging to THAT  
 Righteousness of † Mine  
 own, which is from Law,  
 † but to THAT which is  
 through the Faith of  
 Christ,—the RIGHTEOUS-  
 NNESS from God on account  
 of the FAITH;)

<sup>10</sup> to KNOW him, and  
 the POWER of his RESUR-  
 RECTION, and the † FEL-  
 LOWSHIP of his SUFFER-  
 INGS, being conformed to  
 his DEATH;

<sup>11</sup> if possibly I may at-  
 tain to the RESURRECTION  
 from among the DEAD.

<sup>12</sup> Not that I have al-  
 ready † received it, or have  
 been already perfected;  
 but I pursue, if indeed I  
 may lay hold on that for  
 which also I was laid hold  
 on by Christ.

<sup>13</sup> Brethren, I do not  
 reckon Myself to have at-  
 tained it; but one thing I  
 do;—† even forgetting the  
 THINGS BEHIND, † and  
 stretching forth towards  
 the THINGS BEFORE,

<sup>14</sup> † I press along the  
 Line, towards the PRIZE  
 of the HIGH Calling of  
 God by Christ Jesus.

<sup>15</sup> As many, therefore,  
 as are † perfect, should be  
 of this mind; and if in  
 any thing you think differ-  
 ently, God will also reveal  
 This to you.

<sup>16</sup> But to what we have  
 attained, † let us walk by  
 the SAME line.

<sup>17</sup> Brethren, † become  
 Joint-Imitators of me, and  
 watch THOSE who are thus  
 WALKING, as you have us  
 for a Pattern.

<sup>18</sup> (For often I told you,  
 and now even weeping I  
 say, many walk as † the  
 ENEMIES of the CROSS of  
 ANOINTED one;

<sup>19</sup> † whose END will  
 be DESTRUCTION, † whose  
 GOD is the STOMACH, and

† 9. Rom. x. 3, 5. † 9. Rom. i. 17; iii. 21, 22; ix. 30; x. 3, 6; Gal. ii. 16. † 10.  
 Rom. vi. 8—5; viii. 17; 2 Cor. iv. 10, 11; 2 Tim. ii. 11, 12; 1 Pet. iv. 14. † 12. 1 Tim.  
 vi. 12. † 12. Heb. xii. 23. † 13. Luke ix. 62. † 14. 1 Cor. ix. 24, 26; Heb.  
 vi. 1. † 14. 2 Tim. iv. 7, 8; Heb. xii. 1. † 15. 1 Cor. ii. 6; xiv. 20. † 16.  
 Rom. xii. 16; xv. 5. † 17. Phil. iv. 9; 1 Thess. i. 6. † 18. Gal. i. 7; ii. 21; vi. 13;  
 Phil. i. 15, 16. † 19. 2 Cor. xi. 15; 2 Pet. ii. 1. † 19. Rom. xvi. 18; 1 Tim. vi. 5.



δοξα εν τη αισχυνη αυτων, οί τα επιγεια φρο-  
 glory in the shame of them, who the things on earth are  
 ρουντες. <sup>20</sup> Ἡμῶν γὰρ τὸ πολιτεῦμα ἐν οὐρα-  
 minding. Of us for the commonwealth in heav-  
 νοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχομεθα  
 ens begins, out of which also a savior we look for  
 κυρίον Ἰησοῦν Χριστόν, <sup>21</sup> ὃς μετασχηματίζει  
 Lord Jesus Anointed, who will transform  
 τὸ σῶμα τῆς ταπεινώσεως ἡμῶν συμμορφὸν τῷ  
 the body of the humiliation of us of like form with the  
 σωματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνεργεῖαν  
 body of the glory of him, according to the operation  
 τοῦ δυνασθαι αὐτὸν καὶ ὑποταξάι ἑαυτῷ τα  
 of the to be able him even to place under himself the things  
 πάντα. ΚΕΦ. δ'. 4. <sup>1</sup> Ὡστε, ἀδελφοὶ μου  
 all. Therefore, brethren of me  
 ἀγαπητοὶ καὶ ἐπιποθητοὶ, χαρὰ καὶ στεφανὸς  
 beloved ones and ones longed for, joy and crown  
 μου, οὕτω στήκετε ἐν κυρίῳ, ἀγαπητοὶ. <sup>2</sup> Εὐ-  
 of me, thus stand you firm in Lord, O beloved ones. Bas-  
 οδιαν παρακαλῶ, καὶ Σύντυχην παρακαλῶ, το  
 dia I exhort, and Syntyche I exhort, the  
 αὐτὸ φρονεῖν ἐν κυρίῳ. <sup>3</sup> ναι ἐρωτῶ καὶ σε,  
 same thing to mind in Lord; yes I ask also thee,  
 συζυγε γνησίε, συλλαμβανου αὐταῖς, αἵτινες ἐν  
 yoke-fellow O true, help thou these women, who in  
 τῷ εὐαγγελίῳ συνηθλῆσαν μοι, μετὰ καὶ Κλη-  
 the glad tidings co-operated earnestly with me, with and Cle-  
 μεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τα  
 ment and the remaining fellow-workers of me, of whom the  
 ὀνόματα ἐν βιβλῷ ζωῆς.  
 names in book of life.

<sup>4</sup> Χαίrete ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίrete.  
 Rejoice you in Lord always· again I say, rejoice you.  
<sup>5</sup> Τὸ ἐπιεικὲς ὑμῶν γνωσθῆτω πᾶσιν ἀνθρώποις.  
 The gentleness of you let be known to all men.  
 Ὁ κυρίος ἐγγύς· <sup>6</sup> μὴδὲν μεριμνατε, ἀλλ' ἐν παν-  
 The Lord near; nothing be you over-careful, but in every-  
 τῇ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας  
 thing by the prayer and by the supplication with thanksgiving  
 τα αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν·  
 the requests of you let be made known to the God;  
<sup>7</sup> καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν,  
 and the peace of the God that surpassing all conception,  
 φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα  
 will guard the hearts of you and the minds  
 ὑμῶν ἐν Χριστῷ Ἰησοῦ. <sup>8</sup> Το λοιπὸν, ἀδελφοί,  
 of you in Anointed Jesus The remaining, brethren,

† their GLORY in their SHAME; THEY who are en-  
 grossed with EARTHLY things.)

<sup>20</sup> For † Our POLITY be-  
 gins in the Heavens, † from  
 whence also † we are ex-  
 pecting a Savior, the Lord  
 Jesus Christ;

<sup>21</sup> † who will transform  
 the BODY of our HUMILIA-  
 TION into a conformity  
 with his GLORIOUS BODY,  
 according to the ENERGY  
 by which he IS ABLE † even  
 to subject ALL things to  
 himself.

#### CHAPTER IV.

<sup>1</sup> So then, Brethren, my  
 beloved and much desired,  
 † my Joy and Crown, stand  
 you thus firm in the Lord,  
 O my beloved!

<sup>2</sup> I exhort Euodia, and  
 I exhort Syntyche, to be of  
 the SAME mind in the  
 Lord.

<sup>3</sup> And I entreat thee  
 also, \* True Yoke-fellow,  
 assist those women, † who  
 earnestly co-operated with  
 me in the GLAD TIDINGS,  
 and with Clement, and my  
 OTHER Co-laborers, Whose  
 NAMES are in † the Book  
 of Life.

<sup>4</sup> † Be joyful in the Lord  
 at all times; I say again,  
 Be joyful!

<sup>5</sup> Let your GENTLENESS  
 be known to All Men.  
 † The LORD is near.

<sup>6</sup> † Be not anxious about  
 Anything; but in every-  
 thing let your PETITIONS  
 be made known to GOD, by  
 PRAYER and SUPPLICA-  
 TION with Thanksgiving;

<sup>7</sup> and † THAT PEACE of  
 GOD which surpasses All  
 Conception, shall guard  
 your HEARTS and your  
 MINDS by Christ Jesus.

<sup>8</sup> FINALLY, Brethren

\* VATICAN MANUSCRIPT.—3. True Yoke-fellow.

† 10. 2 Cor. xi. 12; Gal. vi. 13. † 20. Eph. ii. 6, 19; Col. iii. 1, 3. † 20. Acts i. 11  
 † 20. 1 Cor. i. 7; 1 Thess. i. 10; Titus ii. 13. † 21. 1 Cor. xv. 43, 48, 49; Col. iii. 4; 1 Joh. 3.  
 iii. 2. † 21. 1 Cor. xv. 26, 27. † 1. 2 Cor. i. 14; 1 Thess. ii. 19, 20. † 3. Rom. xvi. 3.  
 † 3. Exod. xxxii. 32; Psa. lxi. 22; Dan. xii. 1; Luke x. 20; Rev. iii. 5; xiii. 8  
 xx. 12; xxi. 27. † 4. Rom. xii. 12. † 5. Heb. x. 25; James v. 8, 9; 1 Pet. iv. 7  
 2 Pet. iii. 8, 9. See 2 Thess. ii. 2. † 6. Matt. vi. 25; Luke xii. 23. † 7. Joh. xiv. 27; Rom. v. 1; Col. iii. 15.

ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνα, ὅσα δίκαια,  
what things is true, what things honorable, what things just,

ὅσα ἀγνα, ὅσα προσφιλή, ὅσα εὐφημα, εἰ  
what things pure, what things amiable, what things of good report, if

τις ἀρετὴ καὶ εἰ τις ἐπαινος, ταῦτα λογιζέσθε·  
any virtue and if any praise, these things attentively consider;

ἃ καὶ ἐμαθετε καὶ παρελαβετε, καὶ ἡκου-  
what things also you learned and you received, and you

σατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε·  
heard and you saw in me, these things perform you;

καὶ ὁ θεὸς τῆς εἰρήνης ἐστὶ μεθ' ὑμῶν.  
and the God of the peace shall be with you.

<sup>10</sup> Ἐχάρην δὲ ἐν κυρίῳ μεγαλῶς, ὅτι ἤδη ποτε  
I rejoiced and in Lord greatly, because now at length

ἀνεβαλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ  
you revived the on behalf of me to think, on which also

ἐφρονεῖτε, ἡκαιρεῖσθε δέ. <sup>11</sup> Οὐχ ὅτι  
you were thinking, were without opportunity but. Not because

καθ' ὕστερησιν λέγω· ἐγὼ γὰρ ἐμαθὼν, ἐν  
respecting want I speak; I for learned, in

οἷς εἰμι, αὐταρκῆς εἶναι. <sup>12</sup> Οἶδα καὶ ταπει-  
what things I am, contented to be. I know both to be

νοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντί καὶ  
brought low, I know and to abound; in everything and

ἐν πασὶ μεμνημαί, καὶ χορταζέσθαι καὶ πει-  
in all things I have been initiated, both to be well-fed and to be

νῆν, καὶ περισσεύειν καὶ ὑστερεῖσθαι· <sup>13</sup> πάντα  
hungry, both to abound and to be in need; all things

ἰσχύω ἐν τῷ ἐνδυναμούντι με. <sup>14</sup> Πλὴν καλῶς  
I am strong in the one strengthening me. But well

ἐποιήσατε, συγκοινωνήσαντες μοι τῇ θλίψει.  
you did, having jointly sympathized with me in the affliction.

<sup>15</sup> Οἶδατε δὲ καὶ ὑμεῖς, Φιλιππησῖοι, ὅτι ἐν ἀρ-  
You know and also you, O Philippians, that in a begin-

χῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδο-  
ning of the glad tidings, when I went out from Macedo-

νίας, οὐδεμία μοι ἐκκλησία ἐκοινωνήσεν εἰς  
nia, no one with me congregation communicated in

λογον δόσεως καὶ ληψέως, εἰ μὴ ὑμεῖς μόνοι·  
an account of giving and receiving, if not you only;

ᾧ ὅτι καὶ ἐν Θεσσαλονικῇ καὶ ἅπαξ καὶ δις εἰς  
that and in Thessalonica even once and again for

τὴν χρεῖαν μοι ἐπεμψατέ· <sup>17</sup> Οὐχ ὅτι ἐπιζη-  
the need to me you sent. Not because I earnestly

τῶ το δῶμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τοῦ  
seek the gift, but I earnestly seek the fruit that

whatever things are true, whatever things are hon-  
orable, whatever things are just, whatever things are pure, whatever things are amiable, † whatever things are reputable, if there be Any Virtue, and if Any Praise, attentively consider These things;

9 and † what you learned and received, and heard and saw in me, these things practise; and † the God of PEACE will be with you.

10 But I rejoiced in the Lord greatly, Because now at length your REGARD has revived on My behalf; for whom indeed you did have regard, but had no opportunity.

11 Not That I speak concerning Want; for † I have learned in whatever condition † I am to be contented.

12 † I know both what it is to be abased, and I know what it is to abound; in every place and in all conditions, I have been disciplined, both to be well-fed and to suffer hunger, both to abound and to be destitute.

13 I am strong to endure All things with † HIM who STRENGTHENS me.

14 You did well, however, † in sympathizing with My AFFLICTION.

15 And you know also, O Philippians, That in the Beginning of the GLAD TIDINGS, when I departed from Macedonia, † No Congregation communicated with Me in the Matter of Giving and Receiving, except you alone;

16 and that to Thessalonica, you sent once, and a second time also, for my NEED;

17 not Because I earnestly seek the GIFT, but I earnestly seek † THAT

† 8. 1 Thess. v. 22. † 9. Phil. iii. 17. † 9. Rom. xv. 33; xvi. 30; 1 Cor. xiv. 33;  
2 Cor. xiii. 11; 1 Thess. v. 23; Heb. xiii. 20. † 11. 1 Tim. vi. 6, 8. † 12. 1 Cor. iv.  
11; 2 Cor. vi. 10; xi. 27. † 13. John xv. 5; 2 Cor. xii. 9. † 14. Phil. i. 7  
† 15. 2 Cor. xi. 8, 9. † 17. Rom. xv. 28, Titus iii. 14.

πλεονάζοντα εἰς λόγον ὑμῶν. <sup>18</sup> Ἀπεχω δὲ FRUIT which ABOUND<sup>s</sup> to  
 increasing - for an account of you. I have in full but your Account.  
 παντα, καὶ περισσεύω· πεπληρωμαι, δεξαμενος <sup>18</sup> But I have in full all  
 all things, and abound; I am filled, having received things, and abound. I am  
 παρα Ἐπαφροδίτου τα παρ' ὑμῶν, ὁσμὴν εὐω- fully satisfied, having re-  
 from Epaphroditus the things from you, a smell of good ceived † from Epaphroditus  
 διας, θυσίαν δεκτὴν, εὐαρεστον τῷ θεῷ. <sup>19</sup> Ὁ your PRESENTS,—† a Fra-  
 odor, a sacrifice acceptable, well-pleasing to the God. The grant Odor, † an acceptable  
 δε θεὸς μου πληρῶσει πᾶσαν χρείαν ὑμῶν κατὰ GOD.  
 and God of me will fill up every want of you according to  
 τον πλοῦτον αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ fully supply All your Need,  
 the wealth of himself in glory, in Anointed Jesus † according to his Glorious  
<sup>20</sup> Τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς WEALTH by Christ Jesus.  
 To the now God and father of us the glory for the  
 αἰῶνας τῶν αἰώνων. Ἀμὴν. <sup>21</sup> Ἀσπασασθε <sup>20</sup> † Now to our God and  
 ages of the ages. So be it. ) Salute you Father be the GLORY for  
 παντὰ ἅγιον ἐν Χριστῷ Ἰησοῦ. Ἀσπάζονται the AGES of the AGES.  
 every holy one in Anointed Jesus. Salute Amen!  
 ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί· <sup>22</sup> ἀσπάζονται ὑμᾶς <sup>21</sup> Salute Every Saint in  
 you those with me brethren; Salute you Christ Jesus. The BRETH-  
 παντες οἱ ἅγιοι, μαλίστα δὲ οἱ ἐκ τῆς Καίσα- ren † who are with Me  
 all the holy ones, especially but those from of the Cesar's salute you.  
 ρος οἰκίας. <sup>23</sup> Ἡ χάρις τοῦ κυρίου \*[ἡμῶν] <sup>22</sup> All the SAINTS salute  
 household. The favor of the Lord [of us] you, but especially those  
 Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. \*[Ἀμὴν.] from CESAR's Household.  
 Jesus Anointed with all of you. [So be it.] <sup>23</sup> † The FAVOR of the  
 LORD Jesus Christ be with  
 you all.

\* TO THE PHILIPPIANS. WRITTEN FROM ROME.

\* VATICAN MANUSCRIPT.—23. of us—omit.  
 TO THE PHILIPPIANS. WRITTEN FROM ROME.

† 18. Phil. ii. 25.  
 † 19. Eph. i. 7; iii. 16.  
 † 23. Rom. xvi. 24

† 18. Heb. xiii. 16.  
 † 19. Eph. i. 7; iii. 16.

23. So be it—omit.

† 18. 2 Cor. ix. 12.  
 † 20. Rom. xvi. 27

Subscription

† 19. Psa. cxviii.  
 † 21. Gal. i. 2

[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ.  
[OF PAUL AN EPISTLE] TO COLOSSIANS.  
\* TO THE COLOSSIANS

ΚΕΦ. α'. 1.

<sup>1</sup> Παυλος, αποστολος Ιησου Χριστου δια  
Paul, an apostle of Jesus Anointed through  
θεληματος θεου, και Τιμοθεος δ αδελφος, <sup>2</sup> τοις  
will of God, and Timothy the brother, to those  
εν Κολοσσαις αγιοις και πιστοις αδελφοις εν  
in Colosse to holy ones and to faithful ones brethren in  
Χριστω· χαρις υμιν και ειρηνη απο θεου πατρος  
Anointed; favor to you and peace from God a father  
ημων. <sup>3</sup> Ευχαριστουμεν τω θεω \* [και] πατρι  
of us. We give thanks to the God [and] father  
του κυριου ημων Ιησου \* [Χριστου] παντοτε,  
of the Lord of us Jesus [Anointed] always,  
περι υμων προσευχομενοι, <sup>4</sup> ακουσαντες την  
concerning you praying, having heard the  
πιστιν υμων εν Χριστω Ιησου, και την αγαπην  
faith of you in Anointed Jesus, and the love  
την εις παντας τους αγιους, <sup>5</sup> δια την ελπιδα  
that for all the holy ones, through the hope  
την αποκειμενην υμιν εν τοις ουρανοις, ην  
that being laid up for you in the heavens, which  
προηκουσατε εν τω λογω της αληθειας του  
you before heard in the word of the truth of the  
ευαγγελιου, <sup>6</sup> του παροντος εις υμας, καθως και  
glad tidings, of that being present among you, as also  
εν παντι τω κοσμω, και εστι καρποφορουμενον  
in all the world, and is bringing forth fruit  
και αυξανομενον, καθως και εν υμιν, αφ' ης  
and growing, as also in you, from which  
ημερας ηκουσατε και επεγνωτε την χαριν του  
day you heard and acknowledged the favor of the  
θεου εν αληθεια· <sup>7</sup> καθως \* [και] εμαθετε απο  
Gr in truth; as [even] you learned from  
Επαφρα του αγαπητου συνδουλου ημων, ος εσ-  
Epaphras the beloved fellow-servant of us, who is  
τι πιστος υπερ υμων διακονος του Χριστου·  
faithful on behalf of you a servant of the Anointed;  
<sup>8</sup> ο και δηλωσας ημιν την υμων αγαπην εν πνευ-  
who also having related to us the of you love in spirit.  
ματι. <sup>9</sup> Δια τουτο και ημεις, αφ' ης ημερας  
Because of this also we, from which day  
ηκουσαμεν, ου παυομεθα υπερ υμων προσευχο-  
we heard, not we cease on behalf of you praying,  
μενοι, \* [και αιτουμενοι,] ινα πληρωθητε την  
[and asking,] that you may be filled the  
επιγνωσιν του θεληματος αυτου εν παση σοφια  
exact knowledge of the will of him in all wisdom  
και συνεσει πνευματικη· <sup>10</sup> περιπατησαι αξιως  
and understanding spiritual; to walk worthily

CHAPTER I.

1 Paul, † an Apostle of  
\* Christ Jesus, by the Will  
of God, and Timothy, the  
BROTHER,

2 to the † HOLY and  
Faithful Brethren in Christ  
at Colosse; † Favor and  
Peace to you from God our  
Father.

3 † Having heard of your  
FAITH in Christ Jesus,  
and † THAT LOVE which  
you have for all the SAINTS,

4 † we give thanks to  
God, the Father of our  
LORD Jesus Christ, at all  
times when we pray for  
you;

5 on account of THAT  
HOPE which is † BEING  
PRESERVED for you in the  
HEAVENS; or which you  
previously heard in the  
WORD of the TRUTH of  
those GLAD TIDINGS,

6 which are PRESENT  
among you, † as also in All  
the WORLD; and are bring-  
ing forth fruit and increas-  
ing; even as among you,  
from the Day you heard  
and acknowledged the  
FAVOR of GOD in Truth;

7 as you learned from  
† Epaphras, our BELOVED  
Fellow-servant, who is on  
your behalf a faithful Ser-  
vant of the ANOINTED  
one;

8 who also RELATED to  
us YOUR † Love in Spirit.

9 Because of this also,  
for, from the Day we  
heard it, do not cease pray-  
ing on your behalf, † that  
you may be filled, † as to  
the EXACT KNOWLEDGE of  
his WILL, with ALL Spirit-  
ual Wisdom and Under-  
standing;

10 † to walk worthily of

\* VATICAN MANUSCRIPT.—Title—TO THE COLOSSIANS.  
and—omit. 3. Anointed—omit. 7. even—omit.

1. Christ Jesus. 3.  
9. and asking—omit.

† 1. Eph. i. 1. † 2. 1 Cor. iv. 17; Eph. vi. 21. † 2. Gal. i. 8. † 3. Eph.  
i. 15; Philemon 6. † 3. Heb. vi. 10. † 4. 1 Cor. i. 4; Eph. i. 16; Phil. i. 8; iv. 6.  
† 5. 2 Tim. iv. 8; 1 Pet. i. 4. † 6. Matt. xxiv. 14; Mark xvi. 15; Rom. x. 18; verse 23.  
† 7. Col. iv. 12; Philemon 23. † 8. Rom. xv. 20. † 9. Rom. xii. 2; Eph. v. 10, 17.  
† 9. Eph. i. 8. † 10. Eph. iv. 1; Phil. i. 27; 1 Thess. ii. 12.

του κυριου εις πασαν αρεσκειαν, εν παντι εργω  
of the Lord to all pleasing, in every work  
αγαθω καρποφορουντες και αυξανόμενοι τη  
good bringing forth fruit and growing in the  
επιγνωσει του θεου· 11 εν παση δυναμει δυνα-  
exact knowledge of the God; with all strength being  
μουμένοι κατα το κρατος της δοξης αυτου,  
strengthened according to the power of the glory of him,  
εις πασαν υπομονην και μακροθυμian μετα  
for all patience and endurance with  
χαρας·  
joy.

12 ευχαριστουντες τω πατρι τω ικανωσαντι  
giving thanks to the father to that having fitted  
ημας εις την μεριδα του κληρου των αγιων εν  
us for the portion of the inheritance of the holy ones in  
τω φωτι· 13 ος ερρύσατο ημας εκ της εξουσιας  
the light; who delivered us from the authority  
του σκοτους, και μετεστησεν εις την βασι-  
of the darkness, and caused a change of sides for the king-  
λειαν του υιου της αγαπης αυτου· 14 εν ω εχο-  
dom of the son of the love of himself, in whom we  
μεν την απολυτρωσιν, την αφεσιν των αμαρ-  
have the redemption, the forgiveness of the sins;  
τιων· 15 ος εστιν εικων του θεου του αορατου,  
who is a likeness of the God of that unseen,  
πρωτοτοκος πασης κτισεως· 16 οτι εν αυτω εκ-  
first-born of every creature; because in him were  
τισθη τα παντα, τα εν τοις ουρανοις και  
created the things all, the things in the heavens and  
τα επι της γης, τα ορατα και τα αο-  
the things on the earth, the things seen and the things un-  
ρατα, ετε θronoi, ετε κυριότητες, ετε αρχαι,  
seen, whether thrones, or lordships, or governments,  
ετε εξουσιαι· τα παντα δι' αυτου και εις  
or authorities; the things all on account of him and for  
αυτον εκτισται· 17 και αυτος εστι προ παντων,  
him have been created; and he is in advance of all,  
και τα παντα εν αυτω συνεστηκε· 18 και  
and the things all in him has been placed together; and  
αυτος εστιν η κεφαλη του σωματος, της εκκλη-  
he is the head of the body, of the congre-  
σιας· ος εστιν αρχη, πρωτοτοκος εκ των νεκ-  
gation; who is a beginning, first-born out of the dead  
ρων, ινα γενηται εν πασιν αυτος πρωτευων·  
ones, so that he might become among all himself pre-eminent;  
19 οτι εν αυτω ευδοκησε παν το πληρωμα κατοι-  
Because in him it was thought good all the fulness to in-

the LORD, Pleasing him  
in All things; † bringing  
forth fruit by Every good  
Work, and increasing in  
the EXACT KNOWLEDGE  
of GOD;

11 † being strengthened  
with All Strength accord-  
ing to his GLORIOUS POW-  
ER, for all Patience and  
Endurance with Joy;

12 † giving thanks \*at  
the same time to THAT  
FATHER who CALLED and  
QUALIFIED us for the  
PORTION of the SAINTS' †  
INHERITANCE in the  
LIGHT;

13 who delivered us  
from † the DOMINION of  
DARKNESS, and † changed  
us for the KINGDOM of the  
SON of his LOVE;

14 † by whom we have  
the REDEMPTION, the FOR-  
GIVENESS of SINS.

15 He is † a Likeness of  
the INVISIBLE God,—  
† First-born of All Creation;

16 † Because in him  
were created ALL things,  
—those in the HEAVENS;  
and those on the EARTH;  
the VISIBLE and the IN-  
VISIBLE, whether Thrones,  
or Lordships, or Govern-  
ments, or Authorities; ALL  
things have been created  
through Him and for Him;

17 and he precedes all  
things, and in him all  
things have been perma-  
nently placed.

18 † He is also the HEAD  
of the BODY of the CON-  
GREGATION; who is the  
Beginning, † the First-  
born from the Dead, that  
he might become Pre-em-  
inent among all.

19 Because † in him it  
was thought good that the  
Whole FULNESS should  
dwell;

\* VATICAN MANUSCRIPT.—12. at the same time to that FATHER who CALLED and QUALIFIED us.

† 10. John xv. 16; 2 Cor. ix. 8; Phil. i. 11; Heb. xiii. 21. † 11. Eph. iii. 16; vi. 10.  
† 12. Eph. v. 20; Col. iii. 15. † 12. Acts xxvi. 18; Eph. i. 11. † 13. Eph. vi. 12;  
† 14. Eph. i. 7. † 15. 2 Cor. iv. 4; Heb. i. 3. † 16. Rev. iii. 14. † 18. John i. 3; 1 Cor. viii. 6; Eph. iii. 9;  
Heb. i. 2. † 18. Eph. i. 10, 22; iv. 15; v. 23; 1 Cor. xi. 3. † 18. Acts xxvi. 23;  
1 Cor. xv. 20, 23; Rev. i. 5. † 19. John i. 10; iii. 34; Col. ii. 9.

κησαι, <sup>20</sup> και δι' αυτου αποκαταλλαξαι τα  
habit, and by means of him to reconcile the things  
παντα εις αυτον, ειρηνοποιησας δια του αιμα-  
all to him, having made peace by means of the blood  
τος του σταυρου αυτου, \* [δι' αυτου,] ειτε  
of the cross of him, [by means of him,] whether  
τα επι της γης, ειτε τα εν τοις ουρανοις.  
the things on the earth, or the things in the heavens.  
<sup>21</sup> Και υμας, ποτε οντας απηλλοτριωμενους και  
Even you, once being aliens and  
εχθρους τη διανοια εν τοις εργοις τοις πονηροις,  
enemies in the mind by the works those wicked,  
νυνι δε αποκατηλλαξεν <sup>22</sup> εν τη σωματι της  
now indeed he reconciled in the body of the  
σαρκος αυτου δια του θανατου, παραστησαι  
flesh of himself by means of the death, to present  
υμας αγιους και αμωμους και ανεγκλητους κατε-  
you holy ones and blameless ones and irreproachable ones in pres-  
νωπιον αυτου. <sup>23</sup> ειγε επιμενετε τη πιστει τεθε-  
ence of him; if indeed you continue in the faith having  
μελιωμενοι και εδραιοι, και μη μετακινουμενοι  
been grounded and settled ones, and not being moved away  
απο της ελπιδος του ευαγγελιου ου ηκουσατε,  
from the hope of the glad tidings of which you heard,  
του κηρυχθεντος εν παση \* [τη] κτισει τη  
of that having been published in all [the] creation that  
υπο τον ουρανον. ου εγενομην εγω Παυλος  
under the heaven; of which became I Paul  
διακονος. <sup>24</sup> Νυν χαιρω εν τοις παθημασιν  
a servant. Now I rejoice in the sufferings  
υπερ υμων, και ανταναπληρω τα υστερηματα  
on behalf of you, and I fill up the wants  
των θλιψεων του Χριστου εν τη σαρκι μου  
of the afflictions of the Anointed one in the flesh of me  
υπερ του σωματος αυτου, ο εστιν η εκκλη-  
on behalf of the body of him, which is the congrega-  
σια. <sup>25</sup> ης εγενομην εγω διακονος κατα την  
gation; of which became I a servant according to the  
οικονομιαν του θεου την δοθεισαν μοι εις υμας,  
stewardship of the God that having been given to me for you,  
αληρωσαι τον λογον του θεου, <sup>26</sup> το μυστηριον  
so fully set forth the word of the God, the secret  
το αποκεκρυμμενον απο των αιωνων και απο των  
that having been hid from the ages and from the  
γενεων, νυνι δε εφανερωθη τοις αγιοις αυτου.  
generations, now but was manifested to the holy ones of him;  
<sup>27</sup> οις ηθελησεν ο θεος γνωρισαι, τις ο πλουτος  
to whom wished the God to make known, what the wealth  
της δοξης του μυστηριου τουτου εν τοις εθνε-  
of the glory of the secret of this among the na-  
σιν, ος εστι Χριστος εν υμιν, η ελπις της δοξης.  
tions, who is Anointed in you, the hope of the glory;

20 and through Him to reconcile <sup>†</sup> ALL things for him, <sup>†</sup> having made peace by means of the BLOOD of his CROSS, whether the THINGS on the EARTH, or the THINGS in the HEAVENS.

21 And You, <sup>†</sup> formerly being Aliens and Enemies in MIND by WICKED WORKS, \* he has even now reconciled

22 <sup>†</sup> in the BODY of his FLESH, through DEATH, <sup>†</sup> to present you holy, and blameless, and irreproachable before him;

23 if indeed you continue in the FAITH, founded and established, and not removed from the HOPE of THOSE GLAD TIDINGS, which you heard, which were PROCLAIMED <sup>†</sup> to EVERY Creature under HEAVEN, and of which <sup>†</sup> <sup>‡</sup> Paul became a Servant.

24 <sup>†</sup> I am now rejoicing in the SUFFERINGS on your account, and I am filling up the REMAINDER of the AFFLICTIONS of the ANOINTED one, in my FLESH, on behalf of his BODY, which is the CONGREGATION;

25 of which I became a Servant, according to <sup>†</sup> THAT STEWARDSHIP of God which was given to me for you, fully to declare the WORD of GOD.—

26 <sup>†</sup> the SECRET which WAS CONCEALED from AGES and from GENERATIONS, <sup>†</sup> but now is manifested to his SAINTS;

27 to whom GOD wished to make known, what is <sup>†</sup> the GLORIOUS WEALTH of this SECRET among the NATIONS, which is Christ in you, the HOPE of GLORY;

\* VATICAN MANUSCRIPT.—20. by means of him—omit. 21. but now are you reconciled, in the BODY of his FLESH through death, that you should be presented holy. 23. the—omit.

† 20. Eph. i. 10. † 20. Eph. ii. 14—16. † 21. Eph. ii. 1, 2, 12, 19; iv. 13.  
† 22. Eph. ii. 15, 16. † 23. Luke i. 75; Eph. i. 4; v. 27; 1 Thess. iv. 7; Titus ii. 14; Jude 24.  
† 23. Rom. x. 18. † 23. 1 Tim. ii. 7. † 24. Rom. v. 3; 2 Cor. vii. 4. † 25.  
1 Cor. ix. 17; Gal. ii. 7; Eph. iii. 2. † 26. Rom. xvi. 25; 1 Cor. ii. 7; Eph. iii. 9. † 26.  
Matt. xiii. 11; 2 Tim. i. 10. † 27. Rom. ix. 23; Eph. i. 7; iii. 8.

28 ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα  
whom we announce, admonishing every  
ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν  
man, and teaching every man with  
πᾶσι σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρω-  
all wisdom, so that we may present every man  
πον τέλειον ἐν Χριστῷ. 29 εἰς ὃ καὶ κοπιῶ,  
perfect in Anointed; for which also I labor,  
ἀγωνιζόμενος κατὰ τὴν ἐνεργεῖαν αὐτοῦ τὴν  
ardently contending according to the strong working of him that  
ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει. ΚΕΦ. β'. 2.  
working strongly in me in power.

1 Θέλω γὰρ ὑμᾶς εἶδεναι, ἥλικον ἀγῶνα ἔχω  
I wish for you to know, how great a conflict I have  
περὶ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι  
concerning you and those in Laodicea, and as many as  
οὐκ ἔωρακασιν τὸ πρόσωπον μου ἐν σαρκί. 2 ἵνα  
not I have seen the face of me in flesh; so that  
παρακ' ῥθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθεν-  
may be comforted the hearts of them, being knit together  
τες ἐν ἀγαπῇ καὶ εἰς πάντα πλοῦτον τῆς πλη-  
in love and for all wealth of the full  
ροφορίας τῆς συνέσεως, εἰς ἐπιγνώσιν τοῦ  
provision of the understanding, in order to an exact knowledge of the  
μυστηρίου τοῦ θεοῦ. 3 ἐν ᾧ εἰσι πάντες οἱ θη-  
secret of the God; in which are all the treas-  
σαυροὶ τῆς σοφίας καὶ \* [τῆς] γνώσεως ἀποκ-  
ares of the wisdom and [of the] knowledge stored  
ρυφοί. 4 Τοῦτο \* [δε] λέγω, ἵνα μὴ τις ὑμᾶς  
up. This [but] I say, that not any one you  
παραλογίζεται ἐν πιθανολογίᾳ. 5 Εἰ γὰρ καὶ  
may deceive with plausible speech. If for even  
τῇ σαρκὶ ἀπείμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν  
in the flesh I am absent, still in the spirit with you  
εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν ταξίν, καὶ  
am, rejoicing and beholding of you the order, and  
τὸ στερεῶμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.  
the stability of the in Anointed faith of you.

6 Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν  
As therefore you received the Anointed Jesus  
τὸν κυρίον, ἐν αὐτῷ περιπατεῖτε, 7 ἐρριζώμενοι  
the Lord, in him walk you, having been rooted  
καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιωμένοι  
and being built up in him, and being established  
\* [ἐν] τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύ-  
[in] the faith, as you were taught, abounding  
οντες ἐν αὐτῇ ἐν εὐχαριστίᾳ. 8 Βλέπετε, μὴ  
in it with thanksgiving. See you, not  
τις ὑμᾶς εἶναι ὁ συλαγωγῶν διὰ τῆς φιλο-  
any one you shall be the making a prey by means of the philo-  
σοφίας καὶ κενῆς ἀπατῆς, κατὰ τὴν παραδοσιν  
sophy and empty deceit, according to the tradition  
τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου,  
of the men, according to the elements of the world,

28 whom we announce,  
admonishing Every Man,  
and teaching Every Man  
with All Wisdom, that we  
may present Every Man  
perfect in Christ;

29 for which I also la-  
bor, ardently contending,  
according to THAT ENER-  
GY of his which OPERATES  
in me with Power.

## CHAPTER II.

1 For I wish you  
know how Great a Strug-  
gle I have about you and  
THOSE in Laodicea, and as  
many as have not seen my  
FACE in the FLESH;

2 so that their HEARTS  
may be comforted, being  
closely united in Love,  
and in All the Wealth of  
the FULL ASSURANCE of  
the UNDERSTANDING, in  
order to an exact Know-  
ledge of \* the SECRET of  
GOD;

3 in which are stored  
All the TREASURES of WIS-  
DOM and Knowledge.

4 And this I say, that  
no one may deceive You  
with Persuasive speech;

5 for though I am ab-  
sent in the FLESH, yet I  
am with you in the SPIRIT,  
rejoicing and beholding  
Your ORDER, and the  
STABILITY of your FAITH  
in Christ.

6 As therefore you re-  
ceived the ANOINTED Je-  
sus the LORD, walk you  
in Him;

rooted and built up  
in Him, and established  
by the FAITH, even as you  
were taught, abounding in  
it with Thanksgiving.

8 Take care that no one  
make a prey of You through  
PHILOSOPHY and Empty  
Deceit, according to the  
TRADITION of MEN, ac-  
cording to the ELEMENTS

\* VATICAN MANUSCRIPT.—2. the SECRET of the God Christ; in whom are hid. 3. a the—omit. 4. but—omit. 7. in—omit.

† 28. 2 Cor. xi. 2; Eph. v. 27; verse 22. † 29. Eph. i. 19; iii. 7, 20. † 1. Phil i. 30; 1 Thess. ii. 2. † 2. Phil. iii. 8; Col. i. 9. † 3. 2 Cor. ii. 6, 7. † 4. Rom xvi. 18; 2 Cor. vi. 13; Eph. iv. 14; v. 6. † 5. 1 Thess. ii. 17. † 6. 1 Cor. xiv. 40 † 6. 1 Thess. iv. 1. † 7. Eph. ii. 21, 22; iii. 17; Col. i. 23. † 8. Mat. xx. 2; Gal. i. 14

και ου κατα Χριστον. <sup>9</sup> Ὅτι ἐν αὐτῷ κατοικεῖ  
and not according to Anointed. Because in him dwells  
παν το πληρωμα της θεοτητος σωματικως,  
all the fulness of the Deity bodily,  
<sup>10</sup> και εστε ἐν αὐτῷ πεπληρωμενοι ; εστιν ἡ  
and you are by him having been filled; who is the  
κεφαλη πασης αρχης και εξουσιας. <sup>11</sup> ἐν ᾧ και  
head of all government and authority; in whom also  
περιετμηθητε περιτομη ἀχειροποιητῷ, ἐν  
you were circumcised with a circumcision not done by hand, in  
τη ἀπεκδυσει του σωματος της σαρκος, ἐν τη  
the putting off of the body of the flesh, in the  
περιτομη του Χριστου, <sup>12</sup> συνταφεντες αὐτῷ ἐν  
circumcision of the Anointed, having been buried with him by  
τῷ βαπτισματι· ἐν ᾧ και συνηργεθητε δια  
the dipping; in which also you were raised by means of  
της πιστεως της ενεργειας του θεου του εγει-  
the faith of the strong working of the God of that one  
ραντος αὐτον ἐκ νεκρων. <sup>13</sup> και ὑμας, νεκρους  
having raised him out of dead ones; and you, dead  
οντας \* [ἐν] τοις παραπτωμασι και τη ακροβυσ-  
being [in] the faults and by the uncircumci-  
τια της σαρκος ὑμων, συνεζωοποιησε συν αὐτῷ,  
sion of the flesh of you, he made alive together with him,  
χαρισαμενος ἡμιν παντα τα παραπτωματα·  
having freely forgiven us all the faults;  
<sup>14</sup> ἐξαλειψας το καθ' ἡμῶν χειρογραφον τοις  
having blotted out that against us written by hand in the  
δογμασιν, ὃ ἦν ὑπεναντιον ἡμιν, και αὐτο ἠρ-  
ordinances, which was contrary to us, and it he has re-  
κεν ἐκ του μεσου, προσηλωσας αὐτο τῷ  
moved out of the midst, having nailed it to the  
σταυρῷ. <sup>15</sup> ἀπεκδυσαμενος τας αρχας και τας  
cross; having stripped off the governments and the  
ἐξουσιας, ἐδειγματισεν ἐν παρῃσῃα, θριαμβευ-  
authorities, he made a show by publicly, having triumphed  
σας αὐτους ἐν αὐτῷ. <sup>16</sup> Μη οὖν τις ὑμας  
over them in it. Not therefore any one you  
κρινετω ἐν βρωσει ἢ ἐν ποσει, ἢ ἐν μερει ἑορ-  
let judge in food or in drink, or in respect of a  
της, ἢ νομηνιας, ἢ σαββατων. <sup>17</sup> ἃ εστι σκια  
feast, or of a new moon, or of sabbaths; which are a shadow  
των μελλοντων, το δε σωμα Χριστου. <sup>18</sup> Μη-  
of the things about coming, the but body of Anointed. No  
δεις ὑμας καταβραβευετω, θελων ἐν ταπεινοφ-  
one you let deprive of the prize, wishing by humility of  
ροσυνη και θρησκεια των αγγελων, ἃ \* [μη]  
mind and a religious worship of the messengers, what things [not]

of the WORLD, and not ac-  
cording to Christ.

9 Because † in him  
dwells All the FULNESS of  
the DEITY bodily;

10 † and you are replen-  
ished by Him, † who is the  
HEAD of All Government  
and Authority;

11 by whom also you  
were † circumcised with a  
Circumcision not done by  
hand, in the PUTTING OFF  
of the BODY of the FLESH,  
by the CIRCUMCISION of  
the ANOINTED;

12 † having been buried  
with him by IMMERSION;  
in which also you were  
raised with him, through  
† the BELIEF of the ENER-  
GY of THAT GOD who  
RAISED him from the  
DEAD.

13 † And You, being  
dead by the TRESPASSES,  
even by the UNCIRCUMCI-  
SION of your FLESH, he  
made alive together with  
him, having freely par-  
doned All our OFFENCES;

14 † having blotted out  
what was WRITTEN BY  
HAND in ORDINANCES  
which was AGAINST us,  
and has removed it from  
the MIDST, having nailed  
it to the CROSS;

15 † having stripped the  
GOVERNMENTS and AU-  
THORITIES, he made a  
public exhibition of them,  
triumphing over them by  
it.

16 Let no one, therefore,  
† rule You in Food, or in  
Drink, or in respect of a  
Festival, or of a New-  
moon, or of Sabbaths,

17 \* † which are Shad-  
ows of the FUTURE things;  
but the BODY is Christ's.

18 † Let no one wishing  
it deprive You of the prize,  
by Humility and a Wor-  
ship of the ANGELS, prying  
into things which he has

\* VATICAN MANUSCRIPT.—13. in—omit.

17. which is a Shadow.

18. not—omit.

† 9. John i. 14; Col. i. 19.

† 10. John i. 16.

† 10. Eph. i. 20, 21; 1 Pet. iii. 22.

† 11. Deut. x. 10; xxx. 6;

Jer. iv. 4; Rom. ii. 29; Phil. iii. 8.

† 12. Rom. vi. 4.

† 12.

Eph. i. 19; iii. 7.

† 13. Eph. ii. 1, 5, 6, 11.

† 14. Eph. ii. 15, 16.

† 15. Psa.

lxviii. 19; Eph. iv. 8.

† 16. Rom. xiv. 8; x. 18.

† 17. Heb. viii. 5; ix. 9; x. 1.

† 18. verse 4.



ἑώρακεν ἐμβατευων, εἰκη φυσιουμενος ὑπο  
 he has seen prying into, without cause being puffed up by  
 τοῦ νοοῦ τῆς σαρκὸς αὐτοῦ, <sup>19</sup> καὶ οὐ κρατῶν  
 the mind of the flesh of himself, and not holding firmly  
 τὴν κεφαλὴν, ἐξ οὗ παντὸ σώμα, διὰ τῶν  
 the head, from whom all the body, by means of the  
 ἁφῶν καὶ συνδεσμῶν ἐπιχορηγουμενον καὶ συμ-  
 joints and ligaments being served and being  
 βιβαζομενον, αὐξεῖ τὴν ἀύξησιν τοῦ θεοῦ. <sup>20</sup> Εἰ  
 compacted, grows the growth of the God. If  
 ἀπεθανετε συν Χριστῷ ἀπο τῶν στοιχείων τοῦ  
 you died with Anointed from the elements of the  
 κόσμου, τί ὥς ζῶντες ἐν κόσμῳ δογματι-  
 world, why as living in world do you impose on your-  
 ζεσθε. <sup>21</sup> μὴ ἄψη, μὴδε γευσ-  
 selves ordinances; not thou shouldst have touched, nor thou shouldst  
 σῇ, μὴδε θιγῇ; <sup>22</sup> ἃ ἐστὶ  
 have tasted, nor thou shouldst have handled? which things is  
 πάντα εἰς φθορὰν τῇ ἀποχρησεῖ, κατὰ τὰ  
 all for corruption in the using, according to the  
 ἐνταλματα καὶ διδασκαλίας τῶν ἀνθρώπων.  
 commands and teachings of the men;  
<sup>23</sup> ἅτινα ἐστὶ λόγον μὲν ἔχοντα σοφίας ἐν  
 which things is a wordy show indeed having of wisdom in  
 ἐθελοθρησκείᾳ καὶ ταπεινοφροσύνῃ \* [καὶ] ἀφει-  
 self-devised worship and humility [and] non-indul-  
 γία σώματος, οὐκ ἐν τιμῇ τινι, πρὸς πλησμονὴν  
 gence of body, not in honor any, for a filling up  
 τῆς σαρκὸς.  
 of the flesh.

## ΚΕΦ. γ'. 3.

<sup>1</sup> Εἰ οὖν συνηρθήτε τῷ Χριστῷ, τὰ ἀνω  
 If then you were raised with the Anointed, the things above  
 ζητεῖτε, οὗ ὁ Χριστὸς ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ  
 seek you, where the Anointed is at right of the God  
 καθημενος. <sup>2</sup> τὰ ἀνω φρονεῖτε, μὴ τὰ ἐπὶ  
 sitting; the things above mind you, not the things on  
 τῆς γῆς. <sup>3</sup> Ἀπεθανετε γὰρ, καὶ ἡ ζωὴ ὑμῶν  
 the earth. You died for, and the life of you  
 κεκρυπταὶ συν τῷ Χριστῷ ἐν τῷ θεῷ. <sup>4</sup> ὅταν  
 has been hidden with the Anointed by the God; when  
 ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ  
 the Anointed may appear, the life of us, then also  
 ὑμεῖς συν αὐτῷ φανερωθήσεσθε ἐν δόξῃ. <sup>5</sup> Νεκ-  
 you with him shall appear in glory. Put you  
 ρωσατε οὖν τὰ μέλη \* [ὑμῶν,] τὰ ἐπὶ τῆς γῆς,  
 to death therefore the members [of you,] those on the earth,  
 πορνείαν, ἀκαθαρσίαν, παθῶς, ἐπιθυμίαν κακὴν,  
 fornication, impurity, passion, desire evil,

not seen, being without  
 cause puffed up by the  
 MIND of his FLESH;

<sup>19</sup> and not holding  
 firmly † the HEAD, from  
 whom the Whole BODY,  
 being supplied and com-  
 pacted together by means  
 of the JOINTS and Liga-  
 ments, grows with the IN-  
 CREASE of GOD.

<sup>20</sup> If † you died with  
 Christ from the ELEMENTS  
 of the WORLD, † why, as  
 living in the World, do you  
 subject yourselves to ordi-  
 nances;—

<sup>21</sup> † ("Eat not," "taste  
 not," "handle not;")—

<sup>22</sup> all which things are  
 consumed in the USING;)  
 † according to the COM-  
 MANDMENTS and Teach-  
 ings of men?

<sup>23</sup> † which ordinances,  
 having a Wordy show of  
 Wisdom in Self-devised  
 worship and Humility, by  
 a Non-indulgence of the  
 Body, not in any Honor,  
 are only for a Gratification  
 of the FLESH.

## CHAPTER III.

<sup>1</sup> If, then, † you were  
 raised with the ANOINTED  
 one, seek the THINGS  
 above, where † the ANOINT-  
 ED one is sitting at the  
 Right hand of God.

<sup>2</sup> Mind the THINGS  
 above, not the THINGS on  
 the EARTH.

<sup>3</sup> † For you died, and  
 † your LIFE has been hid-  
 den with the ANOINTED  
 one by GOD.

<sup>4</sup> † When the ANOINT-  
 ED one, † our LIFE, shall  
 be manifested, then you  
 also will be manifested  
 † with Him in Glory.

<sup>5</sup> † Put to death, there-  
 fore, THOSE MEMBERS on  
 the EARTH; Fornication,  
 Impurity, Passion, evil De-

\* VATICAN MANUSCRIPT.—23. and—omit.

5. of you—omit.

† 19. Eph. iv. 15, 16. † 20. Rom. vi. 3, 5; vii. 4, 6; Gal. ii. 19; Eph. ii. 15. † 20.  
 Gal. iv. 3, 9. † 21. 1 Tim. iv. 3. † 22. Isa. xxix. 13; Matt. xv. 9; Titus. i. 14.  
 † 23. 1 Tim. iv. 8. † 1. Rom. vi. 5; Eph. ii. 6; Col. ii. 12. † 1. Rom. viii. 24;  
 Eph. i. 20. † 3. Rom. vi. 2. † 3. 2 Cor. v. 7. † 4. 1 John iii. 3. † 4. John xi. 25;  
 xiv. 6. † 4. 1 Cor. xv. 43; Phil. iii. 21. † 5. Rom. viii. 13; Gal. v. 24.

και την πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία·  
and the covetousness, which is idol-worship;  
6 δι' ἧς ἐρχεται ἡ ὀργὴ τοῦ θεοῦ \* [ἐπὶ  
because of which things comes the wrath of the God [on  
τοὺς υἱοὺς τῆς ἀπειθείας.] 7 ἐν οἷς καὶ ὑμεῖς  
the sons of the disobedience:] in which things also you  
περιπατήσατε ποτε, ὅτε ἐζητε ἐν αὐτοῖς·  
walked once, when you were living among them;  
8 νυνὶ δὲ ἀποθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν,  
now but put off also you the things all, anger,  
θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ  
wrath, malice, evil-speaking, filthy words out of  
τοῦ στόματος ὑμῶν· 9 μὴ ψευδεσθε εἰς  
the mouth of you; not speak you falsely to  
ἀλλήλους· ἀπεκδυσάμενοι τὸν παλαιὸν ἀνθρώ-  
each other; having stripped off the old man  
πον συν ταῖς πράξεσιν αὐτοῦ, 10 καὶ ἐνδυσάμενοι  
with the practices of him, and having put on  
τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπιγνώσιν  
the new, that being renewed by exact knowledge  
κατ' εἰκόνα τοῦ κτίσαντος αὐτόν· 11 ὅπου  
according to an image of the one having created him; where  
οὐκ ἐνὶ Ἑλλήνι καὶ Ἰουδαίῳ· περιτομῇ καὶ ἀκρο-  
not exists Greek and Jew; circumcision and uncir-  
κυτῆ· βάρβαρος, Σκυθῆς· δούλος, ἐλεύθερος·  
circumcision; barbarian, Scythian; slave, freeman;  
ἀλλὰ τὰ πάντα καὶ ἐν πασὶ Χριστός. 12 Ἐν-  
but the things all and in all Anointed. Be  
δυσάθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ ἁγιοί·  
you clothed therefore, as chosen ones of the God holy ones  
\* [καὶ] ἠγαπημένοι, σπλάγχνα οἰκτιρμῶν,  
[and] beloved ones, bowels of mercy,  
χρηστότητα, ταπεινοφροσύνην, πραότητα,  
kindness, humility, meekness,  
μακροθυμίαν· 13 (ἀνεχόμενοι ἀλλήλων· καὶ  
patient endurance; [bearing with] each other, and  
χαρίζομενοι ἑαυτοῖς, εἰς τὴν ὅσον τινα ἐχρ-  
freely forgiving each other, if any one for some things should have  
μὴ μὴν· καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο  
a cause of complaint; as even the Anointed freely forgave  
ὑμῖν, ὅπως καὶ ὑμεῖς) 14 ἐπὶ πᾶσι δὲ τούτοις  
you, so also you;) besides all and these  
τὴν ἀγάπην, ἥτις ἐστὶ συνδεσμός τῆς τελειο-  
the love, which is a bond of the complete-  
τητος· 15 καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβεύετω  
ness; and the peace of the Anointed one let preside  
ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν  
in the hearts of you, for which also you were called in  
\* [ἐν] σώματι καὶ εὐχαριστοὶ γίνεσθε.  
[one] body; and thankful ones become you;  
16 Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν  
The word of the Anointed let dwell in you  
πλουσίως· ἐν πάσῃ σοφίᾳ διδασκόντες, καὶ  
richly; in all wisdom teaching, and

sire, and INORDINATE LUST, which is Idol-worship;

6 † on account of which things the WRATH of God, is coming.

7 † In which also you formerly walked, when you lived in these things.

8 † But now do you put off also ALL these; Anger, Wrath, Malice, Evil speaking, Vile words out of your MOUTH.

9 † Do not speak falsely to each other, having put off the OLD Man with his PRACTICES;

10 and having put on that NEW one, † BEING RE-NEWED by Knowledge, according to a LIKENESS of HIM who CREATED him.

11 In which state there are not † Greek and Jew, Circumcision and Uncircumcision; Barbarian, Scythian, bondman, freeman; but Christ is ALL things, and in all.

12 Be clothed, therefore as Chosen ones of God, beloved Saints, with † Bowels of Mercy, Kindness, Humility, Meekness, Patient endurance;

13 † bearing with each other, and freely forgiving each other, if any one for some things may have a Cause of complaint; even as the \* LORD forgave you, so also do you forgive.

14 And besides all these things, put on † LOVE; \* it is the BOND of the COM-PLETENESS.

15 And † let the PEACE of the ANOINTED preside in your HEARTS, for which you were also called in One Body; and be thankful.

16 Let the WORD of the ANOINTED dwell in you richly; teaching and admonishing each other in

\* VATICAN MANUSCRIPT.—0, on the sons of disobedience—omit.  
13. LORD. 14. it is the bond. 15. one—omit.

13. and—omit.

† 6. Rom. i. 18; Eph. v. 6. † 7. Rom. vi. 19, 20; Titus iii. 3. † 8. Eph. iv. 22; † 1 Pet. ii. 1. † 9. Eph. iv. 25. † 10. Rom. xii. 2. † 11. Gal. iii. 28; y. 0.  
† 12. Gal. v. 22; Phil. ii. 1. † 13. Eph. iv. 2, 32. † 14. John xlii. 34; Rom. xii. 3.  
† 15. 1 Cor. xii. 13; Eph. v. 2. † 16. Rom. xiv. 17; Phil. iv. 7.

νουθετούντες ἑαυτοὺς ψαλμοῖς \* [καὶ] ὕμνοις  
admonishing each other in psalms [and] in hymns  
 \* [καὶ] ᾠδαῖς πνευματικαῖς, ἐν χαρίτι ᾄδοντες  
[and] in songs spiritual, with favor singing  
 ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ· 17 καὶ παν ὃ,  
in the hearts of you to the God; and every thing,  
 τι ἂν ποιήτε, ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν  
whatever you may do, in word or in work, all in  
 ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ  
name of Lord Jesus, giving thanks to the God  
 \* [καὶ] πατρὶ δι' αὐτοῦ. 18 Αἱ γυναῖκες, ὑπο-  
[and] father through him. The wives, sub-  
 τασσεσθε τοῖς ἀνδράσιν, ὥς ἀνήκειν ἐν κυρίῳ.  
mit yourselves to the husbands, as it has been proper in Lord.  
 19 Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας, καὶ μὴ  
The husbands, love you the wives, and not  
 πικραίνεσθε πρὸς αὐτάς. 20 Τα τέκνα, ὑπακού-  
be you embittered against them. The children, be you  
 ετε τοῖς γονεῦσι κατὰ πάντα· τούτο γὰρ ἐστὶν  
subject to the parents in all things; this for is  
 εὐαρεστον ἐν κυρίῳ. 21 Οἱ πατέρες, μὴ ἐρεθι-  
well-pleasing in Lord. The fathers, not do you  
 ζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν. 22 Οἱ  
provoke the children of you, so that not they may be discouraged. The  
 δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα  
slaves, be you subject in all things to the according to flesh  
 κυρίοις, μὴ ἐν ὀφθαλμοδουλείαις, ὥς ἀνθρώπα-  
lords, not with service of eyes, as men-pleas-  
 ρεσκοί, ἀλλ' ἐν ἀπλοτητι καρδίας, φοβούμενοι  
ers, but in sincerity of heart, fearing  
 τὸν κύριον· 23 \* [καὶ παν ὃ,] τι εἰς ποιήτε,  
the Lord; [and every thing,] whatever you may do,  
 ἐκ ψυχῆς ἐργάζεσθε, ὥς τῷ κυρίῳ \* [καὶ] οὐκ  
from soul work you, as to the Lord [and] not  
 ἀνθρώποις. 24 Εἰδότες, ὅτι ἀπὸ κυρίου ἀπολη-  
to men. Knowing, that from Lord you will  
 ψεσθε τὴν ἀνταποδοσὶν τῆς κληρονομίας, τῷ  
receive the recompense of the inheritance, the  
 \* [γὰρ] κυρίῳ Χριστῷ δουλεύετε. 25 Ὁ δὲ  
[for] Lord Anointed you serve. He but  
 ἀδικῶν κομίζεται ὃ ἠδίκησε· καὶ οὐκ ἐστὶ  
doing wrong will receive back what he did wrong; and not is  
 προσωποληψία. ΚΕΦ. Δ'. 4. 1 Οἱ κύριοι, το  
respect of persons. The lords, the  
 δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρε-  
just and the equal to the slaves render  
 χεσθε, εἰδότες, ὅτι καὶ ὑμεῖς ἐχετε κύριον ἐν  
you, knowing, that also you have a Lord in  
 οὐρανοῖς.  
heavens.

All Wisdom; † in Psalms, in Hymns, in spiritual Songs, singing with \* GRATITUDE in your HEARTS to GOD.

17 † And everything, whatever you may do, in Word or in Work, do all in the Name of the Lord Jesus, † giving thanks to GOD the Father through him.

18 † WIVES, submit yourselves to your HUSBANDS, as is proper in the Lord.

19 † HUSBANDS, love your WIVES, and do not behave harshly to them.

20 † CHILDREN, obey your PARENTS in all things; for this is well-pleasing in the Lord.

21 † FATHERS, do not provoke your CHILDREN, that they may not be discouraged.

22 † BOND-SERVANTS, obey in all things your MASTERS according to the Flesh; not with Eye-service as Men-pleasers, but in Sincerity of Heart, fearing the LORD.

23 † Whatever you may do, work it from the soul, as for the LORD, and not for Men;

24 † knowing that from the LORD you will receive the RECOMPENSE of the INHERITANCE: for † you serve Christ the LORD.

25 \* For HE who ACTS UNJUSTLY, will receive back for the injustice he committed; † and without any Partiality.

#### CHAPTER IV.

1 MASTERS, † render to your BOND-SERVANTS THAT which is JUST and THAT which is EQUAL; knowing that you also have a Master in the HEAVENS.

\* VATICAN MANUSCRIPT.—16. and—omit twice. 16. GRATITUDE. 17. and—omit. 23. and—omit. 24. for—omit. 25. For HE who.

† 16. Eph. v. 19. † 17. 1 Cor. x. 31. † 17. Rom. i. 8; Eph. v. 20; Col. i. 12; ii. 7; 1 Thess. v. 18; Heb. xiii. 15. † 18. Eph. v. 22; Titus ii. 5; 1 Pet. iii. 1. † 19. Eph. v. 25, 28; 1 Pet. iii. 7. † 20. Eph. vi. 1. † 21. Eph. vi. 4. † 22. Eph. vi. 5; 1 Tim. vi. 1. Titus ii. 9; 1 Pet. ii. 18. \* 23. Eph. vi. 6, 7. † 24. Eph. vi. 8. † 24. 1 Cor. vii. 23. † 25. Rom. ii. 11; Eph. vi. 9; 1 Pet. i. 17. † 1. Eph. vi. 9.

<sup>2</sup> Τη προσευχῇ προσκαρτερεῖτε, γρηγορούν-  
 To the prayer attend you constantly, watching  
 τες ἐν αὐτῇ, ἐν εὐχαριστίᾳ· <sup>3</sup> προσευχομενοὶ  
 in it, with thankfulness; praying  
 ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ  
 at the same time also for us, that the God may open  
 ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον  
 to us a door for the word, to speak the secret  
 τοῦ Χριστοῦ, δι' ὃ καὶ δεδεμαί· <sup>4</sup> ἵνα  
 of the Anointed, on account of which even I have been bound; so that  
 φανερώσω αὐτό, ὡς δεῖ με λαλῆσαι. <sup>5</sup> Ἐν  
 I may make manifest it, as it behoves me to speak. In  
 σοφίᾳ περιπατεῖτε πρὸς τοὺς ἐξω, τὸν καιρὸν  
 wisdom walk you towards those outside, the season  
 ἐξαγοραζόμενοι. <sup>6</sup> Ὁ λόγος ὑμῶν παντοτε ἐν  
 buying for yourselves. The word of you always with  
 χαρίτι, ἅλατι ἡρτυμένος, εἰδέναι πῶς δεῖ  
 favor, with salt having been seasoned, to have known how it behoves  
 ὑμᾶς ἐνὶ ἑκάστῳ ἀποκρίνεσθαι. <sup>7</sup> Τα κατ'  
 you one each to answer. The things concerning  
 ἐμε πάντα γνῶρισεῖ ὑμῖν Τυχικὸς ὁ ἀγαπητός  
 me all will make known to you Tychicus the beloved  
 ἀδελφός καὶ πιστός διακόνος καὶ συνδούλος ἐν  
 brother and faithful servant and fellow-slave in  
 κυρίῳ· <sup>8</sup> ὃν ἐπέμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο,  
 Lord; whom I sent to you for it this thing  
 ἵνα γνῶ τα περὶ ὑμῶν, καὶ παρακα-  
 that he may know the things concerning you, and may com-  
 λῇ τὰς καρδίας ὑμῶν· <sup>9</sup> συν Ὀνησίμῳ τῷ  
 fort the hearts of you; with Onesimus the  
 πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὃς ἐστὶν ἐξ ὑμῶν·  
 faithful and beloved brother, who is from you;  
 πάντα ὑμῖν γνῶριουσι τὰ ὧδε. <sup>10</sup> Ἀσ-  
 all to you they will make known the things here. Sa-  
 παζεταὶ ὑμᾶς Ἀριστάρχος ὁ συναιχμαλωτός  
 lutes you Aristarchus the fellow-captive  
 μου, καὶ Μάρκος ὁ ἀνεψίος Βαρναβᾶ, περὶ οὗ  
 of me, and Mark the nephew of Barnabas, concerning whom  
 ἐλάβετε ἐντολὰς· (εἰάν ἐλθῇ πρὸς ὑμᾶς,  
 you received commands; (if he should come to you,  
 δεξασθε αὐτόν·) <sup>11</sup> καὶ Ἰησοῦς ὁ λεγόμενος Ἰου-  
 receive him;) and Jesus he being called Jus-  
 τος· οἱ οὖντες ἐκ περιτομῆς· οὗτοι μόνοι συνερ-  
 tus; they being of circumcision; these alone fellow-  
 γοί· εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενή-  
 workers for the kingdom of the God, who were  
 θησαν μοι παρηγορία. <sup>12</sup> Ἀσπάζεται ὑμᾶς Ἐπαφ-  
 to me a comfort. Salutes you Epaph-

<sup>2</sup> † Attend constantly to PRAYER, watching in it with Thankfulness;

<sup>3</sup> † praying also at the same time for us, that God may † open to us a Door for the WORD, to speak † the SECRET of the ANOINTED one, on account of \* whom I have been bound;

<sup>4</sup> that I may make it manifest, as it behoves me to speak.

<sup>5</sup> † Walk in Wisdom to-wards THOSE WITHOUT, securing the SEASON for yourselves.

<sup>6</sup> Let your words be always with Affability, having been seasoned with Salt, † knowing how it be-hoves you to answer every one.

<sup>7</sup> † Tychicus will make known to you all THINGS relating to me,—that BE-LOVED Brother, and Faith-ful Assistant, and Fellow-servant in the Lord;

<sup>8</sup> † whom I sent to you for this purpose, that \* you might know our AFFAIRS, and that he might comfort your HEARTS;

<sup>9</sup> together with † the FAITHFUL and Beloved Brother Onesimus, who is from you. They will tell You of all THINGS here.

<sup>10</sup> † Aristarchus, my FELLOW-CAPTIVE, salutes you; and † Mark, the NEPHEW of Barnabas; concerning whom you re-ceived Orders; (if he should come to you, receive him;)

<sup>11</sup> and THAT Jesus who is CALLED Justus. These only are THEY who of the Circumcision ARE my Fel-low workmen for the KING-DOM of GOD, who were a Comfort to me.

<sup>12</sup> THAT † EPAPHRAS,

\* VATICAN MANUSCRIPT.—3. whom.

8. you might know our AFFAIRS.

† 2. Luke xviii. 1; Rom. xii. 12; Eph. vi. 18. † 3. Eph. vi. 19; 2 Thess. iii. 1.  
 † 3. 1 Cor. xvi. 9; 2 Cor. ii. 12. † 3. Matt. xiii. 11; 1 Cor. iv. 1; Eph. vi. 15; Col. i. 26;  
 ii. 2. † 5. Eph. v. 15; 1 Thess. iv. 12. † 6. 1 Pet. iii. 15. † 7. Eph. vi. 21.  
 † 8. Eph. vi. 23. † 9. Philemon 10. † 10. Acts xix. 29; xx. 4; xxvii. 2; Philemon 24.  
 † 10. Acts xv. 37; 2 Tim. iv. 11. † 12. Col. i. 7; Philemon 23.

ρας, ὁ ἐξ ὑμῶν δούλος Χριστοῦ, παντοτε  
 ras, he from you a slave of Anointed, always  
 αγωνιζομενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς,  
 fervently striving on behalf of you in the prayers,  
 ἵνα στήτε τελεῖοι καὶ πεπληρωμένοι ἐν παντί  
 that you may stand perfect even having been completed in all  
 θεληματι τοῦ θεοῦ. <sup>13</sup> Μαρτυρῶ γὰρ αὐτῷ,  
 will of the God, I testify for to him,  
 ὅτι ἐχει πολὺν πόνον ὑπὲρ ὑμῶν, καὶ τῶν ἐν  
 that he has great concern on behalf of you, and for those in  
 Λαοδικείᾳ, καὶ τῶν ἐν Ἱεραπολὲι. <sup>14</sup> Ἀσπάζε-  
 Laodicea, and for those in Hierapolis. Salutes  
 ται ὑμᾶς Λουκᾶς ὁ ἰατρός ὁ ἀγαπητός, καὶ  
 you Luke the physician the beloved, and  
 Δημᾶς. <sup>15</sup> Ἀσπασαθε τοὺς ἐν Λαοδικείᾳ ἀδελ-  
 Demas. Salute you those in Laodicea brethren,  
 φους, καὶ Νυμφᾶν, καὶ τὴν κατ' οἶκον αὐτοῦ  
 rea, and Nymphas, and the in house of him  
 ἐκκλησίαν. <sup>16</sup> Καὶ ὅταν ἀναγνώσθῃ παρ' ὑμῖν  
 congregation. And when may have been read among you  
 \* [ἡ ἐπιστολὴ,] ποιησατέ, ἵνα καὶ ἐν τῇ Λαοδι-  
 [the letter,] make you, that also in the Laodi-  
 κῆων ἐκκλησίᾳ ἀναγνώσθῃ, καὶ τὴν ἐκ Λαοδι-  
 ceans congregation it may be read, and that from Laodi-  
 κείας ἵνα καὶ ὑμεῖς ἀναγνῶτε. <sup>17</sup> Καὶ εἰπατέ  
 ceas that also you may read. And say you  
 Ἀρχιππῷ· Βλέπε τὴν διακονίαν ἣν παρελάβες  
 Archippus; See the service which thou didst receive  
 ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς. <sup>18</sup> Ὁ ἀσπασμός  
 in Lord, that her thou mayest fulfil. The salutation  
 τῇ ἐμῇ χειρὶ Παύλου. Μνημονεῦτέ μου τῶν  
 in the my hand of Paul. Remember you of me the  
 δεσμῶν. Ἡ χάρις μεθ' ὑμῶν.  
 chains. The favor with you.

who is from you, a Servant  
 of \* Christ Jesus, salutes  
 you; at all times † fervent-  
 ly striving on your behalf  
 in his PRAYERS, that you  
 may \* stand † perfect and  
 complete in the Whole  
 Will of God.

<sup>13</sup> For I testify for him,  
 that he has a great Con-  
 cern for you, and for THOSE  
 in Laodicea, and for THOSE  
 in Hierapolis.

<sup>14</sup> † Luke, the BELOVED  
 PHYSICIAN, salutes you,  
 and † Demas.

<sup>15</sup> Salute the BRETH-  
 REN in Laodicea, and  
 Nymphas, and † the CON-  
 GREGATION in \* his House.

<sup>16</sup> And when † this LET-  
 TER may have been read  
 among you, cause that it  
 may also be read in the  
 CONGREGATION of the  
 LAODICEANS; and do you  
 also read THAT from Laod-  
 icea.

<sup>17</sup> And say to † Archip-  
 pas, "Attend on the † SER-  
 vice which thou didst re-  
 ceive in the Lord, that  
 thou mayest fulfil it."

<sup>18</sup> † The SALUTATION  
 of Paul, with MY OWN  
 Hand. † Remember My  
 CHAINS! FAVOR be with  
 you!

\* TO THE COLOSSIANS. WRITTEN FROM ROME.

\* VATICAN MANUSCRIPT.—12. Christ Jesus.  
 her House. 10. the LETTER—omit.

12. be established perfect. 15.  
 Subscription—TO THE COLOSSIANS. WRIT-  
 TEN FROM ROME.  
 † 12. Rom. xv. 30. † 12. Matt. v. 48; 1 Cor. ii. 6; xiv. 20; Phil. iii. 15; Heb. v. 14.  
 † 14. 2 Tim. iv. 11. † 14. 2 Tim. iv. 10; Philemon 24. † 15. Rom. xvi. 5; 1 Cor.  
 xvi. 19. † 16. 1 Thess. v. 27. † 17. Philemon 2. † 17. 1 Tim. iv. 6.  
 † 18. 1 Cor. xvi. 21; 2 Thess. iii. 17. † 18. Heb. xii. 3.

\* FIRST TO THE THESSALONICANS.

ΚΕΦ. α'. 1.

<sup>1</sup> Πάυλος και Σίλουανος και Τιμόθεος, τῇ  
Paul and Silvanus and Timothy, to the  
ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ  
congregation of Thessalonians in God a father and  
κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη  
Lord Jesus Anointed; favor to you and peace  
\* [ἀπο θεοῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ  
[from God a father of us, and Lord Jesus  
Χριστοῦ.] <sup>2</sup> Εὐχαριστοῦμεν τῷ θεῷ πάντοτε  
Anointed.] We give thanks to the God Always  
περὶ πάντων ὑμῶν, μνησθῆναι ὑμῶν ποιοῦμενοι  
concerning all of you, a remembrance of you making  
ἐπὶ τῶν προσευχῶν ἡμῶν, <sup>3</sup> ἀδιαλείπτως μνη-  
in the prayers of us, unceasingly recol-  
μονεῦμοντες ὑμῶν τοῦ ἐργοῦ τῆς πίστεως, καὶ  
ecting of you of the work of the faith, and  
τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς  
of the labor of the love, and of the patient endurance of the  
ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐμ-  
hope of the Lord of us Jesus Anointed, in  
προσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν· <sup>4</sup> εἰδότες,  
presence of the God and father of us; knowing,  
ἀδελφοὶ ἠγαπημένοι ὑπὸ θεοῦ, τὴν ἐκλογὴν  
brethren beloved by God, the election  
ὑμῶν· <sup>5</sup> ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη  
of you; because the glad tidings of us not came  
εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει,  
to you in word only, but also in power,  
καὶ ἐν πνεύματι ἁγίῳ, καὶ \* [ἐν] πληροφορίᾳ  
even with spirit holy, and [with] confirmation  
πολλῇ· καθὼς οἴδατε οἳ οἱ ἐγενήθημεν ἐν ὑμῖν  
much; as you know what we were among you  
δι' ὑμᾶς. <sup>6</sup> Καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγε-  
on account of you. And you imitators of us be-  
νηθητε καὶ τοῦ κυρίου, δεξαμένοι τὸν λόγον ἐν  
came and of the Lord, having received the word in  
θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου·  
affliction much with joy of spirit holy;  
<sup>7</sup> ὥστε γενεσθαι ὑμᾶς τυποὺς πᾶσι τοῖς πιστευ-  
so that to have become you patterns to all to those believ-  
ουσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαίᾳ. <sup>8</sup> Ἀφ'  
ing in the Macedonia and in the Achaia. From  
ὑμῶν γὰρ ἐξηχῆται ὁ λόγος τοῦ κυρίου οὐ  
you for has been sounded forth the word of the Lord not  
μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαίᾳ, ἀλλὰ \* [καὶ]  
only in the Macedonia and Achaia, but [also]  
ἐν παντὶ τόπῳ ἢ πίστις ὑμῶν ἢ πρὸς τὸν θεόν  
in every place the faith of you that towards the God  
ἐξεληλυθεν· ὥστε μὴ χρειαὶ ἡμᾶς εἶναι λαλεῖν  
has gone forth; so that not necessary us to have to speak

CHAPTER I.

1 Paul, and † Silvanus, and Timothy, to the CONGREGATION of Thessalonians in God the Father and the Lord Jesus Christ; Favor to you and peace.

2 † We give thanks to God at all times respecting you all, making a Remembrance of you in our PRAYERS;

3 † never forgetting in the Presence of our God and Father, Your † OPERATIVE FAITH, and † LABORIOUS LOVE, and PATIENT HOPE of our LORD Jesus Christ;

4 knowing, Brethren beloved by God, your † ELECTION;

5 because † our GLAD TIDINGS came to you not in Word only, but also in Power, even with the holy Spirit, and abundant Confirmation; as you know what we were among you on your account.

6 And † you became Imitators of us, and of the LORD, having embraced the word in much Affliction, with Joy of holy Spirit;

7 so that you became \* a Pattern to ALL the BELIEVERS in MACEDONIA and ACHAIA.

8 Indeed, not only has the word of the LORD been sounded forth from you through MACEDONIA and Achaia; but † in Every Place THAT FAITH of yours towards GOD has gone forth, so that it is unnecessary for us to say anything.

\* VATICAN MANUSCRIPT.—Title—FIRST TO THE THESSALONICANS.  
our Father, and the Lord Jesus Christ—omit. 5. with—omit.  
8. also—omit.

1. from God  
7. a Pattern.

† 1. 2 Cor. i. 10; 2 Thess. i. 1; 1 Pet. v. 12. † 2. Rom. i. 8; Eph. i. 16; Philemon 4.  
† 3. 1 Thess. ii. 13. † 3. Gal. v. 6; James ii. 17. † 3. Rom. xvi. 6; Heb. vi. 10.  
† 4. Col. iii. 12; 2 Thess. ii. 13. † 5. Mark xvi. 20; 1 Cor. ii. 4. † 6. 1 Cor. iv.  
10; xl. 1; Phil. iii. 17; 1 Thess. ii. 14; 2 Thess. iii. 9. † 8. Rom. i. 8; 2 Thess. i. 4.

τι. <sup>9</sup> Αυτοι γαρ περι ἡμων απαγγελλουσιν, <sup>10</sup> ὅποιαν εισοδον εσχομεν προς ὑμας, και πως επεστρεψατε προς τον θεον απο των ειδωλων, δουλευειν θεῳ ζῶντι και αληθινῳ, και αναμενειν τον υιον αυτου εκ των ουρανων, ὃν ηγειρεν εκ των νεκρων, Ιησουν, τον ῥυομενον ἡμας απο της οργης της ερχομενης. ΚΕΦ. β'. 2.

<sup>1</sup> Αυτοι γαρ οιδατε, αδελφοι, την εισοδον ἡμων την προς ὑμας, ὅτι ου κενη γεγονεν·

<sup>2</sup> αλλα προπαθοντες και ὑβρισθεντες, καθως οιδατε, εν Φιλιπποις, επαρρησιασαμεθα

εν τῷ θεῷ ἡμων λαλησαι προς ὑμας το ευαγγελιον του θεου εν πολλῷ αγωνι. <sup>3</sup> Ἡ γαρ παρακλῃσις ἡμων ουκ εκ πλανης, ουδε εξ ακαθαρσιας, ουτε εν δολῷ·

<sup>4</sup> αλλα καθως δεδοκιμασμεθα ὑπο του θεου πιστευθηναι το ευαγγελιον, οὕτω λαλουμεν, ουχ ὡς ανθρωποις αρεσκοντες, αλλα

\*[τῷ] θεῷ τῷ δοκιμαζοντι τας καρδιας ἡμων. <sup>5</sup> Ουτε γαρ ποτε εν λογῷ κολακειας εγεννηθημεν, καθως οιδατε· ουτε εν προφασει πλεονεξιας,

θεος μαρτυς· <sup>6</sup> ουτε ζητουντες εξ ανθρωπων δοξαν, ουτε αφ' ὑμων ουτε απ' αλλων· (δυναμενοι εν βαρει ειναι, ὡς Χριστου αποστολοι·)

<sup>7</sup> αλλ' εγεννηθημεν ηπιοι εν μεσῳ ὑμων. Ὡς αν τροφης θαλην τα εαυτης τεκνα, <sup>8</sup> οὕτως,

τι. <sup>9</sup> Αυτοι γαρ περι ἡμων απαγγελλουσιν, <sup>10</sup> ὅποιαν εισοδον εσχομεν προς ὑμας, και πως επεστρεψατε προς τον θεον απο των ειδωλων, δουλευειν θεῳ ζῶντι και αληθινῳ, και αναμενειν τον υιον αυτου εκ των ουρανων, ὃν ηγειρεν εκ των νεκρων, Ιησουν, τον ῥυομενον ἡμας απο της οργης της ερχομενης. ΚΕΦ. β'. 2.

<sup>1</sup> Αυτοι γαρ οιδατε, αδελφοι, την εισοδον ἡμων την προς ὑμας, ὅτι ου κενη γεγονεν· <sup>2</sup> αλλα προπαθοντες και ὑβρισθεντες, καθως οιδατε, εν Φιλιπποις, επαρρησιασαμεθα

εν τῷ θεῷ ἡμων λαλησαι προς ὑμας το ευαγγελιον του θεου εν πολλῷ αγωνι. <sup>3</sup> Ἡ γαρ παρακλῃσις ἡμων ουκ εκ πλανης, ουδε εξ ακαθαρσιας, ουτε εν δολῷ· <sup>4</sup> αλλα καθως δεδοκιμασμεθα ὑπο του θεου πιστευθηναι το ευαγγελιον, οὕτω λαλουμεν, ουχ ὡς ανθρωποις αρεσκοντες, αλλα

\*[τῷ] θεῷ τῷ δοκιμαζοντι τας καρδιας ἡμων. <sup>5</sup> Ουτε γαρ ποτε εν λογῷ κολακειας εγεννηθημεν, καθως οιδατε· ουτε εν προφασει πλεονεξιας, θεος μαρτυς· <sup>6</sup> ουτε ζητουντες εξ ανθρωπων δοξαν, ουτε αφ' ὑμων ουτε απ' αλλων· (δυναμενοι εν βαρει ειναι, ὡς Χριστου αποστολοι·)

<sup>7</sup> αλλ' εγεννηθημεν ηπιοι εν μεσῳ ὑμων. Ὡς αν τροφης θαλην τα εαυτης τεκνα, <sup>8</sup> οὕτως, τι. <sup>9</sup> Αυτοι γαρ περι ἡμων απαγγελλουσιν, <sup>10</sup> ὅποιαν εισοδον εσχομεν προς ὑμας, και πως επεστρεψατε προς τον θεον απο των ειδωλων, δουλευειν θεῳ ζῶντι και αληθινῳ, και αναμενειν τον υιον αυτου εκ των ουρανων, ὃν ηγειρεν εκ των νεκρων, Ιησουν, τον ῥυομενον ἡμας απο της οργης της ερχομενης. ΚΕΦ. β'. 2.

<sup>9</sup> For they themselves declare concerning \*us, What Introduction we had to you, †and how you turned to the DEITY, from IDOLS, to serve the living and true God;

<sup>10</sup> and †to wait for his SON from the HEAVENS, whom he raised from the DEAD, even THAT Jesus who is DELIVERING us from THAT WRATH which is COMING.

## CHAPTER II.

<sup>1</sup> †For you know, Brethren, THAT INTRODUCTION of ours which we had to you, That it was not in vain;

<sup>2</sup> but having previously suffered, and been injuriously treated, as you know, †at Philippi, we were emboldened by our God †to speak to you the GLAD TIDINGS of GOD, with Much Earnestness;

<sup>3</sup> †For our EXHORTATION was not from Error, nor from Impurity, nor in Deceit;

<sup>4</sup> but as we have been approved by GOD †to be entrusted with the GLAD TIDINGS, so we speak; †not as pleasing Men, but THAT God who TRIES our HEARTS.

<sup>5</sup> †For we never came with a Word of flattery, as you know, nor with a Pretext of Covetousness, (God is a Witness!)

<sup>6</sup> †nor did we seek Honor from Men, neither from you nor from others, (though, as Apostles of Christ, we are empowered to have influence;)

<sup>7</sup> but we were gentle in the midst of you; even as a Nursing-mother would cherish HER OWN Children.

\* VATICAN MANUSCRIPT.—9. you

4. the—omit.

† 9. 1 Cor. xii. 2; Gal. iv. 8. † 10. Acts i. 11; Phil. iii. 20; 1 Thess. iv. 16; 2 Thess. i. 7; Titus ii. 13. † 1. 1 Thess. i. 5, 9. † 2. Acts xvi. 22. † 3. 2 Cor. vii. 2. † 4. 1 Cor. ix. 17; Gal. ii. 7; Titus i. 3. † 5. Acts xx. 23; 2 Cor. ii. 17; iv. 2; vii. 2; xii. 17. † 6. John v. 41, 44; xii. 43; 1 Tim. v. 17

ὄμειρομενοι ὑμῶν, εὐδοκούμεν μεταδουναὶ ὑμῖν  
being very desirous of you, we were well-pleased to have imparted to you  
οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ, ἀλλὰ καὶ τὰς  
not only the glad tidings of the God, but also the  
ἑαυτῶν ψυχὰς, διότι ἀγαπητοὶ ἡμῖν γεγενήσθε.  
of yourselves lives, because beloved ones to us you have become.

<sup>9</sup> Μνημονεῦετε γὰρ, ἀδελφοί, τὸν κόπον ἡμῶν  
You remember for, brethren, the labor of us  
καὶ τὸν μόχθον· νύκτος καὶ ἡμέρας ἐργαζόμενοι  
and the toil; night and day working  
πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν, ἐκηρυξαμεν  
for the not to burden any one of you, we published  
εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ. <sup>10</sup> Ὑμεῖς  
to you the glad tidings of the God. You

μαρτυρεῖτε καὶ ὁ θεὸς, ὡς ὀσίως καὶ δικαίως καὶ  
witnesses and the God, how piously and justly and  
ἀμειπτῶς ὑμῖν τοῖς πιστευουσὶν ἐγενήθημεν·  
blamelessly with you the believers we were;

<sup>11</sup> καθάπερ οἰδατέ, ὡς ἕνα ἕκαστον ὑμῶν, ὡς  
as also you know, how one each of you, as  
πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ  
a father children of himself, exhorting you and  
παραμυθούμενοι, <sup>12</sup> καὶ μαρτυροῦμενοι εἰς τὸ  
consoling, and testifying in order that  
περιπατήσαι ὑμᾶς ἀξίως τοῦ θεοῦ, τοῦ καλοῦν-  
to walk you worthily of the God, of the one call-  
τος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.  
ing you for the of himself kingdom and glory.

<sup>13</sup> Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ  
On account of this also we give thanks to the  
θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον  
God unceasingly, because receiving a word  
ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ, ἐδέξασθε, οὐ λόγον  
of hearing from us of the God, you received, not a word  
ἀνθρώπων, ἀλλὰ, καθὼς ἐστὶν ἀληθὺς, λόγον  
of men, but, as it is truly, a word  
θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστευου-  
of God, which also is works in you the believing  
σιν. <sup>14</sup> Ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελ-  
ones. You for imitators became, breth-

φοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὓτων ἐν τῇ  
ren, of the congregations of the God of those being in the  
Ιουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπα-  
Judea in Anointed Jesus, because the things same you  
θετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν,  
suffered also you by the own countrymen,  
καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων· <sup>15</sup> τῶν καὶ  
as also they by the Jews; of those also

τὸν κυρίον ἀποκτείναντων Ἰησοῦν καὶ τοὺς προ-  
the Lord having killed Jesus and the proph-  
φήτας, καὶ ἡμᾶς ἐκδιώξαντων, καὶ θεῷ μὴ ἀρεσ-  
ets, and us persecuted, and God not pleas-  
κόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων· <sup>16</sup> κω-  
ing, and to all men contrary; for

8 Thus yearning over you, we were content, not only † to have imparted to you the GLAD TIDINGS of GOD, but also † OUR OWN Lives, because you had become endeared to us.

9 For you remember, Brethren, our LABOR and FATIGUE; † working Night and Day, † so as not to BURDEN any one of you, we published to you the GLAD TIDINGS of God.

10 You and GOD are Witnesses, † how piously, and † righteously, and blamelessly, we were with you, the BELIEVERS;

11 as you know how we exhorted and comforted you, as a Father each ONE of his own Children,—

12 and warned you † to WALK worthily of THAT GOD † who is INVITING you into HIS OWN Glorious Kingdom.

13 \* And on this account also, we give thanks to GOD unceasingly, Because receiving from us this DIVINE Message, you embraced † not Men's Word, but as it is truly, God's Word, and which works powerfully in you, the BELIEVERS.

14 For you, Brethren, became Imitators of THOSE CONGREGATIONS of GOD which ARE in JUDAEA in Christ Jesus; Because † you also suffered the Same things from your OWN Countrymen, † even as they did from THOSE JEWS,

15 who also † KILLED the LORD Jesus and the PROPHETS, and persecuted Us; and who please not God, and are hostile to All Men;

\* VATICAN MANUSCRIPT.—13. And on this account.

† 8. Rom. i. 11; xv. 29.  
‡ 9. 2 Cor. xii. 15.  
† 10. 2 Cor. vii. 2; 2 Thess. iii. 7.  
† 11. Eph. iv. 1; Phil. i. 27; Col. i. 10; 1 Thess. iv. 1.  
† 12. 1 Cor. i. 9; 1 Thess. v. 24;  
2 Thess. ii. 14; 2 Tim. i. 9.  
† 13. Matt. x. 40; Gal. iv. 14; 2 Pet. iii. 2.  
† 14. Acts xvii. 5, 13.

† 14. Heb. x. 33, 34.

† 15. Acts ii. 23; vii. 52.



ΛΟΟΥΝΤΩΝ ἡμᾶς τοῖς ἐθνεσὶ λαλῆσαι ἵνα σωθῶ-  
bidding us to the Gentiles to speak, that they might  
σιν, εἰς τὸ ἀναπληρῶσαι αὐτὰν τὰς ἁμαρτίας  
be saved, in order that to have filled up of themselves the sins  
παντοτε. Εἰσέτασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς  
always. Has come but on them the wrath for  
τέλος. 17 Ἡμεῖς δὲ, ἀδελφοί, ἀπορφανισθέντες  
an end. We but, brethren, having been bereaved  
ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, πρὸς ὡπ, οὐ καρ-  
from you for a season an hour, in face, not  
δια, περισσοτέρως ἐσπύδασαμεν τὸ πρὸς ὡπον  
heart, more earnestly we endeavored the face  
ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. 18 Διὸ ἠθελή-  
of you to see with much desire. Therefore we wished  
σαμεν ελθεῖν πρὸς ὑμᾶς, (ἐγὼ μὲν Πάυλος,)  
to come to you, (I indeed Paul,)  
καὶ ἅπαξ καὶ δις· καὶ ἐνέκοψεν ἡμᾶς ὁ σατανᾶς.  
even once and twice; and thwarted us the adversary.  
19 Τίς γὰρ ἡμῶν ἐλπίς ἡ χαρὰ ἡ στεφανὸς καυ-  
What for of us hope or joy or crown of  
χῆσεως, ἡ οὐχὶ καὶ ὑμεῖς, ἐμπροσθέν τοῦ κυρίου  
boasting, or not also you, in presence of the Lord  
ἡμῶν Ἰησοῦ \* [Χριστοῦ] ἐν τῇ αὐτοῦ παρουσίᾳ;  
of us Jesus [Anointed] in the of him coming.  
20 Ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ.  
you for are the glory of us and the joy.  
ΚΕΦ. γ'. 3. 1 Διὸ μῆκετι στεγόντες, εὐδο-  
Wherefore no longer holding out, we  
κησαμεν καταλειφθῆναι ἐν Ἀθῆναις μόνοι, 2 καὶ  
thought well to be left in Athens alone, and  
ἐπεμψάμεν Τιμοθεόν, τὸν ἀδελφὸν ἡμῶν καὶ  
we sent Timothy, the brother of us and  
συνεργὸν τοῦ θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χρισ-  
fellow-worker of the God in the glad tidings of the Anointed,  
τοῦ, εἰς τὸ στήριξαι ὑμᾶς καὶ παρακαλεῖσαι  
in order that to confirm you and to exhort  
\*[ὑμᾶς] ὑπὲρ τῆς πίστεως ὑμῶν, 3 τῷ μῆ-  
[you] in behalf of the faith of you, that no  
δενά σαινεσθαι ἐν ταῖς θλιψέσι ταύταις· (αὐτοὶ  
one to be shaken by the afflictions these; (yourself,  
γὰρ οἴδατε, ὅτι εἰς τοῦτο κείμεθα· 4 καὶ γὰρ  
for you know, that for this we are placed; indeed for  
ὅτε πρὸς ὑμᾶς μὲν, προελεγόμεν ὑμῖν, ὅτι μελ-  
when with you we were, we previously said to you, that we  
λομεν θλιβεσθαι, καθὼς καὶ ἐγενετο καὶ οἴδατε·)  
are about to be afflicted, even as also it happened and you know;)  
5 διὰ τοῦτο καὶ γὰρ μῆκετι στεγόν, ἐπεμψά  
on account of this also I no longer holding out, I sent:  
εἰς τὸ γινῶναι τὴν πίστιν ὑμῶν, μήπως ἐπει-  
in order that to know the faith of you, lest perhaps tempt-  
ρασεν ὑμᾶς ὁ πειραζών, καὶ εἰς κενὸν γένηται  
ed you the tempter, and in vain should become

16 † hindering us from speaking to the GENTILES that they may be saved; so as † to FILL UP Their SINS always; but now † in the End, VENGEANCE has come upon them.

17 But we, Brethren, having been bereaved of you for a short Season, in Presence, not in Heart, more earnestly endeavored † to see your FACE with Much Desire.

18 We would therefore have come to you, (even I Paul,) once and also a second time, but † the ADVERSARY thwarted us.

19 For what is Our Hope, or Joy, or Crown of Exultation? Or † are not you also, before our LORD Jesus at His Appearing?

20 You are, indeed, our GLORY and JOY.

### CHAPTER III.

1 When, therefore, we could no longer refrain, † we thought well to be left in Athens alone;

2 and we sent † Tim-othy, ur BROTHER, and God's Co-laborer in the GLAD TIDINGS of the ANOINTED one, to CON- firm you, and to exhort on behalf of your FAITH;

3 † that no one might be SHAKEN by these AF- FLICTIONS: for you your- selves know † that we are liable to this;

4 † and indeed, when we were with you, we previous- ly nformed you That we were about to be afflicted; even as it also happened, and you know.

5 On this account also, being no longer able to en- dure, I sent to ASCERTAIN \* Your FAITH, † lest per- haps the TEMPTER had tempted you, and our TOIL

\* VATICAN MANUSCRIPT.—19. Anointed—omit.

2. you—omit.

5. Your FAITH.

† 10. Acts xvii. 5, 13; xviii. 12; xix. 9.

† 16. Matt. xxiii. 32.

† 10. Matt. xxiv.

6, 14. † 17. 1 Thess. iii. 10.

† 18. Rom. i. 13; xv. 22.

† 19. 2 Cor. i. 14;

Phil. ii. 10; iv. 1.

† 1. Acts xvii. 15.

† 2. Rom. xvi. 21; 1 Cor. xvi. 10; 2 Cor. i. 16.

† 3. Eph. iii. 13.

† 3. Acts ix. 16; xiv. 22; xx. 23; xxi. 11; 1 Cor. iv. 9; 2 Tim. iii. 12;

† 5. 1 Cor. vii. 5; 2 Cor. xi. 5.

1 Pet. ii. 21.

† 4. Acts xx. 24.

ὁ κόπος ἡμῶν. ὁ ἄρτι δε, ἀλφεῖτος Τιμοθεοῦ  
the toil of us. Just now but, having come Timothy  
πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισάμενον  
to us from you, and having brought glad tidings  
ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι  
to us the faith and the love of you, and because  
ἐχετε μνησίαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιπο-  
you have remembrance of us good always, long-  
θουντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς  
ing us to see, even as also we you  
7 διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν  
through this we were comforted, brethren, over you  
ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν, διὰ  
in all the affliction and distress of us, on account  
τῆς ὑμῶν πίστεως. 8 ὅτι νῦν ζῶμεν, εἰ ὑμεῖς  
of the of you faith; because now we live, if you  
στήκητε ἐν κυρίῳ. 9 Τίνα γὰρ εὐχαριστίαν  
stand firm in Lord. What for gratitude  
δυναμέθα τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ  
are we able to the God to return concerning you for  
πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς  
all the joy with which we rejoice on account of you  
ἐμπροσθεν τοῦ θεοῦ ἡμῶν; 10 νύκτος καὶ ἡμέρας  
in presence of the God of us? night and day  
ὑπερεκπερισσὸν δεόμενοι εἰ τοῖς ἰδεῖν ὑμῶν τὸ  
more exceedingly entreating for the to see of you the  
πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς  
face, and to supply the things wanting of the  
πίστεως ὑμῶν. 11 Ἄυτος δὲ ὁ θεὸς καὶ πατὴρ  
faith of you. Himself but the God even father  
ἡμῶν, καὶ ὁ κύριος ἡμῶν Ἰησοῦς \* [Χριστός]  
of us, and the Lord of us Jesus [Anointed]  
κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς. 12 Ὑμᾶς  
may direct the way of us to you; you  
δε ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγα-  
but the Lord cause to be full and to overflow with the love  
πῇ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ  
to each other and to all, even as also  
ἡμεῖς εἰς ὑμᾶς. 13 εἰς τὸ στηριχθῆναι ὑμῶν τὰς  
we to you; in order that to be established of you the  
καρδίας ἀμεμπτοὺς ἐν ἁγιωσυνῇ ἐμπροσθεν τοῦ  
hearts blameless in holiness in presence of the  
θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ  
God even a father of us, at the coming of the  
κυρίου ἡμῶν Ἰησοῦ \* [Χριστοῦ] μετὰ πάντων  
Lord of us Jesus [Anointed] with all  
τῶν ἁγίων αὐτοῦ.  
of the holy ones of himself.

ΚΕΦ. 4. 4.

Ἄλοιπον \* [οὖν,] ἀδελφοί, ἐρώτῶμεν ὑμᾶς  
Finally [therefore,] brethren, we entreat you  
καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ, καθὼς παρε-  
and we exhort in Lord Jesus, as you re-

should have become in vain.

6 † But just now, Timo-  
thy having come to us  
from you, and having  
brought us glad tidings of  
your FAITH and LOVE, and  
That you have always a  
kind Remembrance of us,  
longing to see Us, † even  
as we also You;

7 on this account, Breth-  
ren, † we were comforted  
over you in All our \* dis-  
tress and Affliction, by  
means of YOUR Faith.

8 Because we now live,  
since you † stand firm in  
the Lord.

9 For † What Gratitude  
can we return to God  
concerning you, for All  
the joy with which we  
rejoice on your account in  
the presence of our God;  
10 Night and Day most  
abundantly † entreating to  
SEE YOUR FACE, and † to  
supply the DEFICIENCIES  
of your FAITH?

11 But may God Him-  
self, even our Father, and  
our LORD Jesus, direct our  
WAY to you;

12 and may the LORD  
† cause you to be full and  
to overflow with LOVE to  
each other, and to all, even  
as we also to you

13 so as to † establish  
your hearts blameless in  
holiness before God, even  
our Father, at the coming  
of our LORD Jesus, † with  
All his SAINTS.

CHAPTER IV.

1 \* FINALLY, Brethren,  
we entreat you, and we  
exhort in the Lord Jesus,  
\* that as you received from

\* VATICAN MANUSCRIPT.—7. DISTRESS and Affliction. 11. Anointed—omit.  
13. Anointed—omit. 1. FINALLY. 1. therefore—omit. 1. that as you re-  
ceived from us now it behooves you to walk and please God, even as also you walk, you may  
abound more.  
† 6. Acts xviii. 1, 5. † 6. Phil. i. 8. † 7. 2 Cor. i. 4; vii. 6, 7, 13. † 8. Phil.  
iv. 3. † 9. 1 Thess. i. 2. † 10. Rom. i. 10, 11; xv. 32. † 10. 2 Cor. xiii. 9, 11;  
Col. iv. 12. † 12. 1 Thess. iv. 10. † 12. 1 Thess. iv. 9; 2 Pet. i. 7. † 13. 1 Cor.  
i. 8; Phil. i. 10; 1 Thess. v. 23; 3 Thess. ii. 17; 1 John iii. 20, 21. † 13. Zech. xiv. 6;  
2nd 14.

λαβετε παρ' ἡμῶν το πῶς δει ὑμᾶς περιπατεῖν  
 received from us the how it behoves you to walk  
 και ἀρεσκεῖν θεῷ, ἵνα περισσευητε μαλλον.  
 and to please God, so that you may abound more;  
<sup>2</sup> οἰδατε γαρ, τινὰς παραγγελίας ἐδωκαμεν ὑμῖν  
 you know for, what commands we gave to you  
 δια τοῦ κυρίου Ἰησοῦ. <sup>3</sup> Τοῦτο γαρ ἐστὶ θελη-  
 by the Lord Jesus. This for is will  
 μα τοῦ θεοῦ, ὁ ἁγιασμος ὑμῶν· ἀπεχεσθαι ὑμᾶς  
 of the God, the sanctification of you; to abstain you  
 ἀπο τῆς πορνείας· <sup>4</sup> εἶδεναι ἕκαστον ὑμῶν το  
 from the fornication; to have known each one of you the  
 ἑαυτοῦ σκευος κτασθαι ἐν ἁγιασμῷ και τιμῇ,  
 of himself vessel to possess in sanctification and honor,  
<sup>5</sup> μὴ ἐν παθεὶ ἐπιθυμίας, καθάπερ και τὰ ἐθνη  
 not in passion of inordinate desire, as even the Gentiles  
 τὰ μὴ εἰδοτὰ τον θεον· <sup>6</sup> το μὴ ὑπερβαίνειν  
 those not knowing the God; that not to overstep  
 και πλεονεκτεῖν ἐν τῷ πραγματι τον ἀδελφον  
 and to cheat in the matter the brother  
 αὐτου· διότι ἐκδικος \* [ὁ] κυριος περὶ παντων  
 of himself; because an avenger [the] Lord concerning all  
 τούτων, καθὼς και προείπομεν ὑμῖν και διέ-  
 these things, as also we before said to you and fully  
 μαρτυραμεθα. <sup>7</sup> Οὐ γαρ ἐκάλεσεν ἡμᾶς ὁ θεος  
 testified. Not for did call us the God  
 ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ. <sup>8</sup> Τοιγαρουν  
 for impurity, but in sanctification. Therefore  
 ὁ ἀθετῶν, οὐκ ἀνθρώπον ἀθετεῖ, ἀλλὰ τον  
 the one setting aside, not man sets aside, but the  
 θεον, τον και δοντα το πνεῦμα αὐτου το ἅγιον  
 God, that also having given the spirit of himself the holy  
 εἰς ἡμᾶς. <sup>9</sup> Περὶ δε τῆς φιλαδελφίας, οὐ χρεῖαν  
 to us. Concerning but the brotherly love, no need  
 ἐχετε γραφεῖν ὑμῖν· αὐτοὶ γαρ ὑμεῖς θεοδιδάκ-  
 you have to write to you; yourselves for you God-taught  
 τοι εἰστε εἰς το ἀγαπᾶν ἀλλήλους· <sup>10</sup> και γαρ  
 are into the to love each other; also for  
 ποιεῖτε αὐτο εἰς πάντας τους ἀδελφους τους ἐν  
 you do it to all the brethren those in  
 ὅλῃ τῇ Μακεδονίᾳ. Παρακαλοῦμεν δε ὑμᾶς,  
 whole the Macedonia. We exhort but you,  
 ἀδελφοί, περισσεύειν μαλλον· <sup>11</sup> και φιλοτι-  
 brethren, to abound more; and to strive  
 μεσθαι ἡσυχάζειν, και πρᾶσσειν τὰ ἰδια, και  
 earnestly to be quiet, and to do the things your own, and  
 ἐργάζεσθαι ταῖς \* [ἰδίαις] χερσὶν ὑμῶν, καθὼς  
 to work with the own hands of you, as  
 ὑμῖν παρηγγειλαμεν· <sup>12</sup> ἵνα περιπατῇτε εὐσχη-  
 to you we commanded, so that you may walk becom-

us † how it behoves you to walk and † to please God, so that you may abound more.

<sup>2</sup> For you know What Commandments we gave you by the LORD Jesus.

<sup>3</sup> For this is † God's Will, your SANCTIFICA-TION; † that you abstain from FORNICATION;

<sup>4</sup> † that each of you know how to possess HIS OWN Vessel in Sanctifica-tion and Honor;

<sup>5</sup> not in Passion of Lust, † even as THOSE GENTILES who KNOW not God;

<sup>6</sup> † that none OVERSTEP the bounds and cheat his BROTHER by the PEAC-TICE; because the Lord is † an Avenger for all these things, as we before said to you, and fully tes-tified.

<sup>7</sup> For GOD did not call us for Impurity, † but in Sanctification.

<sup>8</sup> Therefore, † HE who REJECTS, rejects not Man, but THAT GOD † who also imparted his HOLY SPIRIT for \* you.

<sup>9</sup> But concerning BRO- THERLY LOVE, \* we have no Need to write to you, for you yourselves are di- vinely instructed † to LOVE each other;

<sup>10</sup> † for you also do it \* even towards All THOSE BRETHREN in All MACEDONIA. But we exhort you, Brethren, † to abound yet more,

<sup>11</sup> and earnestly strive to be quiet, and to mind your OWN affairs, and † to work with your HANDS, as we commanded You;

<sup>12</sup> † so that you may walk becomingly towards

\* VATICAN MANUSCRIPT.—6. the—omit. write to you.

8. you.

9. we have no Need to

10. even towards.

11. own—omit.

† 1. Phil. i. 27; Col. ii. 6.

† 1. Eph. v. 27.

† 3. Rom. xii. 2; Eph. v. 17.

† 4. 1 Cor. vi. 15, 18; Eph. v. 3; Col. iii. 5.

† 4. Rom. vi. 19; 1 Cor. vi. 15, 18.

† 5.

Eph. iv. 17.

6. 1 Cor. vi. 8.

† 6. 2 Thess. i. 8.

† 7. 1 Cor. i. 2; Heb. xii.

14; 1 Pet. i. 4, 15.

† 8. Luke x. 13.

† 8. 1 Cor. ii. 10; vii. 40; 1 John iii. 24.

† 9. John xiii. 34; xv. 12; Eph. v. 3; 1 Pet. iv. 8; 1 John iii. 11, 23; iv. 21.

† 10. 1 Thess. ii. 12.

† 10. 1 Thess.

i. 7.

† 11. Eph. iv. 28; 2 Thess. iii. 7, 8, 12.

† 11. Eph. iv. 28; 2 Thess. iii. 7, 8, 12.

† 12. Rom.

iii. 13; 2 Cor. viii. 21; 1 Pet. ii. 12.

μονως προς τους εξω, και μηδενος χρειαυ  
ingly towards those outside, and of nothing need  
εχητε. 13 Ου θελομεν δε υμας αγνοειν, αδελ-  
may have. Not we wish but you to be ignorant, breth-  
φοι, περι των κεκοιμημενων, ινα μη λυπησθε,  
ren, concerning those having fallen asleep, so that not you may grieve,  
καθως και οι λοιποι οι μη εχοντες ελπιδα. 14 Ει  
as even the others those not having a hope. If

γαρ πιστευομεν, οτι Ιησους απεθανε και ανεσ-  
for we believe, that Jesus died and arose,  
τη, ουτω και ο θεος τους κοιμηθεντας δια του  
so also the God those having slept through the  
Ιησου, αξει συν αυτω. 15 Τουτο γαρ υμιν λεγο-  
Jesus, will lead out with him. This for to you we may

μεν εν λογω κυριου, οτι ημεις οι ζωντες οι  
say by word of Lord, that we the living ones those

περιλειπομενοι εις την παρουσιαν του κυριου,  
being left over to the coming of the Lord,

ου μη φθασωμεν τους κοιμηθεντας. 16 Οτι  
not not may precede those having slept. Because

αυτος ο κυριος εν κελευσματι, εν φωνη αρχαγ-  
himself the Lord with a command, with a voice of a chief

γελου, και εν σαλπιγγι θεου καταβησεται απ-  
messenger, and with a trumpet of God will come down from

ουρανου, και οι νεκροι εν Χριστω αναστησονται  
heaven, and the dead ones in Anointed will be raised

πρωτον. 17 επειτα ημεις οι ζωντες οι περιλειπο-  
first, afterwards we the living ones those being left

μενοι, αμα συν αυτοις αρπαγησομεθα εν νεφε-  
over, at the same time with them shall be caught away in clouds

λαις εις απαντησιν του κυριου εις αερα και  
for a meeting of the Lord into air, and

ουτω παντοτε συν κυριω εσομεθα. 18 Οστε  
so always with Lord shall we be. Therefore

παρακαλειτε αλληλους εν τοις λογοις τουτοις.  
comfort you each other in the words these.

ΚΕΦ. ε'. β. 1 Περι δε των χρονων και των  
Concerning but the times and the

καιρων, αδελφοι, ου χρειαυ εχετε υμιν γραφεισ-  
seasons, brethren, no need you have to you to be writ-

θαι. 2 αυτοι γαρ ακριβως οιδατε, οτι \* [η] ημερα  
ten; yourselves for accurately you know, that [the] day

κυριου, ως κλεπτης εν νυκτι, ουτως ερχεται.  
of Lord, as a thief in night, so comes,

3 Όταν λεγωσιν Ειρηνη και ασφαεια τοτε  
When they may say; Peace and safety; then

αιφνιδιος αυτοις επισταται ολεθρος, ωσπερ η  
sudden to them is at hand destruction, just as the

ωδιον τη εν γαστρι εχουση και ου μη εκφυγω-  
birth-pang to her in womb having; and not not can they es-

THOSE WITHOUT, and may have Need of nothing.

13 And we do not wish you to be ignorant, Brethren, concerning THOSE HAVING FALLEN ASLEEP, so that you may not grieve as THOSE OTHERS † who HAVE not a Hope.

14 For † since we believe That Jesus died and arose; so also [we believe] that GOD, through JESUS, † will lead forth with him THOSE who fell ASLEEP.

15 For this we affirm to you, by the Lord's Word, † That we, the LIVING, who are LEFT OVER to the COMING of the \* LORD, will by no means precede THOSE who fell ASLEEP.

16 Because † the LORD himself will come down from Heaven with a Shout, with an Archangel's Voice, and with † God's Trumpet; and † the DEAD in Christ will be raised first;

17 then we, the LIVING, † who are LEFT OVER, shall at the same time with them, be caught away in Clouds, for a Meeting of the LORD in the Air; and † so we shall be always \* with the Lord.

18 Therefore, comfort each other with these WORDS.

## CHAPTER V.

1 But concerning † the TIMES and the SEASONS, Brethren, you do not need to be written to;

2 for you yourselves know accurately, † That the Lord's Day is coming like a Thief at Night.

3 When they may say, "Peace and Safety," then † sudden Destruction impends over them, just as LABOR-PANGS ON HER who is pregnant, and they shall by no means escape.

\* VATICAN MANUSCRIPT.—15. JESUS.

17. in the Lord.

2. the—omit.

† 13. Eph. ii. 12. † 14. 1 Cor. xv. 13. † 14. 1 Cor. xv. 23. † 15. 1 Cor. xv. 51.  
† 16. Matt. xxiv. 30, 31; Acts i. 11; 2 Thess. i. 7. † 16. 1 Cor. xv. 52. † 16. 1 Cor.  
xv. 23, 52. † 17. 1 Cor. xv. 51. † 17. John xii. 20; xiv. 3; xvii. 24. † 1. Matt.  
xxiv. 3, 30; Acts i. 7. † 2. Matt. xxiv. 43, 44; xxv. 13; Luke xii. 39, 40. † 3. Luke  
xvi. 27—29; xxi. 34, 35; 2 Thess. i. 9.

σιν. <sup>4</sup> Ὑμεῖς δὲ, ἀδελφοί, οὐκ ἐστε ἐν σκοτει,   
 nape. You but, brethren, not are in darkness,   
 ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλεπτῆς καταλαβῇ.   
 that the day you as a thief should come upon;

<sup>5</sup> πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ   
 all for you sons of light are and sons   
 ἡμέρας· οὐκ ἐσμεν νυκτός, οὐδὲ σκοτούς. <sup>6</sup> Ἀρα   
 of day; no: we are of night, nor of darkness. So

οὐν μὴ καθευδῶμεν, ὥς \* [καὶ] οἱ λοιποὶ, ἀλλὰ   
 then not we may sleep, as [even] the others, but   
 γρηγορῶμεν καὶ νηφῶμεν. <sup>7</sup> οἱ γὰρ καθευδόν-   
 we should watch and we should not drink; those for sleeping

τες, νυκτός καθευδουσι· καὶ οἱ μεθύσκομενοι,   
 of night they sleep; and those getting drunk,   
 νυκτός μεθυσουσιν. <sup>8</sup> Ἡμεῖς δὲ, ἡμέρας ὄντες,   
 of night they get drunk. We but, of day being,

νηφῶμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγα-   
 should not drink, having put on a breastplate of faith and of   
 πῆς, καὶ περικεφαλαιαν, ἐλπίδα σωτηρίας·   
 love, and a helmet, a hope of salvation;

<sup>9</sup> ὅτι οὐκ ἐθετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν, ἀλλ'   
 because not did set us the God for wrath, but   
 εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν   
 for attaining of salvation by means of the Lord of us

Ἰησοῦ \* [Χριστοῦ,] <sup>10</sup> τοῦ ἀποθανόντος ὑπὲρ   
 Jesus [Anointed,] of that having died on behalf   
 ἡμῶν· ἵνα, εἴτε γρηγορῶμεν εἴτε καθευδῶμεν,   
 of us; so that, whether we may be awake or we may be asleep,

ἀμα συν αὐτῷ ζήσωμεν. <sup>11</sup> Διὸ παρακαλεῖτε   
 together with him we may live. Wherefore comfort you   
 ἀλλήλους, καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς   
 each other, and build you up one the other, as

καὶ ποιεῖτε. <sup>12</sup> Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί,   
 even you do. We entreat but you, brethren,   
 εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊστάμε-   
 to know those toiling among you, and presiding

νοὺς ὑμῶν ἐν κυρίῳ, καὶ νοουθετοῦντας ὑμᾶς,   
 over you in Lord, and admonishing you,   
 <sup>13</sup> καὶ ἡγείσθαι αὐτοὺς ὑπερεκπερισσὸν ἐν ἀγα-   
 and to esteem them superabundantly in love,

πῇ, διὰ τὸ ἔργον αὐτῶν· εἰρηνεύετε ἐν ἑαυ-   
 on account of the work of them; be you at peace among your-   
 τοῖς. <sup>14</sup> Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νο-   
 selves. We exhort but you, brethren, ad-

θετεῖτε τοὺς ἀτακτοὺς, παραμυθίσατε τοὺς ὀλι-   
 monish you the disorderly ones, encourage you the des-   
 γοψυχούς, ἀντεχεσθε τῶν ἀσθενῶν, μακροθυ-   
 ponding ones, hold you on to the feeble ones, be you long-

μειτε πρὸς πάντας. <sup>15</sup> Ὁρατε, μὴ τις κακὸν   
 suffering towards all. See you, no one evil

4 † But you, Brethren, are not in Darkness, that the DAY should come upon You like a Thief;

5 for you are all † Sons of Light, and Sons of Day. We are not of Night, nor of Darkness.

6 † So then, we should not sleep, as the OTHERS; but we should † be vigilant and temperate.

7 For † THOSE who SLEEP, sleep by Night; and † the DRUNKARDS Drink by Night.

8 But we, being of the Day, should be vigilant, † having put on a Breastplate of Faith and Love, and for a Helmet, the Hope of Salvation;

9 Because † GOD did not set us apart for Wrath, but † for attaining Salvation, through THAT LORD of ours, Jesus,

10 † who DIED on our behalf, so that whether we may be watching or sleep- ing, we may live together with Him.

11 † Therefore, console each other, and edify one the OTHER, as also you do.

12 But we entreat you, Brethren, † to acknowledge THOSE who TOIL among you, both presiding over you in the Lord, and ad- monishing you;

13 and to esteem them very highly in Love, on account of their WORK. Cultivate peace among yourselves.

14 And we exhort you, Brethren, † admonish the DISORDERLY, † encourage the TIMID, † assist the FEEBLE, be † forbearing towards all.

15 † See that no one

\* VATICAN MANUSCRIPT.—6. even—omit.

9. Anointed—omit.

† 4. Rom. xiii. 12, 13; 1 John ii. 8. † 5. Eph. v. 8. † 6. Matt. xxv. 5. † 7. Luke xxi. 34, 35; Rom. xiii. 13; 1 Cor. xv. 34; Eph. v. 14. † 7. Acts ii. 15. † 8. Eph. vi. 14, 16, 17. † 9. Rom. ix. 22; 1 Thess. i. 10; 1 Pet. ii. 8; Jude 4. † 9. 2 Thess. ii. 13, 14. † 10. Rom. xiv. 8, 9; 2 Cor. v. 15. † 11. 1 Thess. iv. 18. † 12. 1 Cor. xvi. 13; Phil. ii. 20; 1 Tim. v. 17; Heb. xiii. 7, 17. † 14. 2 Thess. iii. 11, 12. † 14. Gal. v. 22; Eph. iv. 2; Col. iii. 12; † 15. Lev. xix. 18; Prov. xx. 22; xxiv. 20; Matt. v. 39, 44; Rom. xii. 17; 1 Cor. vi. 7; 1 Pet. iii. 9.

ἀντι κακοῦ τινι ἀποδοῦ· ἀλλὰ παντοτε το  
 n place of evil to any one should render; but always the  
 ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς παν-  
 good pursue you both towards each other and towards all.  
 τας. 16 Παντοτε χαίρετε. 17 Ἀδιαλείπτως προσ-  
 Always rejoice you. Unceasingly pray  
 εὐχεσθε. 18 ἐν παντι εὐχαριστεῖτε· τούτο γάρ  
 you; in everything give you thanks; this for  
 θελήμα θεοῦ ἐν Χριστοῦ Ἰησοῦ εἰς ὑμᾶς. 19 τὸ  
 will of God in Anointed Jesus concerning you. The  
 πνεῦμα μὴ σβεννυτε. 20 προφητείας μὴ ἐξουθε-  
 spirit not quench you; prophecies not disregard  
 νεῖτε. 21 πάντα δὲ δοκιμάζετε· τὸ καλὸν κατε-  
 you; all things but try you; the good thing hold  
 χετε. 22 ἀπο παντός· εἰδούς· πονηροῦ ἀπεχεσθε.  
 you fast; from every form of evil do you abstain.  
 23 Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς  
 Himself but the God of the peace may sanctify you  
 ὁλοτελεῖς· καὶ ὁλοκληρὸν ὑμῶν τὸ πνεῦμα καὶ  
 entirely; and whole of you the spirit and  
 ἡ ψυχὴ καὶ τὸ σῶμα ἀμεμπτῶς ἐν τῇ παρουσίᾳ  
 the life and the body blameless in the presence  
 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθῇ.  
 of the Lord of us Jesus Anointed may be preserved.  
 24 Πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει. 25 Ἀδελ-  
 Faithful the one calling you, who also will perform. Breth-  
 φοι, προσευχεσθε κατὰ ἡμῶν. 26 Ἀσπασασθε  
 ren, pray you for us. Salute you  
 τοὺς ἀδελφούς· πάντας ἐν φιληματι ἁγίῳ.  
 the brethren all with a kiss holy.  
 27 Ὁρκίζω ὑμᾶς τὸν κύριον, ἀναγνῶσθαι τὴν  
 I adjure you the Lord, to be read the  
 ἐπιστολὴν πᾶσι τοῖς \* [ἁγίοις] ἀδελφοῖς. 28 Ἡ  
 letter to all the [holy] brethren. The  
 χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ  
 favor of the Lord of us Jesus Anointed with  
 ὑμῶν.  
 you.

render Evil for Evil to  
 Any one· but always pur-  
 sue the good, both towards  
 each other and towards all.  
 16 † Rejoice always.  
 17 † Pray unceasingly.  
 18 † In everything give  
 thanks; for this is God's  
 Will, by Christ Jesus, con-  
 cerning you.  
 19 † Quench not the  
 SPIRIT.  
 20 † Do not disregard  
 Prophecies;  
 21 but † examine all  
 things. † Hold fast the  
 GOOD.  
 22 Abstain from Every  
 form of Evil.  
 23 And may the GOD of  
 PEACE Himself sanctify  
 you entirely; and may  
 Your Whole person.—the  
 SPIRIT, and the SOUL, and  
 the BODY,—be preserved  
 blameless in the PRESENCE  
 of our LORD Jesus Christ.  
 24 † Faithful is HE who  
 CALLS you, who also will  
 perform.  
 25 Brethren, † pray  
 \*also for us.  
 26 † Salute all the  
 BRETHREN with a holy  
 Kiss.  
 27 I adjure you by the  
 LORD, † to read the LET-  
 TER to ALL the BRETHREN.  
 28 † The FAVOR of our  
 LORD Jesus Christ be with  
 you. \* †

\* VATICAN MANUSCRIPT.—25. also. 27. holy—omit. 28. Subscription—FIRST  
 TO THE THESSALONICANS. WRITTEN FROM ATHENS.

† 28. From facts and circumstances related in the history of the Acts, it appears that  
 this First Epistle was written, not from Athens, as the interpolated postscript at the end  
 of the Epistle bears, but from Corinth; and that not long after the publication of Claudius's  
 edict against the Jews, which happened in the 12th year of his reign, answering to A. D. 51.  
 —Macknight.

† 16. 2 Cor. vi. 10; Phil. iv. 4. † 17. Luke xviii. 1; xxi. 36; Rom. xii. 12; Eph. vi.  
 18; Col. iv. 2; 1 Pet. iv. 7. † 18. Eph. v. 20; Col. iii. 17. † 19. Eph. iv. 30.  
 † 20. 1 Cor. xiv. 1, 39. † 21. 1 Cor. ii. 11, 15; 1 John iv. 1. † 21. Phil. iv. 8. † 23.  
 1 Cor. i. 8. † 24. 1 Cor. i. 9; x. 13; 2 Thess. iii. 1. † 25. Col. iv. 3; 2 Thess. iii. 1.  
 † 26. Rom. xvi. 5. † 27. Col. iv. 16; 2 Thess. iii. 4. † 28. Rom. xvi. 20, 24;  
 2 Thess. iii. 18.

[ΠΑΤΛΟΥ] ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ [ΕΠΙΣΤΟΛΗ] ΔΕΥΤΕΡΑ.  
[OF PAUL] TO THESSALONICANS [AN EPISTLE] SECOND.  
\* SECOND TO THE THESSALONICANS.

ΚΕΦ. α'. 1.

<sup>1</sup> Παυλος και Σιλουανος και Τιμοθεος, τη εκ-  
Paul and Silvanus and Timothy, to the con-  
κλησια Θεσσαλονικεων εν θεω πατρι ἡμων και  
gregation of Thessalonians in God a father of us and  
κυριῳ Ἰησοῦ Χριστῷ. <sup>2</sup> χαρις ὑμιν και ειρηνη  
Lord Jesus Anointed; favor to you and peace  
απο θεου πατρος \* [ἡμων,] και κυριου Ἰησου  
from God a father [of us,] and Lord Jesus  
Χριστου. <sup>3</sup> Ευχαριστειν οφειλομεν τῷ θεῷ  
Anointed. To give thanks we are bound to the God  
παντοτε περι ὑμων, αδελφοι, καθως αξιον  
always concerning you, brethren, as proper  
εστιν, οτι υπεραυξανει ἡ πιστις ὑμων, και πλεον-  
it is, because is growing fast the faith of you, and abounds  
αζει ἡ αγαπη εἰνος ἑκαστου παντων ὑμων εἰς  
the love of one of each of all of you for  
αλληλους. <sup>4</sup> ὥστε ἡμας αὐτοὺς ἐν ὑμιν καυχασ-  
each other; so that us ourselves in you to boast  
θαι ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ, ὑπερ τῆς  
among the congregations of the God, on account of the  
ὑπομονῆς ὑμων και πιστεως, ἐν πασι τοῖς διωγ-  
patience of you and of faith, in all the perse-  
μοις ὑμων και ταῖς θλιψεσιν, αἷς ἀνεχεσθε·  
cutions of you and the afflictions, which you endure;  
<sup>5</sup> ἐνδειγμα τῆς δικαίας κρισεως τοῦ θεοῦ, εἰς τὸ  
a token of the righteous judgment of the God, for that  
καταξιωθῆναι ὑμας τῆς βασιλείας τοῦ θεοῦ,  
to be deemed worthy you of the kingdom of the God,  
ὑπερ ἧς και πασχετε. <sup>6</sup> Εἴπερ δικαίον παρα  
on behalf of which also you suffer. If indeed a just thing with  
θεῷ, ανταποδοῦναι τοῖς θλιβουσιν ὑμας θλιψιν,  
God, to give in return to those afflicting you affliction,  
<sup>7</sup> και ὑμιν τοῖς θλιβομένοις ἀνεσιν μεθ' ἡμῶν, ἐν  
and to you to those being afflicted a relaxation with us, at  
τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ,  
the revelation of the Lord Jesus from heaven,  
μετ' ἀγγέλων δυναμεως αὐτοῦ, <sup>8</sup> ἐν πυρὶ φλο-  
with messengers of power of himself, in a fire of  
γος, δίδοντας ἐκδικησιν τοῖς μὴ εἰδοσι θεόν,  
flame, executing retributive justice to those not knowing God,  
και τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ  
and to those not being obedient to the glad tidings of the  
κυρίου ἡμῶν Ἰησοῦ \* [Χριστοῦ.] <sup>9</sup> οἵτινες δικήν  
Lord of us Jesus [Anointed;] who a just penalty

CHAPTER I.

1 Paul, and † Silvanus, and Timothy, to the CON-  
GREGATION of Thessaloni-  
cans † in God our Father  
and the Lord Jesus Christ;  
2 † Favor to you and  
Peace, from God the Fa-  
ther and the Lord Jesus  
Christ.  
3 † We are bound to  
give thanks to God always  
concerning you, Brethren,  
as it is proper, Because  
your FAITH is growing ex-  
ceedingly, and the LOVE of  
each One of you All is  
abounding towards each  
other;  
4 so that † we ourselves  
boast in You among the  
CONGREGATIONS of GOD,  
† on account of your PA-  
TIENCE and Faith, † in All  
your PERSECUTIONS and  
the AFFLICTIONS which  
you endure;  
5 † a Token of the  
RIGHTEOUS Judgment of  
GOD, for you to be DEEM-  
ED WORTHY of the KING-  
DOM of GOD, on account of  
which also you suffer.  
6 † If indeed it is just  
with God to repay Afflic-  
tion to THOSE who AF-  
FLICT you,  
7 so also to YOU the AF-  
FLICTED, † a Rest together  
with us, at † the REVELA-  
TION of the LORD Jesus  
from Heaven with the  
Angels of his Power,  
8 † in a Flame of Fire,  
dispensing Retributive jus-  
tice † to THOSE not AC-  
KNOWLEDGING God, and  
† to THOSE not BEING  
OBEDIENT to the GLAD  
TIDINGS of our LORD Je-  
sus;  
9 † who shall pay a just

\* VATICAN MANUSCRIPT.—Title—SECOND TO THE THESSALONICANS.  
8. Anointed—omit.

2. of us—omit.

† 1. 2 Cor. i. 19. † 1. 1 Thess. i. 1. † 2. 1 Cor. i. 8. † 3. 1 Thess. i. 2, 3;  
iii. 6, 9; 2 Thess. ii. 13. † 4. 2 Cor. vii. 14; ix. 2; 1 Thess. ii. 19, 20. † 4. 1 Thessa-  
i. 3. † 4. 1 Thess. ii. 14. † 5. Phil. i. 28. † 6. Rev. vi. 10. † 7. Rev.  
xvi. 18. † 7. 1 Thess. iv. 16; Jude 14. † 8. Heb. x. 27; xii. 29. † 8. 1 Thessa-  
ii. 5. † 8. Rom. ii. 8. † 9. Phil. iii. 19; 2 Pet. iii. 7.

τισουσιν, ὀλεθρον αἰωνιον, ἀπο προσώπου του  
shall pay, destruction age-lasting, from face of the  
κυρίου και ἀπο της δόξης της ισχύος αὐτου,  
Lord and from the glory of the strength of him,  
ὅταν ἐλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις  
when he may come to be glorified in the holy ones  
αὐτου και θαυμασθῆναι ἐν πασι τοῖς πιστευσα-  
of himself and to be admired in all those having believed,  
σιν, (ὅτι ἐπιστευθῇ το μαρτυριον ἡμῶν ἐφ'  
(because was believed the testimony of us to  
ὑμας,) ἐν τῇ ἡμέρᾳ ἐκείνῃ. <sup>11</sup> Εἰς δ και προσ-  
you,) in the day that. For which also we  
εὐχομεθα παντοτε περὶ ὑμῶν, ἵνα ὑμας ἀξιώ-  
pray always concerning you, that you may be  
σῇ της κλησεως ὁ θεος ἡμῶν, και  
counted worthy of the calling the God of us, and  
πληρωσῇ πασαν εὐδοκίαν ἀγαθωσύνης και  
may fill up every good intention of goodness and  
ἐργον πίστεως ἐν δυνάμει. <sup>1</sup> ὥπως ἐνδοξασθῇ το  
work of faith in power; so that may be glorified the  
ὄνομα του κυρίου ἡμῶν Ἰησοῦ \* [Χριστοῦ] ἐν  
name of the Lord of us Jesus [Anointed] in  
ὑμῖν, και ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν του  
you, and you in him, according to the favor of the  
θεοῦ ἡμῶν και κυρίου Ἰησοῦ Χριστοῦ.  
God of us and Lord Jesus Anointed.

ΚΕΦ. β'. 2.

<sup>1</sup> Ἐρωτῶμεν δὲ ὑμας, ἀδελφοί, ὑπὲρ της  
We entreat and you, brethren, concerning the  
παρουσίας του κυρίου \* [ἡμῶν] Ἰησοῦ Χριστοῦ,  
presence of the Lord [of us] Jesus Anointed,  
και ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτον, <sup>2</sup> εἰς το μη  
and of us assembling to him, in order that not  
ταχεως σαλευθῆναι ὑμας ἀπο του νοοῦ, μητε  
quickly to be shaken you from the mind, nor  
θροεῖσθαι μητε δια πνευματος, μητε δια λόγου,  
to be alarmed neither by a spirit, nor by a word,  
μητε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι  
nor by a letter as by means of us, as that  
ἐνεστίγειν ἡ ἡμέρα του κυρίου. <sup>3</sup> Μη τις ὑμας  
has come close the day of the Lord. No one you  
ἐξαπατήσῃ κατὰ μηδὲνα τροπον· ὅτι, εἰ μὴ  
should delude by any turn; because, if not  
ἐλθῇ ἡ ἀποστασία πρῶτον, και ἀποκαλυφθῇ  
may come the falling away first, and may be revealed  
ὁ ἄνθρωπος της ἁμαρτίας, ὁ υἱος της ἀπωλείας,  
the man of the sin, the son of the destruction,  
<sup>4</sup> ὁ ἀντικείμενος και ὑπεραιρούμενος ἐπὶ πάντα  
he opposing and lifting up himself above all  
λεγόμενον θεον ἢ σεβασμα, ὥστε αὐτον εἰς τον  
being called a god or an august object, so that him into the  
ναον του θεοῦ καθῆσθαι, ἀποδεικνύντα ἑαυτον,  
temple of the God to be seated, openly showing himself,  
ὅτι ἐστὶ θεός. <sup>5</sup> Οὐ μνημονεύετε, ὅτι ἐτι  
that he is a god. Not remember you, that still

penalty,—aionion Destruction from the Face of the LORD, and from the GLORY of his STRENGTH;

10 † when he shall come to be glorified in his SAINTS, and † to be admired in ALL THOSE who BELIEVE, in that DAY; Because our TESTIMONY to you was believed.

11 For which also we pray always concerning you, that our GOD may esteem You worthy of the CALLING, and may complete Every Desire of Goodness, and † Work of Faith with Power;

12 † so that the NAME of our LORD Jesus may be glorified in you, and you in him, according to the FAVOR of our GOD, and LORD Jesus Christ.

CHAPTER II.

1 But we entreat you, Brethren, concerning † the COMING of the LORD Jesus Christ, and Our † Assembling to him,

2 that you be not quickly AGITATED in MIND, nor alarmed, neither by a Spirit, nor by a Discourse nor by a Letter as from us, as though the DAY of the LORD was present.

3 † Let no one delude You by any means, Because † the APOSTACY must come first, and there must be revealed † THAT MAN of SIN, THAT SON of DESTRUCTION,

4 the OPPONENT, who indeed † lifts himself above everything called Divinity or Majesty; so as to seat himself in the TEMPLE of GOD, exhibiting himself That he is a God.

5 Do you not remember—

\* VATICAN MANUSCRIPT.—12. Anointed—omit.

2. of us—omit.

† 10. Psal. lxxxix. 7. † 10. Psal. lxxviii. 35. † 11. 1 Thess. i. 3. † 12. 1 Pet. i. 7; iv. 14. † 1. 1 Thess. iv. 16. † 1. Matt. xxiv. 31; Mark xiii. 27; 1 Thess. iv. 17 † 3. Matt. xxiv. 4; Eph. v. 6; 1 John iv. 1. † 3. 1 Tim. iv. 1. † 3. Dan. vii. 25. † 4. Dan. vii. 25; xi. 36; Rev. xiii. 6.



ὡν πρὸς ὑμᾶς, ταῦτα εἶπον ὑμῖν; <sup>6</sup> καὶ νῦν  
 being with you, these things I said to you? and now  
 τὸ κατεχὼν οἴδατε, εἰς τὸ ἀποκαλυφθῆναι  
 the restraining thing you know, in order that to be revealed  
 αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. <sup>7</sup> Τὸ γὰρ μυστήριον  
 him in the of himself season. The for secret thing  
 ἡδὴ ἐνεργεῖται τῆς ἀνομίας, μόνον δὲ κατεχὼν  
 already works of the lawlessness, only the one restraining  
 ἀρτι ἕως ἐκ μέσου γενήται. <sup>8</sup> καὶ τότε ἀποκα-  
 now till out of midst it may be; and then will be re-  
 λυφθήσεται ὁ ἀνομος· ὃν δὲ κύριος \* [Ἰησοῦς]  
 vealed the lawless one; whom the Lord [Jesus]  
 ἀναλῶσει τῷ πνεύματι τοῦ στόματος αὐτοῦ,  
 will consume with the breath of the mouth of himself,  
 καὶ καταργήσεται τὴν ἐπιφάνειαν τῆς παρουσίας  
 and will make powerless by the appearing of the presence  
 αὐτοῦ. <sup>9</sup> οὐ ἐστὶν ἡ παρουσία, κατ' ἐνεργεῖαν  
 of himself; of whom is the presence, according to an energy  
 τοῦ σατανα, ἐν πάσῃ δυνάμει. καὶ σημεῖοις καὶ  
 of the adversary, with all power and signs and  
 τερασὶ ψευδούς, <sup>10</sup> καὶ ἐν πάσῃ ἀπατῇ \* [τῆς]  
 wonders of falsehood, and with every deception [of the]  
 ἀδικίας, \* [ἐν] τοῖς ἀπολλυμένοις· ἀνθ' ὧν τὴν  
 iniquity, [in] those perishing; because as the  
 ἀγαπῇ τῆς ἀληθείας οὐκ ἔδεξαντο εἰς τὸ  
 love of the truth not they received in order that  
 σωθῆναι αὐτοὺς. <sup>11</sup> Καὶ διὰ τοῦτο πεμπέει  
 to be saved them. And because of this will send  
 αὐτοῖς ὁ θεὸς ἐνεργεῖαν πλάνης, εἰς τὸ πιστεῦ-  
 to them the God a strong working of deceit, in order that to believe  
 σαι αὐτοὺς τῷ ψευδεῖ. <sup>12</sup> ἵνα κριθῶσι πάντες οἱ  
 them the falsehood; so that may be judged all those  
 οὐ πιστευσάντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαν-  
 not having believed the truth, but having delighted  
 τες \* [ἐν] τῇ ἀδικίᾳ. <sup>13</sup> Ἡμεῖς δὲ οφείλομεν  
 [in] the iniquity. We but are bound  
 εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν,  
 to give thanks to the God always concerning you,  
 ἀδελφοὶ ἠγαπημένοι ὑπὸ κυρίου, ὅτι εἰλατο  
 brethren being beloved by Lord, because chose  
 ὑμᾶς ὁ θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἁγί-  
 you the God from a beginning for salvation in sancti-  
 σμῷ πνεύματος καὶ πιστεῖ ἀληθείας. <sup>14</sup> εἰς δὲ  
 fication of spirit and belief of truth; into which  
 ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς  
 he called you by means of the glad tidings of us, for  
 περιποίησιν δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ  
 obtaining glory of the Lord of us Jesus  
 Χριστοῦ.  
 Anointed.

<sup>15</sup> Ἀρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε  
 So then, brethren, stand you, and hold you fast

That while I was with you,  
 I said these things to you?

<sup>6</sup> and now you know  
 WHAT RESTRAINS, in or-  
 der to his BEING REVEAL-  
 ED in HIS OWN Season.

<sup>7</sup> For † the SECRET of  
 LAWLESSNESS is already  
 working, till only the ONE  
 RESTRAINING for the pres-  
 ent shall be out of the way;

<sup>8</sup> and then will be re-  
 vealed the LAWLESS ONE;  
 († whom the LORD Jesus  
 will consume with † the  
 BREATH of his MOUTH,  
 and annihilate by the AP-  
 PEARING of his PRES-  
 ENCE;)

<sup>9</sup> Whose COMING is ac-  
 cording to the Energy of  
 the ADVERSARY, with All  
 Power, and † Signs, and  
 Wonders of Falsehood,

<sup>10</sup> and with Every De-  
 ception of Iniquity to  
 † THOSE who are PERISH-  
 ING, because they admitted  
 not the LOVE of the TRUTH  
 in order that they might  
 be saved.

<sup>11</sup> † And on this account  
 GOD \* will send to them an  
 Energy of Delusion, † to  
 their BELIEVING the  
 FALSEHOOD;

<sup>12</sup> in order that All  
 THOSE may be judged who  
 BELIEVED not the TRUTH,  
 † but approved the INI-  
 QUITY.

<sup>13</sup> But † we are bound  
 to give thanks to GOD al-  
 ways for you, Brethren be-  
 loved by the Lord, Because  
 † GOD \* chose you a First-  
 fruit for Salvation, † in  
 Sanctification of Spirit and  
 Belief of Truth;

<sup>14</sup> to which he called  
 you by our GLAD TIDINGS,  
 for the obtaining of † the  
 Glory of our LORD Jesus  
 Christ.

<sup>15</sup> So then, Brethren,  
 † stand firm, and retain

\* VATICAN MANUSCRIPT.—8. Jesus—omit. 10. of the—omit. 10. in—omit.  
 11. sends them. 12. in—omit. 13. chose you a First-fruit.

† 7. 1 John ii. 18; iv. 3. † 8. Dan. vii. 10, 11. † 8. Isa. xi. 4; Rev. ii. 16.  
 † 9. Matt. xxiv. 24; Rev. xiii. 13; xix. 20. † 10. 2 Cor. ii. 15; iv. 3. † 11. Rom.  
 i. 24. † 11. Matt. xxiv. 6, 11; 1 Tim. iv. 1. † 12. Rom. i. 32. † 13. 2 Thess.  
 i. 8. † 13. 1 Thess. i. 4. † 13. 1 Pet. i. 2. † 14. John xvii. 23; 1 Thess. ii.  
 13; 1 Pet. v. 10. † 15. 1 Cor. xvi. 13; Phil. iv. 1.

τας παραδοσεις, ἃς ἐδίδαχθητε, εἴτε δια  
the traditions, which you were taught, whether through  
λογου εἴτε δι' ἐπιστολῆς ἡμῶν. <sup>16</sup> Αὐτός δε  
a word or by a letter of us. Himself but  
ὁ κύριος ἡμῶν Ἰησοῦς Χριστός, καὶ ὁ θεός  
the Lord of us: Jesus Anointed, and the God  
\*[καὶ] πατὴρ ἡμῶν ὁ ἀγαπήσας ἡμᾶς καὶ δούς  
[and] father of us he having loved us and having given  
παρακλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χω-  
a consolation age-lasting and a hope good by fa-  
ριτι, <sup>17</sup> παρακαλεσαι ὑμῶν τὰς καρδίας, καὶ στη-  
vor, may comfort of you the hearts, and may  
ριξαι \*[ὑμᾶς] ἐν παντί λόγῳ καὶ ἐργῳ ἀγαθῷ.  
establish [you] in every word and work good.

ΚΕΦ. γ'. 3.

<sup>1</sup> Το λοιπόν, προσευχεσθε, ἀδελφοί, περὶ  
The remainder, pray you, brethren, for  
ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξα-  
of us, that the word of the Lord may run and may be  
ζῆται, καθὼς καὶ πρὸς ὑμᾶς, <sup>2</sup> καὶ ἵνα βυσθώ-  
glorified, as even among you, and that we may be de-  
μεν ἀπο τῶν ἀτοπῶν καὶ πονηρῶν ἀνθρώπων· οὐ  
livered from the out of place and evil men; not  
γὰρ παντῶν ἡ πίστις. <sup>3</sup> Πίστος δὲ ἐστὶν ὁ  
for of all the faith. Faithful but is the  
κύριος, ὃς στηριξεί ὑμᾶς καὶ φυλάξει ἀπο τοῦ  
Lord, who will establish you and will guard from the  
πονηροῦ. <sup>4</sup> Πιστοποιούμεν δὲ ἐν κυρίῳ ἐφ' ὑμᾶς,  
evil one. We have confidence but in Lord concerning you,  
ὅτι ἃ παραγγέλλομεν \*[ὑμῖν,] καὶ ποι-  
because the things we announce [to you,] both you  
εἴτε καὶ ποιήσετε. <sup>5</sup> Ὁ δὲ κύριος κατευθύνει  
do and will do. The but Lord may direct  
ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ, καὶ εἰς  
of you the hearts into the love of the God, and into  
τὴν ὑπομονὴν τοῦ Χριστοῦ. <sup>6</sup> Παραγγέλλομεν δὲ  
the patience of the Anointed. We give orders but  
ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου \*[ἡμῶν]  
to you, brethren, in name of the Lord [of us]  
Ἰησοῦ Χριστοῦ, στελλεσθαι ὑμᾶς ἀπο παντός  
of Jesus Anointed, to withdraw you from every  
ἀδελφου ἀτακτῶς περιπατούντος, καὶ μὴ κατὰ  
brother disorderly walking, and not according to  
τὴν παραδοσιν, ἣν παρελάβοσαν παρ' ἡμῶν.  
the tradition, which they received from us.  
<sup>7</sup> Αὐτοὶ γὰρ οἴδατε, πῶς δεῖ μιμεῖσθαι ἡμᾶς·  
Yourselves for know, how it behoves to imitate us;  
ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν, <sup>8</sup> οὐδὲ δωρεὰν  
because not we were disorderly among you, neither gratuitously  
ἄρτον ἐφαγομεν παρὰ τίνος, ἀλλ' ἐν κόπῳ καὶ  
bread did we eat from any one, but in toil and

†the INSTRUCTIONS you were taught, whether by our Word or Letter.

<sup>16</sup> But may our LORD, \*Christ Jesus himself, and THAT GOD our FATHER, †who LOVED us, and gave us, by Favor, aionian Con-solation, and †a good Hope,

<sup>17</sup> console Your HEARTS, †and establish you in Every good \* Work and Word.

CHAPTER III.

<sup>1</sup> FINALLY, Brethren, †pray for us, that the word of the LORD may run and be glorified, even as among you;

<sup>2</sup> and †that we may be delivered from PERVERSE and Vicious Men; for not all have the FAITH.

<sup>3</sup> But †Faithful is the LORD, who will establish and †guard you from the EVIL one.

<sup>4</sup> And †we have confi-dence in the Lord concern-ing you, Because the things we command, \*you both are doing, and will do.

<sup>5</sup> And may the LORD direct Your HEARTS into the LOVE of GOD, and into the PATIENCE of the ANOINTED one.

<sup>6</sup> Now we charge you, Brethren, in the Name of the LORD Jesus Christ, †to withdraw from Every Brother who walks out of order, and not according to the INSTRUCTION which \*you received from us.

<sup>7</sup> For you yourselves know †how you ought to imitate us; Because we were not disorderly among you,

<sup>8</sup> nor did we eat Bread for nothing from any one, but in Toil and Weariness,

\* VATICAN MANUSCRIPT.—16. Christ Jesus. 16. and—omit. 17. you—omit.  
17. Work and Word. 4. to you—omit. 4. you both did, and are doing, and will do.  
6. of us—omit. 6. you received.  
† 15. 1 Cor. xi. 2; 2 Thess. iii. 6. † 16. 1 John iv. 10; Rev. i. 5. † 16. 1 Pet. i. 3.  
† 17. 1 Cor. i. 8; 1 Thess. iii. 13; 1 Pet. v. 10. † 1. Eph. vi. 19; Col. iv. 3; 1 Thess. v. 25.  
† 2. Rom. xv. 31. † 3. 1 Cor. i. 9; 1 Thess. v. 24. † 3. John xvii. 15. † 4.  
† 2 Cor. vii. 16; Gal. v. 10. † 6. Rom. xvi. 17; 1 Tim. vi. 5; 2 John 10. † 7. 1 Cor.  
iv. 16; xi. 1; 1 Thess. i. 6, 7.

μοχθῶν, νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ  
weariness, night and day working, in order that  
μὴ ἐπιβαρῆσαι τίνα ὑμῶν. <sup>9</sup> Οὐχ ὅτι οὐκ  
not to burden any of you. Not because not  
ἐχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τυπὸν δώ-  
we have authority, but that ourselves a patterawemight  
μεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. <sup>10</sup> Καὶ γὰρ,  
give to you for the to imitate us. Indeed for,  
ὅτε ἡμεν πρὸς ὑμᾶς, τοῦτο παραγγέλλομεν  
when we were with you, this we announced  
ὑμῖν, ὅτι εἰ τις οὐ θέλει ἐργαζεῖσθαι, μὴδὲ  
to you, that if any one not wishes to work, neither  
ἐσθιέτω. <sup>11</sup> Ἀκούομεν γὰρ τινὰς περιπατοῦντας  
let him eat. We hear for some are walking  
ἐν ὑμῖν ἀτακτῶς, μὴδὲν ἐργαζομένους, ἀλλὰ  
among you out of order, nothing working, but  
περιεργαζομένους. <sup>12</sup> Τοῖς δὲ τοιοῦτοις παραγ-  
being above work. To the now such like we com-  
γέλλομεν καὶ παρακαλοῦμεν διὰ τοῦ κυρίου  
mand and we exhort through the Lord  
\*<sup>[ἡμῶν]</sup> Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας  
<sup>[of us]</sup> Jesus Anointed, that with quietness  
ἐργαζόμενοι, τὸν ἑαυτῶν ἄρτον ἐσθιωσιν.  
working, the of themselves bread they may eat.  
<sup>13</sup> Ὑμεῖς δὲ, ἀδελφοί, μὴ ἐκκακῆσητε καλοποι-  
You but, brethren, not should be remiss doing  
οῦντες. <sup>14</sup> Εἰ δὲ τις οὐχ ὑπακούει τῷ λόγῳ  
well. If but any one not hearkens to the word  
ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσ-  
of us by means of the letter, him point you  
θε· \*<sup>[καὶ]</sup> μὴ συναμιγνύσθε αὐτῷ, ἵνα ἐντρα-  
out; [and] not mix you together with him, so that he may  
πῇ· <sup>15</sup> καὶ μὴ ὡς ἐχθρὸν ἡγείσθε, ἀλλὰ νο-  
be put to shame; and not as an enemy regard you, but ad-  
θετεῖτε ὡς ἀδελφόν. <sup>16</sup> Αὐτὸς δὲ ὁ κύριος τῆς  
monish you as a brother. Himself but the Lord of the  
εἰρήνης δῶν ὑμῖν τὴν εἰρήνην διαπαντός ἐν  
peace may give to you the peace always in  
παντὶ τρόπῳ· ὁ κύριος μετὰ πάντων ὑμῶν. <sup>17</sup> Ὁ  
every way; the Lord with all of you. The  
ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶ σημεῖον  
salutation by the my hand of Paul, which is a sign  
ἐν πάσῃ ἐπιστολῇ· οὕτω γράφω· <sup>18</sup> ἡ χάρις τοῦ  
in every letter; thus I write; the favor of the  
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.  
Lord of us Jesus Anointed with all of you.  
\*<sup>[Ἀμην.]</sup>  
[So be it.]

† working Night and Day,  
so as not to BURDEN any  
of you;

9 † Not Because we have  
no Authority, but that we  
might give Ourselves a  
Pattern for you to IMITATE  
us.

10 For also, when we  
were with you, This we  
commanded you, † That if  
any one is not willing to  
work, neither let him eat.

11 For we hear of some  
among you, † walking out  
of order, not working, but  
being above work.

12 Now SUCH we charge  
and exhort \*by the Lord  
Jesus Christ, † that, work-  
ing with Quietness, they  
may eat THEIR OWN Bread.

13 But you, Brethren,  
† should not be remiss in  
doing well.

14 But if any one obey  
not our word by this  
LETTER, point him out,  
and † do not associate with  
him, so that he may be put  
to shame;

15 † and regard him not  
as an Enemy, † but ad-  
monish him as a Brother.

16 † Now may the LORD  
of PEACE himself give you  
PEACE always in every  
way. The LORD be with  
you all.

17 † The SALUTATION  
of Paul, with MY OWN  
Hand, which is a Sign in  
Every Epistle; thus I  
write.

18 † The FAVOR of our  
LORD Jesus Christ be with  
you all. \*

\* VATICAN MANUSCRIPT.—12. of us—omit.  
and—omit. 18. So be it—omit.  
WRITTEN FROM ATHENS.

† 9. in the Lord Jesus Christ. 14.  
Subscription—SECOND TO THE THESSALONICANS.

† 8. Acts xviii. 3; xx. 34; 2 Cor. xi. 9; 1 Thess. ii. 9. † 9. 1 Cor. ix. 6; 1 Thess. ii. 6  
† 10. Gen. iii. 19; 1 Thess. iv. 11. † 11. 1 Tim. v. 13; 1 Pet. iv. 15. † 12. Eph. iv. 28.  
† 13. Gal. vi. 9. † 14. Matt. xviii. 17; 1 Cor. v. 9, 11. † 15. Lev. xix. 17; 1 Thess.  
v. 14. † 16. Titus iii. 10. † 17. 1 Cor. xvi. 21; Col. iv. 13. † 18. Rom. xvi. 24.  
11; 1 Thess. v. 23. † 17. 1 Cor. xvi. 21; Col. iv. 13. † 18. Rom. xvi. 24.

[ΠΑΥΛΟΥ] ΠΡΟΣ ΤΙΜΟΘΕΟΝ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ.  
[OF PAUL] TO TIMOTHY [AN EPISTLE] FIRST.

\* THE FIRST TO TIMOTHY.

ΚΕΦ. α'. 1.

<sup>1</sup> Πάυλος, ἀποστόλος Ἰησοῦ Χριστοῦ, κατ'  
Paul, an apostle of Jesus Anointed, according to  
ἐπιταγὴν θεοῦ, σωτὴρος ἡμῶν, καὶ Χριστοῦ  
an appointment of God, a savior of us, and Anointed  
Ἰησοῦ, τῆς ἐλπίδος ἡμῶν, <sup>2</sup> Τιμοθεῶ γνησίῳ  
Jesus, of the hope of us, to Timothy a genuine  
τεκνῷ ἐν πίστει· χάρις, ἐλεος, εἰρήνη ἀπὸ θεοῦ  
child in faith; favor, mercy, peace from God  
πατρὸς \* [ἡμῶν,] καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου  
a father [of us,] and Anointed Jesus the Lord  
ἡμῶν.  
of us.

<sup>3</sup> Καθὼς παρεκάλεσα σε προσμεῖναι ἐν Ἐφεσῷ,  
As I entreated thee to remain in Ephesus,  
πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς  
departing for Macedonia, that thou mayest charge  
τισὶ μὴ ἑτεροδιδασκαλεῖν, <sup>4</sup> μὴδὲ προσεχειν  
some not other to teach, nor to hold to  
μυθοῖς καὶ γενεαλογίαις ἀπεραντοῖς, αἵτινες  
fables and genealogies endless, which  
ζητήσεις παρεχούσι μάλλον ἢ οἰκονομίαν θεοῦ  
disputes occasion rather than an administration of God  
τὴν ἐν πίστει· <sup>5</sup> (το δὲ τέλος τῆς παραγγελίας  
that by faith; (the now end of the commandment  
ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδή-  
is love out of a pure heart and conscience  
σεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου· <sup>6</sup> ὧν  
good and faith unfeigned; which  
τινες ἀστοχῆσαντες, ἐξέτραπῃσαν εἰς ματαιο-  
some having missed, turned aside to foolish  
λογίαν, <sup>7</sup> θέλοντες εἶναι νομοδιδασκαλοὶ, μὴ  
talking, wishing to be law-teachers, not  
νοοῦντες μὴτ' ἂν λεγούσι, μὴτ' περὶ  
understanding neither the things they say, nor concerning  
τινῶν διαβεβαίουνται. <sup>8</sup> Οἶδαμεν δὲ, ὅτι  
certain things they positively affirm. We know but, that  
καλὸς ὁ νόμος, εἰ τις αὐτῷ νομιμῶς χρῆται,  
good the law, if one it lawfully may use,  
<sup>9</sup> εἰδὼς τούτο, ὅτι δικαίῳ νόμῳ οὐ κεῖται,  
knowing this, that for a just one a law not is laid down,  
ἀνόμοις δὲ καὶ ἀνυποτακτοῖς, ἀσεβεσι  
for lawless ones but and for unruly ones, for ungodly ones  
καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβηλοῖς,  
and sinners, for impious ones and for profane ones,  
πατρалωαῖς καὶ μητρалωαῖς, ἀνδροφονοῖς,  
for smiters of fathers and for smiters of mothers, for man-killers,  
<sup>10</sup> πορνοῖς, ἀρσενοκοῖταις, ἀνδραποδισταῖς,  
for fornicators, for sodomites, for man-stealers,  
ψευσταῖς, ἐπιορκοῖς, καὶ εἰ τι ἕτερον τῇ ὑγια-  
for liars, for oath-breakers, and if anything other to the being

CHAPTER I.

1 Paul, an Apostle of Jesus Christ, † according to an Appointment of God our Savior, and of Christ Jesus our HOPE,

2 to † Timothy, a Genuine Child in Faith;—Favor, Mercy, Peace, from God the Father, and Christ Jesus our LORD.

3 Remain still in Ephesus, as I entreated thee, † when departing for Macedonia, so that thou mayest charge some not † to teach differently,

4 nor to hold to Fables and interminable Genealogies, † which occasion Disputes, rather than THAT \* EDIFICATION of God by Faith.

5 (Now † the END of the COMMANDMENT is Love, † from a Pure Heart, and a good Conscience, and an undissembled Faith;

6 which some having missed, turned aside to Foolish talking;

7 desiring to be Law-expositors, neither understanding what they are saying, nor certain things about which they positively affirm.

8 We know indeed That † the LAW is excellent if one use it lawfully;

9 † knowing this, That a Law is not enacted for a Righteous man, but for the Lawless and Unruly, for the Ungodly and Sinners, for the Impious and Profane, for Smiters of fathers and Smiters of mothers, for Assassins,

10 for Fornicators, for Sodomites, for Man-stealers, for Liars, for Perjurers, and if there be any other thing that is opposed

\* ALEXANDRIAN MANUSCRIPT.—Title—THE FIRST OF TIMOTHY.

2. of us—omit.

4. EDIFICATION.

† 1. Acts ix. 15; Gal. i. 1, 11.

† 3. Acts xx. 1, 3; Phil. ii. 24.

† 5. Rom. xiii. 8—10; Gal. v. 14. Gal. iii. 19; v. 23.

† 2. Acts xvi. 1; 1 Cor. iv. 17; Phil. ii. 17; 1 Thess. iii. 2.

† 8. Gal. i. 6, 7; 1 Tim. vi. 3, 10.

† 5. 2 Tim. ii. 22.

† 8. Rom. vii. 12.

† 9.

νουση διδασκαλια αντικειται, <sup>11</sup> κατα το ευαγ-  
 sound teaching is opposed, according to the glad  
 γελιον της δοξης του μακαριου θεου, ο επισ-  
 tidings of the glory of the blessed God, which was en-  
 τευθην εγω· <sup>12</sup> \* [και] χαριν εχω τω ενδυναμω-  
 trusted with I; [and] give thanks I to the one having  
 σαντι με Χριστω Ιησου τω κυριω ημων, οτι  
 empowered me Anointed Jesus the Lord of us, because  
 πιστον με ηγησατο, θεμενος εις διακονιαν,  
 faithful me he regarded, placing into service,  
<sup>13</sup> τον προτερον οντα βλασφημον και διωκτην  
 him formerly being a defamer and a persecutor  
 και υβριστην· αλλ' ηλεηθην, οτι αγνωων  
 and a violent person; but I received mercy, because being ignorant  
 εποιησα εν απιστια, <sup>14</sup> υπερεπλεονασε δε η  
 I acted in unbelief, superabounded but the  
 χαρις του κυριου ημων μετα πιστεως και αγα-  
 favor of the Lord of us with faith and love  
 πης της εν Χριστω Ιησου. <sup>15</sup> Πιστος ο λογος,  
 of that in Anointed Jesus. True the word,  
 και πασης αποδοξης αξιος, οτι Χριστος Ιησους  
 and of all reception, worthy, that Anointed Jesus  
 ηλθεν εις τον κοσμον αμαρτωλους σωσαι, ων  
 came into the world sinners to save, of whom  
 πρωτος ειμι εγω· <sup>16</sup> αλλα δια τουτο ηλεηθην,  
 first am I; but through this I received mercy,  
 ινα εν εμοι πρωτω ενδειξηται Ιησους Χριστος  
 that in me first might show forth Jesus Anointed  
 την πασαν μακροθυμιαν, προς υποτυπωσιν των  
 the all forbearance, for an example of those  
 μελλοντων πιστευειν επ' αυτω εις ζων αιωνιον·  
 being about to believe on him for life age-lasting;  
<sup>17</sup> τω δε βασιλει των αιωνων, αφαρτω, αορατω,  
 to the now king of the ages, incorruptible, invisible,  
 μονω θεω, τιμη και δοξα εις τους αιωνας των  
 only God, honor and glory for the ages of the  
 αιωνων· αμην.)  
 ages; so be it.)  
<sup>18</sup> Ταυτην την παραγγελιαν παρατιθεμαι σοι,  
 This the charge I commit to thee:  
 ιτεκνον Τιμοθεε, κατα τας προαγουσας επι σε  
 child O Timothy, according to the preceding in respect to thee  
 προφητειας ινα στρατευη εν αυταις την καλην  
 prophecies that thou mayest war by them the good  
 στρατειαν, <sup>19</sup> εχων πιστιν και αγαθην συνειδη-  
 warfare, holding faith and good a consci-  
 σιν, ην τινες απωσαμενοι, περι την πιστιν  
 ence, which some having thrust away, concerning the faith

† to the WHOLESOME Doc-  
 trine;

11 according to the  
 GLAD TIDINGS of the  
 GLORY of the BLESSED  
 GOD, † with which I was  
 entrusted.

12 I give thanks to him  
 who empowered me, Christ  
 Jesus our LORD, Because  
 he deemed Me faithful,  
 † putting into Service

13 him † who was PRE-  
 VIOUSLY a Defamer, and  
 a Persecutor, and a Violent  
 man; but I received mer-  
 cy, † Because being ignor-  
 ant I acted in Unbelief.

14 † But the FAVOR of  
 our LORD superabounded,  
 with THAT Faith and Love  
 which are in Christ Jesus.

15 True is the word,  
 and worthy of All Recep-  
 tion, That † Christ Jesus  
 came into the WORLD to  
 save Sinners, of whom first  
 am I.

16 But on this account  
 † I received mercy, that  
 in me, first, \* Christ Jesus  
 might exhibit ALL For-  
 bearance for an Example  
 of THOSE BEING ABOUT to  
 believe on him in order to  
 aionian Life.

17 † Now to the KING of  
 the AGES, the Incorrupti-  
 ble, the Invisible, the Only  
 God, be Honor and Glory  
 for the AGES of the AGES.  
 Amen.)

18 This CHARGE † I  
 commit to thee, O Child  
 Timothy, according to the  
 PRECEDING PROPHECIES  
 concerning thee, that by  
 them thou mayest carry on  
 † the good Contest;

19 retaining Faith and a  
 Good Conscience, which  
 some having thrust away,  
 concerning the FAITH  
 \* suffered Shipwreck;

\* ALEXANDRIAN MANUSCRIPT.—12. And—omit.  
 Shipwreck.

16. Christ Jesus. 19. suffered

† 10. 1 Tim. vi. 3; 2 Tim. iv. 3; Titus i. 9; ii. 1.  
 i. 25; 1 Thess. ii. 4; 1 Tim. ii. 7; 2 Tim. i. 11; Titus i. 3.  
 Col. i. 25. † 13. Acts viii. 3; ix. 1; 1 Cor. xv. 9; Phil. iii. 6.  
 John ix. 39, 41; Acts iii. 17; xxvi. 9. † 14. 1 Cor. xv. 10.  
 ii. 17; Luke v. 32; xix. 10; Rom. v. 8; 1 Jo n iii. 5. † 15. Matt. ix. 13; Mark  
 1 Tim. vi. 15, 16. † 16. 2 Cor. iv. 1. † 17.  
 2 Tim. ii. 3; iv. 7. † 18. 1 Tim. vi. 13, 14, 20; 2 Tim. ii. 2. † 19. 1 Tim. vi. 12;

εναυαγησαν· <sup>20</sup> ὧν ἐστὶν Ἑμεναιος καὶ Ἀλεξ-  
were shipwreck; of whom is Hymenaeus and Alex-  
ανδρος, οὓς παρέδωκα τῷ σατανᾷ, ἵνα παιδεύ-  
ander, whom I delivered up to the adversary, so that they might  
θῶσι μὴ βλασφημεῖν.  
be taught not to revile.

ΚΕΦ. β'. 2.

<sup>1</sup> Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι  
I exhort therefore first of all to make  
δεήσεις, προσευχάς, ἐντευξεις, εὐχαριστίας  
supplications, prayers, intercessions, thanksgivings  
ὑπὲρ πάντων ἀνθρώπων· <sup>2</sup> ὑπὲρ βασιλείων, καὶ  
in behalf of all men; in behalf of kings, and  
πάντων τῶν ἐν ὑπεροχῇ οὐτῶν· ἵνα ἡρεμὸν  
of all of those in high station being; so that a tranquil  
καὶ ἡσυχίον βίον διαγώμεν ἐν πάσῃ εὐσεβείᾳ  
and quiet life we may lead in all piety  
καὶ σεμνοτητί. <sup>3</sup> Τοῦτο \* [γὰρ] καλὸν καὶ ἀπο-  
and seriousness. This [for] good and ac-  
δεκτὸν ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ, <sup>4</sup> ὃς  
ceptable in presence of the preserver of us God, who  
πάντας ἀνθρώπους θέλει σωθῆναι, καὶ εἰς ἐπιγ-  
all men wishes to be saved, and into an exact  
νώσιν ἀληθείας ἐλθεῖν. <sup>5</sup> Εἰς γὰρ θεός, εἷς καὶ  
knowledge of truth to come. One for God, one and  
μεσίτης θεοῦ καὶ ἀνθρώπων, ἀνθρώπος Χριστὸς  
mediator of God and of men, a man Anointed  
Ἰησοῦς, <sup>6</sup> ὃ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ παν-  
Jesus, he having given himself a ransom in behalf of  
των· \* [τὸ μαρτυρίον] καιροῖς ἰδίοις, <sup>7</sup> εἰς ὃ  
all; [the testimony] for seasons own, for which  
ἐτέθην ἐγὼ κηρυξ καὶ ἀποστολὸς, (ἀληθείαν  
was placed I a herald and an apostle, (truth  
λέγω, οὐ ψευδομαι,) διδασκαλὸς ἐθνῶν ἐν πίσ-  
I speak, not I speak falsely,) a teacher of nations in faith  
τει καὶ ἀληθείᾳ.  
and in truth.

<sup>8</sup> Βουλόμαι οὖν προσευχεσθαι τοὺς ἀνδράς ἐν  
I direct therefore to pray the men in  
παντὶ τόπῳ, ἐπαιροντας ὁσίους χεῖρας χωρὶς  
every place, lifting up holy hands without  
οργῆς καὶ διαλογισμοῦ. <sup>9</sup> Ὡσαντῶς \* [καὶ τὰς]  
wrath and disputing. In the same way [and the]  
γυναῖκας ἐν καταστολῇ κοσμιῶ, μετὰ αἰδούς  
women in apparel becoming, with modesty  
καὶ σωφροσύνης, κοσμεῖν ἑαυτάς, μὴ ἐν πλεγ-  
and soundness of mind, to adorn themselves, not with wreaths,  
μασίν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ  
or gold, or pearls, or a garment  
πολυτελεῖ, <sup>10</sup> ἀλλ', (ὃ πρέπει γυναῖξιν ἐπαγ-  
expensive, but, (which is becoming for women under-

20 of whom are † Hyme-  
nius and Alexander; whom  
I † delivered up to the  
ADVERSARY, that they may  
be taught not to blas-  
pheme.

CHAPTER II.

1 I exhort, therefore,  
first of all, to make Sup-  
plications, Prayers, Inter-  
cessions, and Thanksgiv-  
ings in behalf of All Men;  
2 † in behalf of Kings,  
and ALL who ARE in High  
station, so that we may  
lead a Tranquil and Quiet  
Life in All Piety and Seri-  
ousness.

3 This is good and † ac-  
ceptable before God, our  
SAVIOR,

4 † who desires All Men  
to be saved, † and to come  
to an accurate Knowledge  
of the Truth.

5 † For God is One, and  
there is † One Mediator of  
God and Men, that Man,  
Christ Jesus,

6 † who GAVE himself a  
Ransom in behalf of all,—  
the TESTIMONY in its own  
Seasons;—

7 † for which I was ap-  
pointed a Herald and an  
Apostle, (I speak Truth, I  
do not falsify,) a Teacher  
of Nations in \* Faith and  
Truth.

8 I appoint, therefore,  
the MEN to pray in every  
place, lifting up Holy  
Hands without Wrath and  
Disputing.

9 In like manner, the  
WOMEN, also, in † becom-  
ing Attire, with Modesty  
and soberness of mind, not  
decorating themselves with  
Wreaths, or Gold, or  
Pearls, or expensive Cloth-  
ing,

10 but with good Works,  
which become Women un-

\* ALEXANDRIAN MANUSCRIPT.—3. for—omit.  
Spirit and Truth.

† 6. the TESTIMONY—omit.

7.

† 20. 2 Tim. ii. 17, 14.

† 20. 1 Cor. v. 5.

† 2. Ezra vi. 10; Rom. xii. 1.

† 3. Rom. xii. 2; 1 Tim. v. 4.

† 4. Ezek. xviii. 23; John iii. 16, 17; Titus ii. 12; 2 Pet.

iii. 9.

† 4. John xvii. 3; 2 Tim. ii. 25.

† 5. Rom. iii. 29, 30; x. 12; Gal. iii. 20

† 5. Heb. viii. 6; ix. 15.

† 6. Matt. xx. 23; Mark x. 45; Eph. i. 7; Titus ii. 14.

† 7.

Eph. iii. 7, 8; 2 Tim. i. 11.

† 9. 1 Pet. iii. 3, 4.

γελομεναις θεοσεβειαν,) δι' έργων αγα-  
taking worship of God,) by means of works good.  
θων. <sup>11</sup> Γυνή εν ήσυχια μαθησεται εν παση  
A woman in quietness let learn with all  
υποταγή. <sup>12</sup> Γυναικι δε διδασκειν ουκ επιτρεπω,  
submission. A woman but to teach not I permit,  
ουδε αυθεντειν ανδρος, αλλ' ειναι εν ήσυχια.  
nor to assume authority over a man, but to be in silence.  
<sup>13</sup> Αδαμ γαρ πρωτος επλασθη, ειτα Εβα. <sup>14</sup> Και  
Adam for first was formed, then Eve. And  
Αδαμ ουκ ηπατηθη· ή δε γυνή απατηθεισα, εν  
Adam not was deceived; the but woman having been deceived, in  
παραβασει γεγρονε· <sup>15</sup> σωθησεται δε δια της  
transgression became; she will be preserved but through the  
τεκνογονιας, εαν μεινωσιν εν πιστει και αγαπη  
child-bearing, if they abide in faith and love  
και αγιασμφ μετα σωφροσυνης.  
and holiness with sobriety of mind.

ΚΕΦ. γ'. 3.

<sup>1</sup> Πιστος δ λογος· Ει τις επισκοπης ορεγεται,  
True the word; If any one an oversight longs after,  
καλου εργου επιθυμει. <sup>2</sup> Δει ουν τον επισκο-  
excellent a work he desires. It behoves then the overseer  
πον ανεπιληκτον ειναι, μιας γυναικος ανδρα,  
unblamable to be, of one wife a husband,  
νηφαλιον, σωφρονα, κοσμιον, φιλοξενον, διδακ-  
vigilant, sedate, orderly, hospitable, fit to  
τικον· <sup>3</sup> μη παροινον, μη πληκτην, αλλ' επιει-  
teach; not a wine drinker, not a striker, but gen-  
κη, αμαχον, αφιλαργυρον· <sup>4</sup> του ιδιου οικου  
tle, not quarrelsome, not a lover of money; of the own house  
καλως προϊσταμενον, τεκνα εχοντα εν υποταγή  
well presiding, children having in subjection  
μετα πασης σεμνοτητος· <sup>5</sup> (ει δε τις του ιδιου  
with all dignity; (if but any one of the own  
οικου προστηναι ουκ οιδε, πως εκκλησιας θεου  
house to preside not knows, how a congregation of God  
επιμελησεται;) <sup>6</sup> μη νεοφυτον, ινα μη τυφω-  
will he take care of?) not a new convert, so that not being  
θεις εις κριμα εμπεση του διαβολου· <sup>7</sup> δει δε  
puffed up into a judgment he may fall of the accuser; it behoves but  
αυτον και μαρτυριαν καλην εχειν απο των εξω-  
him also a testimony good to have from those out-  
θεν, ινα μη εις ονειδισμον εμπεση και παγίδα  
side, so that not into reproach he may fall and a snare  
του διαβολου.  
of the accuser.

dertaking the worship of God.

<sup>11</sup> Let a Woman learn in Quietness with All Submission;

<sup>12</sup> for † I do not permit a Woman to teach, † or to assume authority over a Man, but to be quiet;

<sup>13</sup> for † Adam was formed first, and then Eve.

<sup>14</sup> And † Adam was not deceived; but the WOMAN having been \* deceived, became a Transgressor;

<sup>15</sup> but she shall be preserved throughout CHILD-BEARING, if they abide in Faith, and Love, and Holiness, with Sobriety of mind.

CHAPTER III.

<sup>1</sup> This SAYING is True, If any one longs after an † Overseer's office, he desires an Excellent Work.

<sup>2</sup> † The OVERSEER then must be irreproachable, a Husband of One Wife, vigilant, sedate, orderly, hospitable, † fit to teach;

<sup>3</sup> † not a wine-drinker, no striker, but gentle, not quarrelsome, † not a lover of money;

<sup>4</sup> presiding well over his own Family, † having the Children in Subjection with All Dignity;

<sup>5</sup> (but if any one knows not how to preside over his own Family, how can he take care of a Congregation of God?)

<sup>6</sup> Not a New convert, lest being puffed up, he may incur the Judgment of the ENEMY.

<sup>7</sup> And he must even have a good Testimony † from THOSE WITHOUT, that he may not fall into reproach and † a Snare of the ENEMY.

\* ALEXANDRIAN MANUSCRIPT.—14. wholly deceived.

† 12. 1 Cor. xiv. 34. † 12. Eph. v. 24. † 13. Gen. i. 27; ii. 18, 23; 1 Cor. xi. 8, 9.  
14. Gen. iii. 6; 2 Cor. xi. 3. † 1. Acts xx. 28; Phil. i. 1. † 2. Titus. i. 6, &c.  
2. 2 Tim. ii. 24. † 3. Titus i. 7. † 3. 1 Pet. v. 2. † 4. Titus 6. † 7  
Acts xxii. 12; 1 Cor. v. 12; 1 Thess. iv. 12. † 7. 2 Tim. ii. 26.

<sup>8</sup> Διακονους ὡσαντως σεμνους, μη διλογους,  
 Servants in like manner dignified, not two-worded,  
 μη οινῷ πολλῷ προσεχοντας, μη αισχροκερ-  
 not to wine much being addicted, not eager for base  
 δεις, <sup>9</sup> εχοντας το μυστηριον της πιστεως εν  
 gain, holding the secret of the faith in  
 καθαρᾷ συνειδησει. <sup>10</sup> Καὶ οὗτοι δε δοκιμαζέσ-  
 a pure conscience. Also these but let be proved  
 θωσαν πρωτον, εἰτα διακονειτωσαν, ανεγκλητοι  
 first, then let serve, unblamable  
 οντες. <sup>11</sup> Γυναικας ὡσαντως σεμνας, μη δια-  
 being. Women in like manner serious, not ac-  
 βολους, νηφαλιους, πιστας εν πασι. <sup>12</sup> Διακο-  
 cusers, vigilant, faithful in all things. Servants  
 νοι εστωσαν μιας γυναικος ανδρες, τεκνων  
 let be of one wife a husband, children  
 καλως προϊσταμενοι και των ιδιων οικων. <sup>13</sup> Οἱ  
 well presiding over and of the own houses. Those  
 γαρ καλως διακονησαντες, θαυμον ἑαυτοις κα-  
 for well having served, a standing for themselves honor-  
 λον περιποιουνται, και πολλην παρρησιαν εν  
 able they acquire, and much confidence in  
 πιστει τη εν Χριστῷ Ἰησου. <sup>14</sup> Ταυτα σοι γρα-  
 faith in that in Anointed Jesus. These things to thee I  
 φω, ελπιζων ελθειν προς σε ταχιον. <sup>15</sup> εαν δε  
 write, hoping to come to thee very soon; if but  
 βραδυνω, ἵνα εἰδης, πως δεῖ εν οικῷ θεου  
 I should delay, that thou mayest know, how it behoves in a house of God  
 αναστρεφεσθαι, ἥτις εστιν ἐκκλησια θεου ζων-  
 to conduct thyself, which is a congregation of God liv-  
 τος. <sup>16</sup> Στυλος και ἐδραιωμα της αληθειας και  
 ing. A pillar and basis of the truth and  
 ὁμολογουμενωσ μεγα εστι το της ευσεβειας  
 confessedly great is the of the piety  
 μυστηριον. \*Ὁς εφανερωθη εν σαρκι, εδικαιωθη  
 secret; Who was manifested in flesh, was justified  
 εν πνευματι, ωφθη αγγελοις, εκηρυχθη εν  
 in spirit, was seen by messengers, was proclaimed among  
 εθνεσιν, ἐπιστευθη εν κοσμῷ, ανεληφθη εν  
 nations, was believed among a world, was taken up in  
 δοξῇ.  
 glory.

ΚΕΦ. 3'. 4.

<sup>1</sup> Το δε πνευμα ρητως λεγει, ὅτι εν ὑστεροις  
 The but spirit expressly says, that in subsequent  
 καιροις αποστησονται τινες της πιστεως, προσ-  
 seasons will fall away some from the faith, ad-  
 εχοντες πνευμασι πλανοις και διδασκαλαις  
 hering to spirits wandering and to teachings

<sup>8</sup> † Assistants in like manner ought to be serious, not deceitful in speech, † not being addicted to much Wine, not eager for base gain;

<sup>9</sup> holding the SECRET of the FAITH with a Pure Conscience.

<sup>10</sup> But let These also be proved first, then let them serve, being unblamable.

<sup>11</sup> † Let the Women in like manner be serious, not accusers, vigilant, faithful in all things.

<sup>12</sup> Let Assistants be Husbands of One Wife, presiding well over their OWN Families.

<sup>13</sup> FOR THOSE HAVING SERVED well, acquire for themselves an honorable Station, and Much Confidence in THAT Faith which is in Christ Jesus.

<sup>14</sup> These things I write to Thee, hoping to come to thee very soon;

<sup>15</sup> but if I should delay, so that thou mayest know how to conduct thyself in † God's House, which is a Congregation of the living God.

<sup>16</sup> † A Pillar and Foundation of the TRUTH, and confessedly great, is the SECRET of PIETY; †\* He who was manifested in Flesh, was justified in Spirit, was seen by Messengers, was proclaimed among Nations, was believed on in the World, was taken up in Glory.

CHAPTER IV.

<sup>1</sup> But the SPIRIT † expressly says, That in subsequent Seasons, some will apostatize from the FAITH, giving heed to † deceitful Spirits, and † to Teachings of Demons;

\* ALEX. Ms.—It is doubtful whether this word was originally ΟΣ who, or ΘΣ God.

† 16. This is according to the pointing of Griesbach. Nearly all the ancient MSS., and all the versions have "He who," instead of "God," in this passage. This has been adopted. The latter reading, however, is also according to the analogy of the faith, and well supported.

† 8. Acts vi. 3. † 8. Lev. x. 9. † 11. Titus ii. 3. † 15. Eph. ii. 21, 22;  
 2 Tim. ii. 20. † 16. John i. 14; 1 John i. 2. † 1. John xvi. 13; 2 Thess. ii. 3;  
 2 Tim. iii. 1; 2 Pet. iii. 3. † 1. 2 Tim. iii. 13; 2 Pet. ii. 1. † 1. Dan. xi. 35, 37, 38;  
 Rev. ix, 20,



δαιμονίων, <sup>2</sup> ἐν ὑποκρίσει ψευδολογῶν, κεκαυ-  
of demons, by hypocrisy of false-speakers, having  
τηριασμένων τὴν ἰδίαν συνείδησιν, <sup>3</sup> κωλύοντων  
been cauterized the own conscience, forbidding  
γαμεῖν, ἀπεχεσθαι βρωμάτων, ἃ ὁ θεὸς ἐκτι-  
to marry, to abstain from foods, which the God created  
σεν εἰς μεταλήψιν μετὰ εὐχαριστίας τοῖς πισ-  
for a partaking of with thanksgiving by the faithful  
τοῖς καὶ ἐπεγνώκοσι τὴν ἀλήθειαν. <sup>4</sup> Ὅτι παν  
ones and they have known the truth. Because every  
κτίσμα θεοῦ καλόν, καὶ οὐδὲν ἀποβλητόν, μετὰ  
creature of God good, and nothing cast away, with  
εὐχαριστίας λαμβανόμενον. <sup>5</sup> ἁγιαζεται γὰρ διὰ  
thanksgiving being received; it is sanctified for through  
λογου θεοῦ καὶ ἐντευξέως. <sup>6</sup> Ταῦτα ὑποτιθεμέ-  
a word of God and of prayer. These things setting forth  
νος τοῖς ἀδελφοῖς, καλὸς ἐσὶ διακονὸς Ἰησοῦ  
to the brethren, good thou wilt be a servant of Jesus  
Χριστοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως  
Anointed, being nourished with the words of the faith  
καὶ τῆς καλῆς διδασκαλίας, ἣν παρηκολούθη-  
and of the good teaching, which thou hast closely  
κας. <sup>7</sup> Τοὺς δὲ βεβήλους καὶ γραῶδεις μυθῶν  
followed. The but profane and old women fables  
παραιτοῦν γυμναζεῖ δὲ σεαυτὸν πρὸς εὐσεβειαν.  
do thou avoid; discipline but thyself for piety.  
<sup>8</sup> Ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν  
The for bodily discipline for a little it is  
ὠφέλιμος· ἡ δὲ εὐσεβεία πρὸς πάντα ὠφέλιμος  
profitable; the but piety for all things profitable  
ἐστίν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ  
it is, a promise having of life of the now and  
τῆς μελλούσης. <sup>9</sup> Πιστὸς ὁ λόγος καὶ πάσης  
of that about coming. True the word and of all  
ἀποδοχῆς ἀξίος. <sup>10</sup> Εἰς ταῦτα γὰρ \* [καὶ]  
acceptance worthy. In order to this for [also]  
κοπιῶμεν καὶ ονειδίζομεθα, ὅτι ἠλπίκαμεν ἐπὶ  
we toil and are reproached, because we have hoped in  
θεῷ ζῶντι, ὃς ἐστὶ σωτὴρ πάντων ἀνθρώπων,  
God living, who is a preserver of all men,  
μαλιστα πιστῶν. <sup>11</sup> Παραγγέλλε ταῦτα καὶ  
especially of believers. Do thou enjoin these things and  
διδάσκει. <sup>12</sup> Μὴδεὶς σου τῆς νεότητος καταφρο-  
do thou teach. No one these the youth let despise,  
νειτῶ, ἀλλὰ τυπὸς γίνου τῶν πιστῶν ἐν λόγῳ,  
but a pattern become thou of the believers in word,  
ἐν ἀναστροφῇ, ἐν ἀγαπῇ, ἐν πίστει, ἐν ἀγνείᾳ.  
in conduct, in love, in faith, in purity.

<sup>2</sup> [misled] by the † Hy-  
pocrisy of false teachers;  
whose own † Conscience  
has been seared;

<sup>3</sup> forbidding † marriage,  
and † the use of Foods  
which God created in or-  
der to be partaken of with  
† Thanksgiving by the  
BELIEVERS, even by those  
who have recognized this  
TRUTH;—

<sup>4</sup> That † Everything  
Created by God † is good,  
and nothing is to be re-  
jected, being received with  
Thanksgiving;

<sup>5</sup> since it is sanctified  
through the Command of  
God, and by Prayer.

<sup>6</sup> Setting forth These  
things before the BRETH-  
REN, thou wilt be a Good  
Servant of \* Christ Jesus,  
† imbued with the WORDS  
of the FAITH, and the  
GOOD Teaching which thou  
hast closely followed.

<sup>7</sup> But † avoid PROFANE  
and Silly Fables, and train  
thyself for Piety;

<sup>8</sup> for BODILY Training  
is profitable for a little;  
† but PIETY is profitable  
for all things, † having a  
Promise of the PRESENT  
Life, and of THAT which is  
FUTURE.

<sup>9</sup> This SAYING is True,  
and worthy of All Recep-  
tion.

<sup>10</sup> For on this account,  
we toil and \* are re-  
proached, Because we hope  
in the living God, † who is  
a Preserver of All Men, es-  
pecially of Believers.

<sup>11</sup> These things enjoin  
and teach.

<sup>12</sup> Let no one despise  
Thy YOUTH; but † become  
a Pattern of the BELIEV-  
ERS, in Word, in Conduct,  
in Love, in Faith, in Purity.

\* ALEXANDRIAN MANUSCRIPT.—Ο. Christ Jesus.  
estly strive.

10. also—omit.

10. earn-

† 4. for this purpose, or for food, or for being partaken of—ver. 3.

† 2. Matt. vii. 15; Rom. xvi. 18; 2 Pet. ii. 8. † 2. Eph. iv. 19. † 3. Heb. xiii. 4.  
† 8. Rom. xiv. 3. † 8. Rom. xiv. 6; 1 Cor. x. 30. † 4. Rom. xiv. 14, 20; 1 Cor. x. 35.  
† 6. 2 Tim. iii. 14, 15. † 7. 1 Tim. i. 4; vi. 20; 2 Tim. ii. 16, 23; iv. 4; Titus i. 14.  
† 8. 1 Tim. vi. 6. † 8. Ps. xxxvii. 4; lxxiv. 11; cxlii. 2, 3; cxlv. 10; Matt. vi. 28; xix.  
29; Mark x. 30. Rom. viii. 28. † 10. Job vii. 20; Ps. xxxvi. 6. † 12. Titus ii. 7

13 Ἔως ἐρχομαι, προσεχε τῇ ἀναγνώσει, τῇ  
Till I come, attend thou to the reading, to the  
παρακλήσει, τῇ διδασκαλίᾳ. 14 Μὴ ἀμελεῖ  
exhorting, to the teaching. Not be thou neglectful  
τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοὶ διὰ προ-  
of the in thee endowment, which was given to thee through proph-  
φητείας, μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσ-  
ecy, with laying on of the hands of the elder-  
βυτερίου. 15 Ταῦτα μελετα, ἐν τοῦτοις ἰσθί-  
ship. These things do thou care for, in these things be thou;  
ἵνα σου ἡ προκοπὴ φανερά ᾖ ἐν παντί.  
so that of thee the progress manifest may be in all things.  
16 Ἐπεχε σεαυτῷ, καὶ τῇ διδασκαλίᾳ· ἐπιμενε  
Attend thou to thyself, and to the teaching; continue thou  
αὐτοῖς· τοῦτο γὰρ ποίῳν, καὶ σεαυτὸν σώσεις  
in them; this for doing, both thyself thou wilt save  
καὶ τοὺς ἀκουόντας σου.  
and those hearing thee.

ΚΕΦ. ε'. 5.

1 Πρεσβυτέρῳ μὴ ἐπιπληξῆς, ἀλλὰ παρακα-  
An elderly man not thou mayest chide, but exhort  
λεῖ ὡς πατέρα· νεωτέρους, ὡς ἀδελφούς·  
as a father; younger men, as brothers;  
πρεσβυτέρας, ὡς μητέρας· νεώτερας, ὡς ἀδελ-  
elderly women, as mothers; younger women, as sis-  
φας, ἐν πάσῃ ἀγνείᾳ. 3 Χήρας τιμα, τὰς οὕτως  
ters, in all purity. Widows honor, those really  
χήρας. 4 Εἰ δὲ τις χήρα τέκνα ἢ ἐκγόνα ἔχει,  
widows. If but any widow children or grandchildren has,  
μὰνθάνετωσαν πρῶτον τὸν ἰδίον οἶκον εὐσεβεῖν,  
let them be taught first the own house to be dutiful,  
καὶ ἀμοιβὰς ἀποδίδοναι τοῖς προγόνοις· τοῦτο  
and a recompense to render to the progenitors; this  
γὰρ ἐστὶν ἀποδεκτὸν ἐνώπιον τοῦ θεοῦ. 5 Ἡ  
for is acceptable in presence of the God. She  
δὲ οὕτως χήρα καὶ μεμονωμένη ἠλπίκεν ἐπὶ τὸν  
but really a widow and having been left alone he hoped in the  
θεόν, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς προσ-  
God, and continues in the supplications and in the pray-  
ευχαῖς νυκτὸς καὶ ἡμέρας· 6 Ἡ δὲ σπαταλῶσα,  
ers night and day; she but luxuriously,  
ζῶσα τεθνήκε. 7 Καὶ ταῦτα παραγγέλλε, ἵνα  
living has died. And these things enjoin, so that  
ἀνεπιληπτοὶ ᾖσιν. 8 Εἰ δὲ τις τῶν ἰδίων, καὶ  
unblamable ones they may be. If but any one for those of own, and  
μαλίστα τῶν οἰκειῶν, οὐ προνοεῖ, τὴν πίστιν  
especially of the household, not provides, the faith

13 Till I come, attend  
to the READING, to the  
EXHORTING, to the TEACH-  
ING.  
14 †Neglect not that  
ENDOWMENT in thee,  
which was imparted to  
thee through Prophecy,  
with Imposition of the  
HANDS of the ELDERSHIP.  
15 Make These things  
thy care; be occupied in  
them; so that Thy PRO-  
GRESS may be manifest in  
all things.  
16 †Attend to thyself  
and to the TEACHING;  
continue in them; for by  
doing this thou wilt save  
both Thyself, and †THOSE  
who HEAR thee.

CHAPTER V.

1 Chide †not an Elderly  
man, but exhort him as a  
Father; Younger men, as  
Brothers;  
2 Elderly women as  
Mothers; Younger women  
as Sisters, in all Purity.  
3 Support THOSE Wid-  
ows who are really Wid-  
ows.  
4 But if Any Widow has  
Children or Grand-child-  
ren, let these be taught  
first to be dutiful to their  
OWN Family, †and to ren-  
der proper returns to their  
PROGENITORS; for this is  
acceptable in the sight of  
GOD.  
5 †Now SHE who is  
really a WIDOW, and hav-  
ing been left alone, hopes  
in GOD, and continues in  
SUPPLICATIONS and PRAY-  
ERS Night and Day;  
6 But †SHE, living in  
SELF-INDULGENCE, is  
dead.  
7 †And enjoin these  
things, so that they may  
be unblamable.  
8 But if any one provide  
not for his own relatives,  
†and especially for \*his  
Family, he has denied the

\* ALEXANDRIAN MANUSCRIPT.—8. his Family.

† 14. 2 Tim. i. 6. † 16. Acts xx. 28. † 16. James v. 20. † 1. Lev. xix. 32.  
† 4. Gen. xlv. 10, 11; Matt. xv. 4; Eph. vi. 1, 2. † 5. 1 Cor. vi. 32. † 6. James v. 5.  
† 7. 1 Tim. i. 3; 1v. 11; vi. 17. † 8. Isa. lviii. 7; Gal. vi. 10.

ἡρνηται, και εστιν απιστου χειρων. <sup>9</sup> Χηρα  
has denied, and is an unbeliever worse. A widow

καταλεγεσθω μη ελαττον ετων εξηκοντα γεγο-  
let be enrolled not less of years sixty having

νυια, ενος ανδρος γυνη, <sup>10</sup> εν εργοις καλοις μαρ-  
become, of one husband a wife, by works good being

τυρουμενη· ει ετεκνοτροφησεν, ει εξενοδοχη-  
attested; if she reared a family, if she received

σεν, ει αγιων ποδας επιψεν, ει θλιβομενοις  
strangers, if of holy ones feet she washed, if afflicted ones

επηркеσεν, ει παντι εργω αγαθω επηκολουθησε.  
she relieved, if every work good she closely followed.

<sup>11</sup> Νεωτερας δε χηρας παραιτου· οταν γαρ κατασ-  
Younger but widows reject; when for they may

τηρνιασωσι του Χριστου, γαμειν θελουσιν·  
be wanton towards the Anointed, to marry they wish;

<sup>12</sup> εχουσαι κριμα, οτι την πρωτην πιστιν  
having condemnation, because the first fidelity

ηθωτησαν· <sup>13</sup> αμα δε και αργαι μανθανουσι  
they violated; at the same time and also idle ones they learn

περιερχομενοι τας οικιας· ου μονον δε αργαι,  
to go about the houses; not only but idle ones,

αλλα και φλυαροι και περιεργοι, λαλουνσαι τα  
but also praters and busybodies, speaking the things

μη δεοντα. <sup>14</sup> Βουλομαι ουν νεωτερας γαμειν,  
not proper, I wish therefore younger ones to marry,

τεκνογονειν, οικοδεσποτειν, μηδεμιαν αφορμην  
to bear children, to keep house, no opportunity

διδουαι τω αντικειμενω λοιδωριας χαριν. <sup>15</sup> Ηδη  
to give to the opponent of reproach on account. Already

γαρ τινες εξετραπησαν οπισω του σατανα. <sup>16</sup> Ει  
for some turned aside after the adversary. If

τις [πιστος η] πιστη εχει χηρας, επαρκειτω  
any [believing man or] believing woman has widows, let such support

αυταις, και μη βαρεισθω η εκκλησια, ινα ταις  
them, and not let burden the congregation, so that those

οντως χηραις επαρκεση. <sup>17</sup> Οι καλως προεστω-  
really widows may be relieved. The well presid-

τες πρεσβυτεροι διπλης τιμης αξιουσθωσαν·  
ng elders double honor let be esteemed worthy;

μαλιστα οι κοπιωντες εν λογω και διδασκαλια.  
especially those toiling in word and teaching.

<sup>18</sup> Λεγει γαρ η γραφη· Βουν αλωντα ου φιμω-  
Says for the writing; An ox treading not thou shalt

σεις· και· αξιος ο εργατης του μισθου αυτου.  
muzzle; and; worthy the laborer of the hire of himself.

FAITH, and is worse than an Unbeliever.

<sup>9</sup> Let not a Widow be enrolled less than sixty Years old, † having been a Wife of One Husband,

<sup>10</sup> well reputed for good Works; whether she has reared a family, or † entertained strangers, or † washed the Saints' Feet, or relieved the Afflicted, or closely followed Every good Work.

<sup>11</sup> But reject Younger Widows, for when they become wanton against the ANOINTED one, they wish to marry;

<sup>12</sup> incurring Condemnation, Because they have violated their FIRST Fidelity.

<sup>13</sup> † And at the same time also, they learn to be idlers, gadding about to the HOUSES; and not only idlers, but also Praters and Busybodies, speaking IM-PROPER THINGS.

<sup>14</sup> † I desire, therefore, the Younger Widows to marry to bear children, to keep house, † to give NO Opportunity to the OPPONENT for reproach;

<sup>15</sup> since some have already turned aside after the ADVERSARY.

<sup>16</sup> If any believer of either sex have Widows, let such support them, and let not the CONGREGATION be burdened, so that it may relieve † THOSE who are REALLY Widows.

<sup>17</sup> Let † the ELDERS who PRESIDE well † be esteemed worthy of Double Honor, especially THOSE who TOIL in Word and Teaching;

<sup>18</sup> for the SCRIPTURE says, † "Thou shalt not muzzle an Ox threshing;" and, † "The LABORER is worthy of his REWARD."

\* ALEXANDRIAN MANUSCRIPT.—16. believing man, or—omit.

† 9. 1 Tim. iii. 2. † 10. Acts xvi. 15; Heb. xiii. 2; 1 Pet. iv. 9. † 10. John xiii. 5, 14. † 13. 2 Thess. iii. 11. † 14. 1 Cor. vii. 9. † 14. 1 Tim. vi. 1; Titus ii. 8. † 16. verses 8, 5. † 17. Rom. xii. 8; 1 Cor. ix. 10, 14; Gal. vi. 6; Phil. ii. 29; 1 Thess. v. 12, 13; Heb. xiii. 7, 17. † 17. Acts xxviii. 10. † 18. Deut xxv. 4; 1 Cor. ix. 9. † 18. Lev. xix. 13; Deut. xxiv. 14, 15; Matt. x. 10; Luke x. 7.

19 Κατα πρεσβυτέρου κατηγορίαν μη παραδε-  
Against an elder an accusation not do thou  
χου, εκτος ει μη επι δυο η τριων μαρτυρων.  
receive, without if not by two or three witnesses.

20 Τους άμαρτανοντας, ενωπιον παντων ελεγγε,  
The sinning ones, in presence of all reprove thou,  
ινα και οι λοιποι φοβον εχωσι.  
so that also the remainder fear may have.

21 Διαμαρτυρομαι ενωπιον του θεου και \* [κυ-  
I solemnly enjoin in presence of the God and [Lord]  
ριου] Ιησου Χριστου και των εκλεκτων αγγε-  
Jesus Anointed and of the chosen mes-  
λων, ινα ταυτα φυλαξης χωρις προκριματος  
sengers, that these things thou mayest keep without prejudice

μηδεν ποιων κατα προσκλισιν. 22 Χειρας  
nothing doing by partiality. Hands  
ταχεως μηδενι επιτιθει μηδε κοινωνει άμαρτιας  
hastily to no one do thou put and not do thou share in sins

αλλοτριαις. Σεαυτον άγνον τηρει. 23 Μηκετι  
with others. Thyself pure do thou keep. No longer  
υδροποτει, αλλ' οινω ολιγω χρω δια  
be thou a water-drinker, but wine a little do thou use on account of

τον στομαχον \* [σου] και τας πυκνας σου  
the stomach [of thee] and the frequent of thee  
ασθενειας. 24 Τινων ανθρωπων αι άμαρτιαι  
weaknesses. Of some men the sins

προδηλοι εισι, προαγουσαι εις κρισιν· τισι δε  
previously manifest are, before leading to judgment; in some but  
και επακολουθουσιν. 25 Ώσαυτως και τα καλα  
indeed they follow after. In like manner also the good  
εργα προδηλα εστι· και τα αλλως εχοντα,  
works previously manifest are; and the things otherwise being,  
κρυβηναι ου δυναται.  
to be hidden not are able.

ΚΕΦ. 5'. 6.

1 Όσοι εισιν υπο ζυγον δουλοι, τους ιδιους  
As many as are under a yoke slaves, the own  
δεσποτας πασης τιμης αξιους ήγεισθωσαν, ινα  
masters of all honor worthy let them esteem, that  
μη το ονομα του θεου και η διδασκαλια βλασ-  
not the name of the God and the teaching may be  
φημηται. 2 Οι δε πιστους εχοντες δεσποτας,  
reviled. Those and believing having masters,

μη καταφρονειτωσαν, οτι αδελφοι εισιν· αλλα  
not let them disregard, because brethren they are; but  
μαλλον δουλευετωσαν, οτι πιστοι εισι και  
rather let them serve, because believing ones they are and

αγαπητοι οι της ευεργεσιας αντιλαμβανομενοι.  
beloved ones who of the well-doing are recipients.

Ταυτα διδασκε, και παρακαλει. 3 Ει τις  
These things do thou teach, and do thou exhort. If any one  
ετεροδιδασκαλει, και μη προσερχεται υγια-  
teach differently, and not assents to being

19 Against an Elder re-  
ceive not an Accusation.  
in any case, without Two  
or Three Witnesses.

20 \* But † those who  
SIN reprove before all, so  
that the REST also may  
fear.

21 † I solemnly enjoin  
thee in the presence of  
God and of \* Christ Jesus,  
and of the CHOSEN Mes-  
sengers, that thou keep  
These things without pre-  
judice, doing Nothing by  
Partiality.

22 † Lay Hands hastily  
on no one, † and be not a  
partaker in Others' Sins;  
keep Thyself pure.

23 (Be no longer a  
Water-drinker, but use a  
little Wine on account of  
thy STOMACH, and thy  
FREQUENT Weaknesses.)

24 † The SINS of some  
Men are previously mani-  
fest, leading on to Judg-  
ment; but in some, in-  
deed, they follow after.

25 \* And so GOOD  
DEEDS also are previously  
manifest, and THOSE which  
ARE OTHERWISE cannot be  
concealed.

CHAPTER VI.

1 Let as many † Bond-  
servants as are under a  
Yoke, esteem their OWN  
Masters as worthy of All  
Honor; † that the NAME  
of GOD and the TEACHING  
may not be reviled.

2 And let not THOSE  
HAVING Believing Masters  
disregard them, † Because  
they are Brethren; but  
rather serve, Because they  
are Believers and Beloved,  
who are RECIPIENTS of  
the BENEFIT. † These  
things teach and exhort.

3 If any one † teach dif-  
ferently, and assent not to

\* ALEXANDRIAN MANUSCRIPT.—20. But THOSE. 21. Lord—omit. 21. Christ  
Jesus. 23. of thee—omit. 25. And so GOOD DEEDS also.

† 20. Gal. ii. 11, 14; Titus i. 13. † 21. 1 Tim. vi. 13; 2 Tim. ii. 14; iv. 1. † 22.  
Acts vi. 6; xiii. 8; 1 Tim. iv. 14; 2 Tim. i. 6. † 22. 2 John 11. † 24. Gal. v. 19.  
† 1. Eph. vi. 5; Col. iii. 22; Titus ii. 9; 1 Pet. ii. 18. † 1. Isa. lii. 5; Rom. ii. 24; Titus  
ii. 5, 8. † 2. Col. iv. 1. † 2. 1 Tim. iv. 11. † 3. 1 Tim. i. 3.

νοῦσι λόγοις τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ  
 sound in words in those of the Lord of us Jesus  
 Χριστοῦ, καὶ τῇ κατ' εὐσεβίαν διδασκαλίᾳ.  
 Anointed, and to that according to piety teaching;  
 4 τετυφῶται, μηδὲν ἐπισταμενός, ἀλλὰ νοσῶν  
 he is puffed up, nothing being versed in, but being sick  
 περὶ ζητήσεως καὶ λογομαχίας, ἐξ ὧν γινέται  
 about questions and strifes of words, out of which arises  
 φθόνος, ἐρις, βλασφημίας, ὑπονοεῖαι πονηραὶ,  
 envy, strife, evil-speakings, suspicions wicked,  
 5 διαπαρτριβὰς διεφθαρμένων ἀνθρώπων τὸν  
 wranglings having been corrupted of men the  
 νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόν-  
 mind, and having been devoid of the truth, suppos-  
 τῶν πορίσμον εἶναι τὴν εὐσεβίαν. \* [Ἀφισ-  
 ing gain to be the piety. [Withdraw  
 τασθαι ἀπὸ τῶν τοιούτων.] 6 Ἔστι δὲ ἡ ἐρις  
 thyself from of the such ones.] It is but gain  
 μέγας ἢ εὐσεβία μετὰ ἀνταρκείας. 7 Οὐδὲν  
 great the piety with a competency. Nothing  
 γὰρ εἰσηνεγκάμεν εἰς τὸν κόσμον. \* [δηλον.]  
 for we brought into the world; [evident.]  
 ὅτι οὐδὲ ἐξενεγκεῖν τι δύναμεθα. 8 Ἐχόντες δὲ  
 that neither to carry out anything are we able. Having and  
 διατροφὰς καὶ σκεπάσματα, τοῦτοις ἀρκεσθῆ-  
 foods and coverings, with these things we shall be  
 σόμεθα. 9 Οἱ δὲ βουλομένοι πλουτεῖν, ἐμπί-  
 satisfied. Those but wishing to be rich, fall  
 τούσιν εἰς πειρασμὸν καὶ παγίδα, καὶ ἐπιθυμίας  
 into a temptation and a snare, and desires  
 πολλὰς ἀνοήτους καὶ βλαβερὰς, αἵτινες βυθι-  
 many foolish and hurtful, which sink  
 ζοῦσι τοὺς ἀνθρώπους εἰς ὀλέθρον καὶ ἀπώλειαν.  
 deep the men into destruction and ruin.  
 10 Ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαρ-  
 A root for of all of the evils is the love of  
 γυρία· ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ  
 money; which some longing after wandered from  
 τῆς πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύνας  
 the faith, and themselves pierced around with sorrows  
 πολλὰς. 11 Σὺ δὲ, ὦ ἀνθρώπε \* [τοῦ] θεοῦ,  
 many. Thou but, O man [of the] God,  
 ταῦτα φεύγε· διώκε δὲ δικαιοσύνην, εὐσε-  
 these things flee; pursue thou and righteousness, piety,  
 βίαν, πίστιν, ἀγάπην, ὑπομονήν, πραότητα.  
 faith, love, patience, meekness;  
 12 ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπι-  
 contest thou the good contest of the faith, do thou  
 λαβὼν τῆς αἰωνίου ζωῆς, εἰς ἣν ἐκλήθης,  
 lay hold of the age-lasting life, for which thou wast called out,  
 καὶ ὁμολογήσας τὴν καλὴν ὁμολογίαν ἐνώπιον  
 and thou didst confess the good confession in presence  
 πολλῶν μαρτύρων. 13 Παραγγέλλω σοὶ ἐνώ-  
 of many witnesses. I charge thee in  
 πῖον τοῦ θεοῦ, τοῦ ζωοποιούντος τὰ πάντα,  
 presence of the God, of that making alive the things all,

THOSE Sound Words of  
 our LORD Jesus Christ, and  
 to that TEACHING which is  
 according to Piety,  
 4 he is puffed up, being  
 master of Nothing, but is  
 distracted about † Ques-  
 tions and Verbal conten-  
 tions, out of which arise  
 Envy, Strife, Revilings,  
 evil Suspicions,  
 5 Wranglings of Men  
 corrupted in MIND, and  
 destitute of the TRUTH,  
 † supposing PIETY to be  
 GAIN.  
 6 But † PIETY with a  
 Competency is great Gain.  
 7 For we brought Noth-  
 ing into the WORLD, and it  
 is evident that we are not  
 able to carry anything out;  
 8 and † having supplies  
 of Food and Clothing, with  
 These let us be satisfied.  
 9 But † THOSE WISHING  
 to be rich fall into a Tempt-  
 ation, and a Snare, and in-  
 to many foolish and injuri-  
 ous Desires, which sink  
 Men into Destruction and  
 utter Ruin;  
 10 † for a Root of All  
 kinds of Evil is the LOVE  
 OF MONEY; which some  
 longing after, wandered  
 from the FAITH, and pierc-  
 ed Themselves around with  
 many Sorrows.  
 11 † But thou, O Man of  
 God! flee from these things,  
 and pursue Righteousness,  
 Piety, Faith, Patience,  
 Love, Meekness.  
 12 † Maintain the GOOD  
 Contest of the FAITH;  
 † lay hold of AIONIAN Life,  
 for which thou wast called  
 out, and didst confess the  
 GOOD Confession in the  
 presence of Many Wit-  
 nesses.  
 13 I charge thee in the  
 presence of THAT GOD who  
 † makes alive ALL things,

\* ALEXANDRIAN MANUSCRIPT.—5. From such withdraw thyself—omit. 7. evident  
 —omit. 11. of the—omit.

† 4. 1 Tim. i. 4; 2 Tim. ii. 23; Titus iii. 9. † 5. Titus i. 11; 2 Pet. ii. 3. † 6.  
 Psa. xxxvii. 16; Prov. xv. 16. † 8. Heb. xiii. 5. † 9. Prov. xv. 27; Matt. xiii. 22;  
 James v. 1. † 10. Exod. xxiii. 8; Deut. xvi. 19. † 11. 2 Tim. ii. 22. † 12. 1 Cor.  
 ix. 25, 26; 1 Tim. i. 13; 2 Tim. iv. 7. † 13. Phil. iii. 12, 14; verse 19. † 13. John v. 21

και Χριστου Ιησου, του μαρτυρησαντος επι  
and Anointed Jesus, of that one testifying before  
Ποντιου Πιλατου την καλην δμολογιαν, <sup>14</sup> τη-  
Pontius Pilate the good confession, to  
ρησαι σε την εντολην ασπιλον, ανεπιληπτον,  
keep thee the commandment spotless, blameless,  
μεχρι της επιφανειας του κυριου ημων Ιησου  
till the appearance of the Lord of us Jesus  
Χριστου, <sup>15</sup> ην καιροισ ιδιοις δειξει ο μακαρ  
Anointed, which in seasons own he will show the blessed  
και μονος δυναστης, ο βασιλευς των βασιλευ-  
and only Potentate, the king of those being  
οντων και κυριος των κυριενοντων, <sup>16</sup> ο μονος  
kings and Lord of those being lords, the only  
εχων αθανασιαν, φως οικων απροσιτον, ον ειδεν  
one having deathlessness, light dwelling in inaccessible, whom saw  
ουδεις ανθρωπων, ουδε ιδειν δυναται· ο τιμη  
no one of men, nor to see is able; to whom honor  
και κρατος αιωνιον· αμην.  
and might age-lasting; so be it.

<sup>17</sup> Τοις πλουσιοις εν τω νυν αιωνι, παραγ-  
To those rich ones in the present age, do thou  
γελλε μη υψηλοφρονειν, μηδε ηλπικεναι επι  
charge not to be high-minded, nor to have confidence in  
πλουτου αδηλοτητι, αλλ' εν τω θεω \* [τω  
wealth uncertain, but in the God [the  
ζωντι,] τω παρεχοντι ημιν παντα πλουσιως εις  
living,] in that offering to us all things richly for  
απολαυσιν· <sup>18</sup> αγαθοεργειν, πλουτειν εν εργοις  
enjoyment; to work good, to be rich in works  
καλοις, ευμεταδοτους ειναι, κοινωνικους, <sup>19</sup> απο-  
good, liberal ones to be, communicative ones, treas-  
θησαυριζοντας εαυτοις θεμελιον καλον εις το  
ring up for themselves a foundation good for the  
μελλον, ινα επιλαβωνται της οντως ζωης.  
future, so that they may lay hold of that really life.

<sup>20</sup> Ω Τιμοθεε, την παραθηκην φυλαξον, εκ-  
O Timothy, the trust guard thou, avoid-  
τρεπομενος τας βεβηλους κενοφωνιας και αντι-  
ing the profane empty sounds and oppo-  
θεσεις της ψευδωνυμου γνωσεως· <sup>21</sup> ην τινες  
sitions of the falsely-named knowledge; which some  
επαγγελλομενοι, περι την πιστιν ηστοχησαν.  
having professed, concerning the faith missed the mark.

Η χαρις μετα σου.  
The favor with thee.

and THAT Christ Jesus, who TESTIFIED to Pon-  
tius Pilate the GOOD Con-  
fession;

<sup>14</sup> that thou keep the  
COMMANDMENT, being  
spotless, blameless, till  
the APPEARANCE of OUR  
LORD Jesus Christ;

<sup>15</sup> which in his own  
Season THAT BLESSED and  
only Potentate will exhibit,  
—the KING of KINGS,  
and LORD of LORDS,—

<sup>16</sup> the only one POS-  
SESSING Immortality, in-  
habiting Light inaccessi-  
ble; whom no one of  
Men has seen, nor is able  
to see; to whom be Honor  
and Might aionian. Amen.

<sup>17</sup> Charge THOSE RICH  
in the PRESENT Age, not to  
be high-minded, nor to  
confide in Wealth so un-  
certain, but in THAT GOD  
who IMPARTS to us ALL  
things richly for Enjoy-  
ment;—

<sup>18</sup> to do good, to be  
rich in good Works, to be  
liberal, willing to bestow;

<sup>19</sup> treasuring up for  
themselves a good Founda-  
tion for the FUTURE, that  
they may lay hold of that  
which is REALLY Life.

<sup>20</sup> O Timothy! guard  
THAT ENTRUSTED to thee,  
turning away from the  
PROFANE, Empty Sounds,  
and Contradictions of that  
FALSELY-NAMED KNOW-  
LEDGE,

<sup>21</sup> which some, having  
professed, erred concern-  
ing the FAITH. FAVOR be  
with \* thee.

\* ALEXANDRIAN MANUSCRIPT.—17. the living—omit.  
—THE FIRST TO TIMOTHY—WRITTEN FROM LAODICEA.

21. you. Subscription

† 13. Matt. xvii. 11; John xviii. 37. † 14. Phil. i. 6, 10; 1 Thess. iii. 13; v. 23.  
† 15. Rev. xvii. 24; xix. 16. † 16. 1 Tim. i. 17. † 16. Exod. xxxiii. 20; John vi. 46.  
† 17. Job xxxi. 28; Psa. lii. 7; lxii. 10; Mark x. 24; Luke xii. 21. † 17. Prov. xxiii. 5.  
† 17. Acts xiv. 17; xvii. 25. † 18. Luke xii. 21; James ii. 5. † 19. Matt. vi. 20;  
ix. 22; Luke xii. 33; xvi. 9. † 20. 2 Tim. i. 14; Titus i. 9; Rev. iii. 3. † 20. 1 Tim.  
i. 4, 6; iv. 7; 2 Tim. ii. 14, 16, 23; Titus i. 14; iii. 9. † 21. 2 Tim. i. 6; 2 Tim. ii. 18.

[ΠΑΥΛΟΣ] ΠΡΟΣ ΤΙΜΟΘΕΟΝ [ΕΠΙΣΤΟΛΗ] ΔΕΥΤΕΡΑ.  
[OF PAUL] TO TIMOTHY [AN EPISTLE] SECOND.  
\* THE SECOND TO TIMOTHY.

ΚΕΦ. α'. 1.

<sup>1</sup> Παῦλος, ἀποστολὸς Ἰησοῦ Χριστοῦ δια-  
Paul, an apostle of Jesus Anointed through  
θεληματος θεοῦ, κατ' ἐπαγγελίαν ζωῆς τῆς ἐν  
will of God according to a promise of life of that by  
Χριστῷ Ἰησοῦ, <sup>2</sup> Τιμοθεῷ ἀγαπητῷ τέκνῳ χα-  
Anointed Jesus, to Timothy beloved a child, fa-  
ρισ, ελεος, εἰρήνη ἀπο θεοῦ πατρὸς, καὶ Χριστοῦ  
vor. mercy, peace from God a father, and Anointed  
Ἰησοῦ τοῦ κυρίου ἡμῶν.  
Jesus the Lord of us.

<sup>3</sup> Χαρίν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπο προ-  
Gratitude I have to the God to whom I offer homage from an-  
γονων ἐν καθαρᾷ συνειδήσει, ὥς ἀδιαλείπτου  
cestors with pure conscience, as unceasingly  
ἔχω τὴν περὶ σοῦ μνησίαν ἐν ταῖς δεήσεσι μου  
I have the concerning thee remembrance in the prayers of me  
νυκτὸς καὶ ἡμέρας, <sup>4</sup> ἐπιποθῶν σε ἰδεῖν, μεμνη-  
night and day. longing thee to see, remem-

μένος σου τῶν δακρυῶν, ἵνα χαρὰς πληρωθῶ  
oring of thee the tears, so that joy I may be filled with.

<sup>5</sup> ὑπομνήσιν λαμβάνων τῆς ἐν σοὶ ἀνυπόκριτου  
a remembrance taking of the in thee unfeigned

πίστεως, ἥτις ἐνφάνησε πρῶτον ἐν τῇ μητρὶ  
faith, which dwelt first in the grandmother

σου Λωιδί, καὶ τῇ μητρὶ σου Εὐνικῇ· πεπεισμαι  
of thee Lois. and in the mother of thee Eunice; I have confidence

δε, ὅτι καὶ ἐν σοὶ. <sup>6</sup> Δι' ἣν αἰτίαν ἀναμιμ-  
and, that also in thee. Through which cause I remind

νήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ  
thee to kindle up the free gift of the God, which

ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν  
is in thee through the putting on of the hands

μου· <sup>7</sup> οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δει-  
of me: not for gave to us the God a spirit of  
λιας, ἀλλὰ δυναμὸς καὶ ἀγάπης καὶ σωφρονισ-  
timidity, but of power and of love and of a sound

μου. <sup>8</sup> Μὴ οὖν ἐπαισχυνθῇς τὸ μαρτυρίον  
mind. Not therefore thou mayest be ashamed of the testimony

τοῦ κυρίου ἡμῶν, μηδὲ ἐμε τοῦ δεσμίον αὐτοῦ·  
of the Lord of us, nor me the prisoner of him;

ἀλλὰ συγκακοπαθήσον τῷ εὐαγγελίῳ κατὰ  
but participate in suffering evils for the glad tidings according to

δυναμὶν θεοῦ, <sup>9</sup> τοῦ σωσαντος ἡμᾶς καὶ καλε-  
power of God, of the one having saved us and having

σαντας κλησεὶ ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν,  
called with a calling holy, not according to the works of us,

CHAPTER I

1 Paul, † an Apostle of Jesus Christ, by the Will of God, on account of the † Promise of THAT Life which is by Christ Jesus,

2 † to Timothy, a Be-loved Child; Favor, Mercy, Peace, from God the Fa-ther, and from Christ Je-sus our LORD.

3 I am thankful to God, († whom from my Ances-tors I religiously serve with a Pure Conscience,) as I have an unceasing REMEMBRANCE of thee in my PRAYERS, Night and Day;

4 † longing to see Thee, (being mindful of Thy TEARS,) so that I may be filled with Joy;

5 having a Recollection also of † the UNFEIGNED Faith which is in thee, which first dwelt in thy GRANDMOTHER Lois, and in † thy MOTHER Eunice, and I am persuaded that it dwells also in thee.

6 For this reason I re-mind thee † to kindle up the FREE GIFT of \* God, which is in thee, through the IMPOSITION of my HANDS.

7 For † God did not give to us a Cowardly Spirit, but one of Power, and of Love, and of a Sound mind.

8 Therefore † be not ashamed of † the TESTI-MONY of our LORD, nor of me † his PRISONER; but jointly suffer evil for the GLAD TIDINGS, according to the Power of THAT God,

9 † who SAVED us, and † called us with a holy In-vitation, † not according to our WORKS, but according

\* ALEXANDRIAN MANUSCRIPT.—Title—THE SECOND TO TIMOTHY.

6. the ANOINTED.

† 1. 2 Cor. i. 1. † 1. Eph. iii. 6; Titus i. 2; Heb. ix. 15.  
† 3. Acts xxii. 3; xxiii. 1; xxiv. 14; xxvii. 23; Rom. i. 9; Gal. i. 14.  
† 5. 1 Tim. i. 5. † 5. Acts xvi. 1. † 6. 1 Tim. iv. 14.  
† 8. Rom. i. 16. † 8. 1 Tim. ii. 6; Rev. i. 2. † 8. Eph. iii. 1; Phil. i. 7.  
† 1 Tim. i. 1; Titus iii. 4. † 9. 1 Thess. iv. 7; Heb. iii. 1. † 9. Titus iii. 5.

† 2. 1 Tim. i. 2.

† 4. 2 Tim. iv. 9, 21.

† 7. Rom. viii. 15.

† 9.

αλλα κατ' ιδιαν προθεσιν και χαριν την  
but according to own purpose and favor that  
δοθεισαν ἡμιν εν Χριστῳ Ἰησου προ χρονων  
having been given to us in Anointed Jesus before times  
αιωνιων, <sup>10</sup> φανερωθεισαν δε νυν δια της επι-  
age-lasting, having been manifested but now through the ap-  
φανειας του σωτηρος ἡμων Ἰησου Χριστου,  
pearance of the savior of us Jesus Anointed,  
καταργησαντος μεν τον θανατον, φωτισαντος  
having rendered powerless indeed the death, having illuminated  
δε ζων και αφθαρσιαν δια του ευαγγελιου,  
but life and incorruptibility by means of the glad tidings,  
<sup>11</sup> εις ο ετεδην εγω κηρυξ και αποστολος και  
for which was appointed I a herald and an apostle and  
διδασκαλος \* [εθνων.] <sup>12</sup> δι' ην αιτιαν και  
a teacher [of nations;] through which cause also  
ταυτα πασχω, αλλ' ουκ επαισχυνομαι· οίδα  
these thing I suffer, but not I am ashamed; I know  
γάρ ὃ πεπιστευκα, και πεπεισμαι, ὅτι δυνα-  
for in whom I have believed, and I have confided in, because power-  
τος εστι την παραθηκην μου φυλαξαι εις εκεινην  
ful he is the trust of me to guard to that  
την ἡμεραν.  
the day.

<sup>13</sup> Ὑποτυπωσιν εχε υγιαινοντων λογων, ὧν  
An outline held thou of sound words, of which  
παρ' εμου ηκουσας, εν πιστει και αγαπη τη εν  
from me thou didst hear, in faith and love in that in  
Χριστῳ Ἰησου· <sup>14</sup> την καλην παραθηκην φυλα-  
Anointed Jesus; the good trust do thou  
ξον δια πνευματος ἁγιου, του ενοικουντος εν  
guard through spirit holy, of that dwelling in  
ἡμιν.  
us.

<sup>15</sup> Οιδας τουτο, ὅτι απεστραφησαν με παντες  
Thou knowest this, that turned away me all  
οἱ εν τη Ασια, ὧν εστι Φυγελλος και Ἑρμο-  
those in the Asia, of whom is Phygellus and Hermo-  
γενης. <sup>16</sup> Αωη ελεος ο κυριος τῷ Ονησιφορου  
genes. May grant mercy the Lord to the of Onesiphorus  
οικῳ· ὅτι πολλakis με ανεψυξε, και την αλυσιν  
house; because often me herefreshed, and the chain  
μου ουκ επησχυνθη, <sup>17</sup> αλλα γενομενος εν  
o me not he was ashamed, but having been in  
Ῥωμῃ, σπουδαιοτερον εζητησε με, και εὑρε·  
Rome, very diligently he sought me, and found;  
<sup>18</sup> (δωῃ αὐτῷ ο κυριος εὑρειν ελεος παρα κυριου  
may grant to him the Lord to find mercy from Lord  
εν εκεινη τη ἡμερᾳ·) και ὅσα εν Εφεσῳ  
in that the day; and what things in Ephesus  
διηκονησε, βελτιον συ γινωσκεις.  
he served, very well thou knowest.

to his Own Purpose, and  
THAT FAVOR which was  
BESTOWED on us in Christ  
Jesus, † before the aionian  
Times;

<sup>10</sup> but † is now manifest-  
ed through the APPEAR-  
ANCE of our SAVIOR  
\* Christ Jesus, † who has  
indeed rendered DEATH  
powerless, and who has il-  
lustrated Life and Incor-  
ruptibility by the GLAD  
TIDINGS;

<sup>11</sup> † for which † was ap-  
pointed a Herald, and an  
Apostle, and a Teacher of  
Nations;

<sup>12</sup> † for Which Cause I  
also suffer These things;  
but I am not ashamed;  
and I know in whom I  
have believed and have  
confided, For he is able to  
guard my ENTRUSTED  
CHARGE till That DAY.

<sup>13</sup> Retain † an Outline  
of Wholesome Words,  
which thou didst hear  
from me, in THAT Faith  
and Love which are in  
Christ Jesus.

<sup>14</sup> † Guard the GOOD  
Entrusted charge, through  
THAT holy Spirit which  
DWELLS in us.

<sup>15</sup> Thou knowest this,  
That ALL THOSE in ASIA  
† turned away from me; of  
whom are Phygellus and  
Hermogenes.

<sup>16</sup> May the LORD grant  
Mercy † to the FAMILY of  
ONESIPHORUS, — Because  
he often refreshed Me,  
and † was not ashamed of  
my CHAIN;

<sup>17</sup> but being in Rome  
he searched for me very  
diligently, and found me.

<sup>18</sup> (May the LORD grant  
to him † to find Mercy from  
the Lord in That DAY!)  
and how many things he  
served me in Ephesus,  
thou knowest very well.

\* ALEXANDRIAN MANUSCRIPT.—10. Christ Jesus.

11. of nations—omit.

† 9. Rom. xvi. 25; Eph. i. 4; iii. 11; Titus i. 2; 1 Pet. i. 20. † 10. Rom. xvi. 26; Eph. i. 9. † 10. 1 Cor. xv. 54, 55; Heb. ii. 14. † 11. Acts ix. 15; Eph. iii. 7, 8; 1 Tim. ii. 7. † 12. Eph. iii. 1; 2 Tim. ii. 9. † 13. Rom. vi. 17. † 14. 1 Tim. vi. 20. † 15. 2 Tim. iv. 10, 16. † 16. 2 Tim. iv. 13. † 16. Acts xxviii. 20; Eph. vi. 20. † 18. Matt. xxv. 34—40.



ΚΕΦ. β'. 2.

<sup>1</sup> Σὺ οὖν, τέκνον μου, ἐνδυνάμου ἐν τῇ  
Thou therefore, child of me, be strong in the  
χαρίτι τῇ ἐν Χριστῷ Ἰησοῦ· <sup>2</sup> καὶ ἃ ἤκου-  
favor in that in Anointed Jesus; and the things thou didst  
σας παρ' ἐμοῦ δια πολλῶν μαρτυρῶν, ταῦτα  
hear from me through many witnesses, these things  
παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ εἰσὺν-  
entrust thou to faithful men, who competent shall  
ται καὶ ἑτέροις διδάξαι. <sup>3</sup> Σὺ οὖν κακοπαθη-  
be also others to teach. Thou therefore endure evil  
σον ὡς καλὸς στρατιώτης Ἰησοῦ Χριστοῦ.  
as good a soldier of Jesus Anointed.  
<sup>4</sup> Οὐδεὶς στρατευόμενος ἐμπλεκέται ταῖς τοῦ  
No one serving as a soldier involves himself with the of the  
βίου πραγματείαις, ἵνα τῷ στρατολογησαντί  
life occupations, so that the one having enlisted  
ἀρεσθῇ. <sup>5</sup> Ἐὰν δὲ \* [καὶ] ἀθλῇ τις, οὐ στε-  
he may please. If but [also] may contend any one, not is  
φανοῦνται, ἐὰν μὴ νομιμῶς ἀθλήσῃ. <sup>6</sup> Τὸν κο-  
crowned, if not lawfully he may have contended. The toil-  
πιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μετα-  
ing husbandman it behoves first of the fruits to par-  
λαμβάνειν. <sup>7</sup> Νοεῖ, ἃ λέγω· δὲ γὰρ  
take. Consider thou, the things I say; may give for  
σοὶ ὁ κύριος συνέσιν ἐν πᾶσι. <sup>8</sup> Μνημονεύε Ἰη-  
to thee the Lord understanding in all things. Do thou remember Je-  
σοῦν Χριστὸν ἐγγεγερμένον ἐκ νεκρῶν, ἐκ  
sus Anointed having been raised out of dead ones, from  
σπέρματος Δαυὶδ, κατὰ τὸ εὐαγγέλιον μου·  
seed of David, according to the glad tidings of me;  
<sup>9</sup> ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακούργος·  
in which I suffer evil even to chains, as an evil doer;  
ἀλλ' ὁ λόγος τοῦ θεοῦ οὐ δεδεταί. <sup>10</sup> Διὰ  
but the word of the God not is chained. On account of  
τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτοὺς,  
this all things I undergo on account of the chosen ones,  
ἵνα καὶ αὐτοὶ σωτηρίας τυχωσὶ τῆς ἐν Χριστῷ  
so that also they salvation may obtain of that in Anointed  
Ἰησοῦ, μετὰ δόξης αἰωνίου. <sup>11</sup> Πιστὸς ὁ λόγος·  
Jesus, with glory age-lasting. True the word;  
εἰ γὰρ συναπεθανομέν, καὶ συζήσομεν· <sup>12</sup> εἰ  
if for we died with, also we shall live with; if  
ὑπομενομέν, καὶ συμβασιλευσομέν· εἰ ἀρνού-  
we endure patiently, also we shall reign with; if we

CHAPTER II.

<sup>1</sup> Thou, therefore, my Child, be Strong in THAT FAVOR which is in Christ Jesus.  
<sup>2</sup> † And the things which thou didst hear from me through Many Witnesses, These † entrust to Faithful Men, who will be † competent also to instruct others.  
<sup>3</sup> Do thou, therefore, \* endure with me hardship, † as a Good Soldier of Christ Jesus.  
<sup>4</sup> † No one serving as a soldier embarrasses himself with the OCCUPATIONS of LIFE, in order that he may please HIM who ENLISTED him.  
<sup>5</sup> And if any one contend in the games, he is not crowned, unless he contend lawfully.  
<sup>6</sup> † The TOILING HUSBANDMAN ought first to partake of the FRUITS.  
<sup>7</sup> Think of what I say; \* for the LORD will give thee Understanding in all things.  
<sup>8</sup> Remember Jesus Christ of the † Seed of David, † has been raised from the Dead, according to my GLAD TIDINGS;  
<sup>9</sup> in which I endure hardship, † even to Chains, as a Malefactor; † but the WORD of GOD is not chained.  
<sup>10</sup> Therefore † I undergo All things on account of the CHOSEN people, so that they also may obtain THAT Salvation which is in Christ Jesus with Glory eternal.  
<sup>11</sup> True is the word; † For if we died with him, we shall also live with him;  
<sup>12</sup> † if we endure patiently, we shall also reign with him, if we disown

\* ALEXANDRIAN MANUSCRIPT.—3. endure with me hardship, as a Good Soldier of Christ Jesus. 5. also—omit. 7. for the Lord will give thee.

† 2. 2 Tim. i. 13; iii. 10, 14. † 2. 1 Tim. i. 18. † 2. 1 Tim. iii. 2; Titus i. 9.  
† 3. 1 Tim. i. 18. † 4. 1 Cor. ix. 25. † 6. 1 Cor. ix. 10. † 8. Rom. i. 3, 4;  
Acts ii. 30; xiii. 23. † 8. 1 Cor. xv. 1, 4, 20. † 9. Phil. i. 7; Col. iv. 3, 18  
† 9. Acts xxviii. 31; Eph. vi. 10, 20; Phil. i. 13, 14. † 10. Eph. iii. 13; Col. i. 24.  
† 11. 2 Cor. iv. 8. † 12. Rom. viii. 17; 1 Pet. iv. 13. † 12. Matt. x. 33.

μεθα, κακεινος αρνησεται ημας. <sup>13</sup> ει απιστον-  
deny, also he will deny us; if faithless,  
μεν, εκεινος πιστος μενει αρνησασθαι εαυτον  
he faithful remains; to deny himself  
ου δυναται.  
not he is able.

<sup>14</sup> Ταυτα υπομνησκει, διαμαρτυρομενος ενω-  
These things do thou put in mind, earnestly testifying in pres-  
πιον του κυριου, μη λογομαχειν, εις ουδεν  
ence of the Lord, not to dispute about words, for nothing  
χρησιμον, επι καταστροφη των ακουοντων.  
useful, to a subversion of those hearing.

<sup>15</sup> Σπουδασον σεαυτον δοκιμον παραστησαι τω  
Be thou diligent thyself approved to present to the  
θεω, εργατην ανεπαισχυτον, ορθοτομουντα  
God, a workman unashamed, cutting straight  
τον λογον της αληθειας. <sup>16</sup> Τας δε βεβηλους  
the word of the truth. The but profane

κενοφωνιας περιστασο· επι πλειον γαρ προκο-  
empty sounds do thou avoid; to more for they will  
ψουσιν ασεβειας, <sup>17</sup> και ο λογος αυτων ως γαγ-  
proceed impiety, and the word of them as a mor-

γραινα νομην εξει· ων εστιν Ύμναιος και  
tifying sore pasture will have; of whom is Hymeneus and  
Φιλητος, <sup>18</sup> οιτινες περι την αληθειαν ηστο-  
Philetus, who concerning the truth missed

χησαν, λεγοντες την αναστασιν ηδη γεγоне-  
the mark, saying the resurrection already to have hap-  
και, και ανατρεπουσι την τινων πιστιν. <sup>19</sup> Ο  
quered, and overturn the of some faith. The

κεντοι στερεος θεμελιος του θεου εστηκεν,  
however firm foundation of the God stands,

εχων την σφραγιδα ταυτην· Εγνω κυριος τους  
having the seal this; Knew Lord the  
οντας αυτου· και· Αποστητω απο αδικιας πας  
being of himself; and; Let depart from injustice every one

ο ονομαζων το ονομα κυριου. <sup>20</sup> Εν μεγαλη δε  
who is naming the name of Lord. In great but

οικια ουκ εστι μονον σκευη χρυσα και αργυρα,  
a house not is only vessels golden and made of silver,  
αλλα και ξυλινα και οστρακινα· και α μεν εις  
but also wooden and earthen; and some indeed for

τιμην, α δε εις ατιμιαν. <sup>21</sup> Εαν ουν τις εκκα-  
honor, some and for dishonor. If therefore any one should

θαρη εαυτον απο τουτων, εσται σκευος εις  
well cleanse himself from these, he will be a vessel for

him, he also will disown  
us;

<sup>13</sup> † if we are faithless,  
he remains faithful; \* for  
† he cannot deny Himself.

<sup>14</sup> Remind them of  
These things, † solemnly  
charging them in the pres-  
ence of the LORD, † not to  
contend about words for  
Nothing Useful, to the  
Subversion of the HEAR-  
ERS.

<sup>15</sup> Be diligent to pre-  
sent Thyself to \* GOD, an  
approved Workman, irre-  
proachable, rightly treat-  
ing the word of TRUTH.

<sup>16</sup> † But PROFANE,  
Empty Declarations re-  
sist; for they will further  
promote Impiety;

<sup>17</sup> and the word of  
those [men] will eat like a  
Mortifying sore; of whom  
are † Hymenius and Phile-  
tus;

<sup>18</sup> who † missed the  
mark with respect to the  
TRUTH, † saying that the  
RESURRECTION has al-  
ready happened; and they  
are perverting the FAITH  
of SOME.

<sup>19</sup> However, the FIRM  
Foundation of GOD stands,  
having this † INSCRIPTION,  
"THE LORD † KNOWS THOSE  
who ARE his;" and, "Let  
EVERY ONE who NAMES  
the NAME of the Lord de-  
part from Iniquity."

<sup>20</sup> But in a Great House  
there are not only golden  
and silver Vessels, but also  
wooden and earthen ones;  
† some for Honor, and  
some for Dishonor.

<sup>21</sup> If, then, any one en-  
tirely purify himself from  
these things, he will be a

\* ALEXANDRIAN MANUSCRIPT.—13. for he cannot.

15. the ANOINTED one.

† 10. Literally, a Seal, on which inscriptions were frequently engraved. *Doddridge* re-  
marks, "The expression is here used with peculiar propriety, in allusion to the custom of  
engraving upon some stones laid in the foundations of buildings the names of the persons by  
whom, and the purposes for which, the structure is raised: and nothing can have a greater  
tendency to encourage the hope, and at the same time to engage the obedience of Christi-  
ans, than this double inscription."

† 13. Rom. iii. 8; ix. 6. † 13. Num. xxiii. 19. † 14. 1 Tim. v. 21; vi. 13; 2 Tim.  
iv. 1. † 14. 1 Tim. i. 4; vi. 4; Titus iii. 9, 11. † 16. 1 Tim. iv. 7; vi. 20; Titus i. 14.  
† 17. 1 Tim. i. 20. † 18. 1 Tim. vi. 21. † 18. 1 Cor. xv. 12. † 19. John x.  
14, 27. See Num. xvi. 5. † 20. Rom. ix. 21.

τιμην, ἡγιασμενον, \* [και] ευχρηστον τῷ δεσ-  
honor, having been cleansed, [and] of good use to the mas-  
ποτῇ, εἰς παν εἶργον αγαθον ἡτοιμασμενον.  
ter, for every work good having been prepared.  
22 Τας δε νεωτερικας επιθυμιας φευγε· διωκε δε  
The now youthful desires flee thou; pursue thou but  
δικαιοσυνην, πιστιν, αγαπην, ειρηνην μετα των  
righteousness, faith, love, peace with those  
επικαλουμενων του κυριου εν καθαρας καρδιας.  
calling on the Lord out of pure a heart.  
23 Τας δε μωρας και απαιδευτους ζητησεις πα-  
The but foolish and uninstructive questions do  
ραιτου, ειδως, οτι γεννωσι μαχας· 24 δουλον δε  
thou avoid, knowing, that they beget contests; a bondman but  
κυριου ου δει μαχεσθαι, αλλ' ηπιον ειναι προς  
of Lord not it behoves to quarrel, but gentle to be to  
παντας, διδακτικον, ανεξικακον, 25 εν πραοτητι  
all, fit to teach, enduring evil, in meekness  
παιδευοντα τους αντιδιατιθεμενους· μηποτε δῶ  
admonishing those being opposed; perhaps may give  
αυτοις ὁ θεος μετανοιαν εἰς επιγνωσιν αληθειας,  
to them the God a change of mind to a knowledge of truth,  
26 και αναηψωσιν εκ της του διαβολου παγι-  
and they may be recovered from the of the accuser snare  
δος εξωγρημενοι ὑπ' αυτου εἰς το εκεινου θε-  
having been taken alive by him for the of him will.  
λημα.

ΚΕΦ. γ'. 3.

1 Τουτο δε γινωσκε, οτι εν εσχαταις ἡμεραις  
This but know thou, that in latter days  
ενστησονται καιροι χαλεποι. 2 Εσονται γαρ οἱ  
will be present seasons trying. Will be for the  
ανθρωποι φιλαυτοι, φιλαργυροι, αλαζονες,  
men self-lovers, money-lovers, boasters,  
υπερηφανοι, βλασφημοι, γονευσιν απειθεις,  
haughty ones, revilers, to parents disobedient,  
αχαριστοι, ανοσιοι, 3 αστοργοι, ασπονδοι,  
unthankful ones, unholy ones, void of natural affection, implacable,  
διαβολοι, ακρατεις, ανημεροι, αφιλαγαθοι,  
accusers, without self-control, fierce ones, without love to good men,  
4 προδοται, προπετεις, τετυφωμενοι, φιληδονοι  
betrayers, rash ones, having been puffed up, pleasure-lovers  
μαλλον η φιλοθεοι· 5 εχοντες μορφωσιν ευσε-  
rather than God-lovers; having a form of  
βειας, την δε δυναμιν αυτης ηρηνημενοι. Και  
piety, the but power of her having denied. Also  
τουτους αποτρεπου. 6 Εκ τωντων γαρ εισιν οἱ  
these turn away from. Out of these for are those  
ενδυνοντες εἰς τας οικιας και αιχμαλωτιζοντες  
entering into the houses and leading captive

Vessel for Honor, sancti-  
fied, of good use to the  
MASTER, † prepared for  
Every good Work.

22 Now flee from  
YOUTHFUL DESIRES; but  
pursue Righteousness, Fi-  
delity, Love, Peace, with  
\* ALL THOSE who † INVOKE  
the LORD from a Pure  
Heart.

23 † Reject also FOOL-  
ISH and uninstructive  
Questions, knowing That  
they produce Contentions;

24 and † a Servant of  
the Lord must not be con-  
tentious, but be Gentle to-  
wards all, fit to teach, pa-  
tient under evil;

25 † in meekness cor-  
recting the OPPOSERS;  
perhaps GOD may give  
them a change of mind in  
order \* to a Knowledge of  
the Truth;

26 and that they may be  
recovered † from the SNARE  
of the ENEMY, who have  
been entrapped by him for  
HIS Pleasure.

CHAPTER III.

1 But \* know This.  
† That in latter Days try-  
ing Seasons will come;

2 for the MEN will be  
Self-lovers, Money-lovers,  
Boasters, Haughty, Blas-  
phemers, Disobedient to  
Parents, Ungrateful, Un-  
holy,

3 Without natural affec-  
tion, Implacable, Accusers,  
Without self-control, Fero-  
cious Haters of good men,

4 Treacherous, Rash,  
Self-conceited, Lovers of  
pleasure rather than Lov-  
ers of God;

5 having a Form of  
Piety, † but having denied  
its POWER; † from These  
also turn away.

6 For † of these are  
THOSE ENTERING the  
HOUSES, and leading cap-

\* ALEXANDRIAN MANUSCRIPT.—21. and—omit.  
1. know you This.

25. to come to a Knowledge.

† 21. 2 Tim. iii. 17; Titus iii. 1. † 22. Acts ix. 14; 1 Cor. i. 2. † 23. Titus iii. 9.  
† 24. 1 Tim. iii. 2, 3. † 25. Gal. vi. 1; 1 Tim. vi. 11; 1 Pet. iii. 15. † 26. 1 Tim. iii. 7.  
† 1. 1 Tim. iv. 1; 2 Tim. iv. 3; 2 Pet. iii. 3. † 5. 1 Tim. v. 8; Titus i. 16. † 5. 2 Thesa-  
iii. 6; 1 Tim. vi. 5. † 6. Matt. xxiii. 14; Titus i. 11.

γυναικαρια σεσωρευμενα ἁμαρτιαῖς, ἀγομενα  
little women having been laden with sins, being led away

ἐπιθυμiais ποικιλais, ὧ παντοτε μανθανοντα,  
by inordinate desires various, always learning,

καὶ μηδεποτε εἰς ἐπιγνωσιν ἀληθείας ἐλθεῖν  
and never into a knowledge of truth to come

δυναμενα. <sup>8</sup> Ὁν τροπον δε Ἰαννης καὶ Ἰαμβρης  
are able. Which way but Jannes and Jambres

ἀντεστῆσαν Μωυσει, οὕτω καὶ οὗτοι ἀνθισταν-  
opposed Moses, so also these are opposed

ται τῇ ἀληθείᾳ, ἀνθρωποι κατεφθαρμενοι τον  
to the truth, men having corrupted the

νοον, ἀδοκιμοι περὶ τὴν πίστιν. <sup>9</sup> Ἀλλ' οὐ  
mind, disapproved ones concerning the faith. But not

προκοφουσιν ἐπὶ πλεῖον· ἡ γὰρ ἀνοία αὐτῶν ἐκ-  
they shall proceed to more; the for folly of them very

δηλὸς ἐστὶ πᾶσιν, ὥς καὶ ἡ ἐκεῖνων ἐγενετο.  
plain shall be to all, as also that of those became.

<sup>10</sup> Σὺ δε παρηκολουθήκας μου τῇ διδασκαλίᾳ,  
Thou but hast closely followed of me the teaching,

τῇ ἀγωγῇ, τῇ προθεσῇ, τῇ πίστει, τῇ μακροθυ-  
the conduct, the purpose, the fidelity, the forbear-

μίᾳ, \* [τῇ ἀγαπῇ,] τῇ ὑπομονῇ, <sup>11</sup> τοῖς διωγ-  
ance, [the love,] the patience, the perse-

μοῖς, τοῖς παθήμασιν, οἷα μοι ἐγενετο ἐν  
cutions, the sufferings, what things to me happened in

Ἀντιοχείᾳ, ἐν Ἰκονίᾳ, ἐν Λυστροῖς· οἷους διωγ-  
Antioch, in Iconium, in Lystra; what perse-

μούς ὑπήνεγκα, καὶ ἐκ πάντων με ἐρρύσατο ὁ  
cutions I endured, and out of all me delivered the

κύριος. <sup>12</sup> Καὶ πάντες δε οἱ θελόντες εὐσεβῶς  
Lord. Indeed all but those wishing piously

ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθήσονται. <sup>13</sup> Πονη-  
to live in Anointed Jesus, will be persecuted. Evil

ροὶ δε ἀνθρωποὶ καὶ γοητὲς προκοφουσιν ἐπὶ το  
but men and jugglers will progress to the

χειρόν, πλανωντὲς καὶ πλανωμενοὶ. <sup>14</sup> Σὺ δε  
worse, deceiving and being deceived. Thou but

μένε ἐν οἷς ἐμαθες καὶ ἐπιστῶθης, εἰδὼς,  
abide in the things thou didst learn and wast convinced of, knowing,

παρα τίνος ἐμαθες, <sup>15</sup> καὶ ὅτι ἀπο βρεφους  
from whom thou didst learn, and that from a babe

τὰ ἱερά γραμματα οἶδας, τὰ δυναμενα σε σοφι-  
the holy writings thou knowest, those being able thee to make

σαι εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν Χριστῷ  
wise for salvation, through faith of that in Anointed

Ἰησοῦ. <sup>16</sup> Πᾶσα γραφὴ θεοπνευστος καὶ ωφελι-  
Jesus, All writing inspired of God and profit-

SIMPLE WOMEN, laden with Sins, being led away by various \* Inordinate desires,

7 always learning, and never able ‡ to come to a Knowledge of Truth.

8 Now in the manner that ‡ Jannes and Jambres opposed Moses, so also are these opposed to the TRUTH; Men corrupted in MIND, disapproved concerning the FAITH.

9 But they shall not proceed further; for their \* FOOLISHNESS shall be very plain to all, ‡ as THEIRS also became.

10 ‡ But thou hast closely followed my TEACHING, my CONDUCT, my INTENTION, my FIDELITY, my FORBEARANCE, my LOVE, my PATIENCE,

11 my PERSECUTIONS, my SUFFERINGS; what happened to me ‡ in Antioch, ‡ in Iconium, ‡ in Lystra; What Persecutions I endured; and yet from all ‡ the LORD delivered Me.

12 And indeed ‡ ALL who wish to live piously in Christ Jesus will be persecuted.

13 ‡ But Evil Men and Imposters will make progress for the WORSE, deceiving and being deceived.

14 But ‡ do thou continue in the things which thou didst learn, and wast convinced of, knowing by whom thou hast been instructed;

15 and That from a Child thou hast known ‡ THOSE HOLY Scriptures, which are ABLE to make Thee wise for Salvation, through THAT Faith which is in Christ Jesus.

16 ‡ All Scripture, divinely inspired, is indeed

\* ALEXANDRIAN MANUSCRIPT.—6. Inordinate desires and Pleasures. 9. UNDERSTANDING. 10. LOVE—omit.

† 7. 1 Tim. ii. 4. ‡ 8. Exod. vii. 11. ‡ 9. Exod. vii. 12; viii. 18; ix. 11.  
† 10. Phil. ii. 22; 1 Tim. iv. 6. ‡ 11. Acts xiii. 45, 50. ‡ 11. Acts xiv. 2, 5.  
† 11. Acts xiv. 19. ‡ 11. Psa. xxxiv. 19; 2 Cor. i. 10. ‡ 12. Acts xiv. 22.  
† 13. 2 Thess. ii. 11; 1 Tim. iv. 1; 2 Tim. ii. 16. ‡ 14. 2 Tim. i. 13; ii. 2. ‡ 15.  
John v. 30. ‡ 16. 2 Pet. i. 20, 21.

μος προς διδασκαλιαν, προς ελεγχον, προς  
able for teaching, for proof, for  
επανορθωσιν, προς παιδειαν την εν δικαιοσυνη.  
correction, for training up that in righteousness;  
17 ινα αρτιος η ο του θεου ανθρωπος, προς παν  
so that complete may be the of the God man, for every  
εργον αγαθον εξηρτισμενος.  
work good having been thoroughly fitted.

ΚΕΦ. δ'. 4.

1 Διαμαρτυρομαι ενωπιον του θεου, και Ιησου  
I solemnly charge in presence of the God, and Jesus  
Χριστου του μελλοντος κρινειν ζωντας και  
Anointed of that one being about to judge living ones and  
νεκρους, και την επιφανειαν αυτου και την  
dead ones, and the appearing of himself and the  
βασιλειαν αυτου. 2 κηρυξον τον λογον, επιστηθι  
kingdom of himself; publish thou the word, be thou urgent  
ευκαιρως ακαιρως, ελεγχον, επιτιμησον,  
seasonably unseasonably, confute thou, rebuke thou,  
παρακαλεσον εν παση μακροθυμια και διδαχη.  
exhort thou with all long-suffering and teaching.  
3 Εσται γαρ καιρος, οτε της υγιανουσης διδασ-  
Will be for a season, when of the wholesome teach-  
καλιας ουκ ανεξονται, αλλα κατα τας ιδι-  
ing not they will endure, but according to the own  
επιθυμιας εαυτοις επισωρευουσιν διδασκαλους,  
desires of themselves they will heap up teachers,  
κηθημενοι την ακοην. 4 και απο μεν της αλη-  
tickling the ear; and from indeed of the truth  
θειας την ακοην αποστρεψουσιν, επι δε τους  
the hearing they will turn away, to but the  
μυθους εκτραπησονται. 5 Συ δε νηφε εν πα-  
fables they will be turned aside. Thou but be sober in all  
σι, κακοπαθησον, εργον ποιησον ευαγγελισ-  
things, suffer thou evil, work do thou of a proclaimer of glad  
του, την διακονιαν σου πληροφορησον. 6 Εγω  
tidings, the service of thee do thou fully perform. I  
γαρ ηδη σπενδομαι, και ο καιρος της εμης  
for already am being poured out, and the season of the of my  
αναλυσεως εφεστηκε. 7 τον αγωνα τον καλον  
dissolution has come near; the contest the good  
ηγγωνισμαι, τονδρομον τετελεκα, την πιστιν  
I have contested, the race I have finished, the faith  
τετηρηκα. 8 λοιπον αποκειται μοι ο της δικαιο-  
I have guarded; remaining is laid up for me the of the righteous-  
συνης στεφανος, ον αποδωσει μοι ο κυριος εν  
ness crown, which will give to me the Lord in  
εκεινη τη ημερα, ο δικαιος κριτης, ου μονον δε  
that the day, the righteous judge, not only but  
εμοι, αλλα και πασι τοις ηγαπηκοσι την επι-  
to me, but also to all to those having loved the ap-  
φανειαν αυτου.  
pearance of him.

profitable for Teaching, for  
Conviction, for Correction,  
for THAT Discipline which  
is in Righteousness;

17 so that the MAN of  
God may be complete,  
thoroughly fitted for Ev-  
ery good Work.

CHAPTER IV.

1 I adjure thee before  
THAT GOD and \* Christ  
Jesus † who is ABOUT to  
judge the Living and the  
Dead, and by his APPEAR-  
ING and by his KINGDOM,

2 proclaim the WORD,  
be urgent seasonably, un-  
seasonably, confute, re-  
buke, exhort, with All  
Long-suffering and Teach-  
ing.

3 † For there will be a  
Time when they will not  
endure WHOLESOME In-  
struction, but will accu-  
mulate Teachers for Them-  
selves, according to their  
own Inordinate desires,  
tickling their EAR,

4 and they will indeed  
turn away from the HEAR-  
ING of the TRUTH, and † be  
turned aside to FABLES.

5 But be thou sober in  
all things; † suffer \* bad  
treatment; perform † an  
Evangelist's Work; fully  
accomplish thy SERVICE.

6 For † I am already be-  
ing poured out, and the  
TIME of \* my DISSOLUTION  
has come near.

7 † I have maintained  
\* the GOOD CONTEST. I  
have finished the RACE, I  
have guarded the FAITH;

8 it remains that there  
is laid up for me † the  
CROWN of RIGHTEOUSNESS  
which the LORD, the  
RIGHTEOUS Judge, will  
give me † in THAT DAY,  
and not only to me, but  
also to ALL THOSE who  
HAVE LOVED his APPEAR-  
ANCE.

\* ALEXANDRIAN MANUSCRIPT.—1. Christ Jesus.  
dier of Christ Jesus; perform.

5. bad treatment, as a Good Sol-  
dier. 6. my DISSOLUTION. 7. the good Contest.

† 17. 2 Tim. i. 21.

† 1. Acts x. 42.

† 3. 2 Tim. iii. 1.

† 4. 1 Tim. i. 4; iv

7; Titus i. 14.

† 5. 2 Tim. i. 8; ii. 3.

† 5. Acts xxi. 8; Eph. iv. 11.

† 6. Phil

ii. 17.

† 7. 1 Cor. ix. 24, 25; Phil. iii. 14.

† 8. James i. 12; 1 Pet. v. 4; Rev. ii. 10

† 8. 2 Tim. i. 12.

<sup>9</sup> Σπουδασον ελθειν προς με ταχεως. <sup>10</sup> Δη-  
Earnestly endeavor to come to me soon.  
μας γαρ με εγκατελιπεν, αγαπησας τον νυν  
mas for me forsook, having loved the present  
αιωνα, και επορευθη εις Θεσσαλονικην. Κρησ-  
age, and went to Thessalonica; Cres-  
κης εις Γαλατιαν, Τίτος εις Δαλματιαν. <sup>11</sup> Λου-  
cens to Galatia, Titus to Dalmatia; Luke  
κας εστι μονος μετ' εμου. Μαρκον αναλαβων  
is alone with me; Mark having taken up  
αγε μετα σεαυτου. εστι γαρ μοι ευχρηστος  
do thou bring with thyself; he is for to me very useful  
εις διακονιαν. <sup>12</sup> Τυχικον δε απεστειλα εις Εφε-  
for service. Tychicus but I sent to Ephe-  
σον. <sup>13</sup> Τον φελονην, ον απελικον εν Τρωαδι  
ena. The cloak, which I left in Troas  
παρα Καρπω, ερχομενος φερε, και τα βιβλια,  
with Carpus, coming bring thou, and the written rolls,  
μαλιστα τας μεμβραναις. <sup>14</sup> Αλεξανδρος ο χαλ-  
especially the parchments. Alexander the copper-  
κευς πολλα μοι κακα ενεδειξατο. αποδωη αυτω  
smith many to me evil thing openly showed; may give to him  
ο κυριος κατα τα εργα αυτου. <sup>15</sup> ον και συ  
the Lord according to the works of him; whom also thou  
φυλασσου, λιαν γαρ ανθεστηκε τοις ημετεροις  
beware, greatly for he has opposed the our  
λογοις. <sup>16</sup> Εν τη πρωτη μου απολογια ουδεις  
words. In the first of me defence no one  
μοι συμπαρεγενετο, αλλα παντες με εγκατελι-  
byme stood, but all me forsook,  
πον. (μη αυτοις λογισθει.) <sup>17</sup> ο δε κυριος μοι  
(not to them may it be imputed,) the but Lord by law  
παρεστη, και ενεδυναμωσε με, ινα δι' εμου το  
stood, and strengthened me, so that through me the  
κηρυγμα πληροφηθη, και ακουση παντα η  
proclamation might be fully established, and might hear all the  
εθνη. και ερρυσθη εκ στοματος λεοντος.  
nations; and I was delivered out of mouth of a lion;  
<sup>18</sup> \* [και] ρυσεται με ο κυριος απο παντος εργου  
[and] will deliver me the Lord from every work  
πονηρου, και σωσει εις την βασιλειαν αυτου  
evil, and will save for the kingdom of himself  
την επουρανιον. ος η δοξα εις τους αιωνας των  
the heavenly; to whom the glory for the ages of the  
αιωνων. αμην.  
ages; so be it.

<sup>19</sup> Ασπασαι Πρισκαν και Ακυλαν, και τον  
Salute thou Prisca and Aquila, and the  
Ονησιφορου οικον. <sup>20</sup> Εραστος εμεινεν εν Κορ-  
of Onesiphorus house. Erastus remained in Cor-

9 Do thy best to come to me soon;

10 for † Demas forsook Me, † having loved the PRESENT Age, and went to Thessalonica, Crescens to Galatia, Titus to \* Dalmatia.

11 Luke alone is with me. Take up Mark, and bring him with thee; for he is very useful to Me for Service.

12 But I sent Tychicus to Ephesus.

13 When thou comest, bring the † BAG which I left at Troas with Carpus; also the BOOKS, and especially the PARCHMENTS.

14 † Alexander the COPPERSMITH, did many Evil things to Me; † the LORD \* will reward him according to his WORKS;

15 of whom do thou also beware, for he has very much opposed our Words.

16 In my FIRST Defence no one \* came to Me, but all forsook me; († may it not be imputed to them!)

17 † but the LORD \* was present, and strengthened me, † so that through me the PROCLAMATION might be fully established, and All the NATIONS might hear; and I was delivered † out of the Lion's Mouth.

18 The LORD will deliver me from Every evil Work, and preserve me for his HEAVENLY KINGDOM; to \* whom be the GLORY for the AGES of the AGES. Amen.

19 Salute † Prisca and Aquila, and † the FAMILY of ONESIPHORUS.

20 † Erastus remained at

\* ALEXANDRIAN MANUSCRIPT.—10. Dalmatia. 14. will reward. 16. came to Me. 17. was present, and. 18. and—omit. 18. to him.

† 13. Pheloneen means either a bag or a cloak. According to the Syriac it is a bag or wrapper in which books were kept.

† 10. Col. iv. 15; Philemon 24. † 10. 1 John ii. 15. † 14. Acts xix. 33; 1 Tim. i. 20. † 14. 2 Sam. iii. 39; Psa. xxviii. 4; Rev. xviii. 6. † 16. 2 Tim. i. 15; Acts vii. 60. † 17. Matt. x. 19; Acts xxiii. 11; xxvii. 23. † 17. Acts ix. 15; xxvi. 17. 18; Eph. iii. 8. † 17. Psa. xxii. 21; 2 Pet. ii. 9. † 19. Acts xviii. 2; Rom. xvi. 3. † 19. 2 Tim. i. 16. † 20. Acts xix. 22; Rom. xvi. 23.

ε.θφ. Τροφιμον δε απελιπον εν Μιλητω ασθε-  
 inth; Trophimus but I left in Miletus being  
 νουντα. <sup>21</sup> Σπουδασον προ χειμωνος ελθειν.  
 sick. Earnestly endeavor before winter to come.  
 Ασπαζεται σε Ευβουλος, και Πουδης, και Λινος,  
 Salutes thee Eubulus, and Pudens, and Linus,  
 και Κλαυδια, και οι αδελφοι παντες. <sup>22</sup> Ο  
 and Claudia, and the brethren all. The  
 κυριος Ιησους \* [Χριστος] μετα του πνευματος  
 Lord Jesus [Anointed] with the spirit  
 σου. Ἡ χαρις μεθ' ὑμων.  
 of thee. The favor with you.

Corinth, but I left † Tro-  
 phimus sick at \* Miletus.

21 † Do thy best to come  
 before Winter. Eubulus,  
 and Pudens, and Linus,  
 and Claudia, and all the  
 BRETHREN salute thee.

22 † The LORD Jesus be  
 with thy SPIRIT. FAVOR  
 be with thee. \*

\* ALEXANDRIAN MANUSCRIPT.—20. Miletus.  
 tion—SECOND TO TIMOTHY—WRITTEN FROM LAODICEA.

22. Anointed—omit.

Subscription

† 20. Acts xx. 4; xxi. 20.

† 21. verse 2.

† 22. Gal. vi. 18; Philemon 25.

[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΤΙΤΟΝ.  
[OF PAUL AN EPISTLE] TO TITUS.  
\* T O T I T U S .

ΚΕΦ. α'. 1.

<sup>1</sup> Παυλος δουλός θεου, αποστόλος δε Ιησου Χριστου, (κατα πίστιν εκλεκτών θεου και  
Paul a bondman of God, an apostle but of Jesus  
Anointed, according to faith of chosen ones of God and  
ἐπιγνώσιν αληθείας της κατ' εὐσεβειαν, <sup>2</sup> ἐπ'  
a knowledge of truth of that according to piety, in  
ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευ-  
hope of life age-lasting, which promised the not  
δης θεός προ χρόνων αἰώνων, <sup>3</sup> ἐφανερώσε δε  
false God before times age-lasting, manifested but  
καιροῖς ἰδιοῖς τὸν λόγον αὐτοῦ, ἐν κηρυγματι ὁ  
'n seasons own the word of himself, by a proclamation which  
ἐπιστευθὴν ἐγὼ κατ' ἐπιταγὴν τοῦ σωτήρος  
was entrusted with I according to an appointment of the savior  
ἡμῶν θεοῦ,) <sup>4</sup> Τίτῳ γνήσιῳ τέκνῳ κατὰ κοινὴν  
of us God,) to Titus a genuine child according to common  
πίστιν· χάρις, ἐλεος, εἰρήνη ἀπο θεοῦ πατρός,  
faith; favor, mercy, peace from God a father,  
καὶ κυρίου Ιησοῦ Χριστοῦ τοῦ σωτήρος ἡμῶν.  
and Lord Jesus Anointed the savior of us.

<sup>5</sup> Τοῦτου χάριν κατέλιπον σε ἐν Κρήτῃ, ἵνα  
Of this cause I left thee in Crete, so that  
τα λείποντα ἐπιδιορθώσῃ, καὶ καταστή-  
the things wanting thou mightest rectify, and thou mightest consti-  
σῇς κατὰ πόλιν πρεσβυτέρους, ὥς ἐγὼ ἐνι-  
tute in each city elders, as I to thee  
διεταζάμην· <sup>6</sup> εἰ τις ἐστὶν ἀνεγκλήτος, μίαις  
gave orders; if any one is irreproachable, of one  
γυναῖκος ἀνὴρ, τέκνα ἐχὼν πιστά, μὴ ἐν  
wife a husband, children having believing, not under  
κατηγορίᾳ ἀσωτίας, ἢ ἀνυποτάκτα. <sup>7</sup> Δεῖ γὰρ  
an accusation of profligacy, or of insubordination. It behooves for  
τοῦ ἐπισκοποῦ ἀνεγκλήτου εἶναι, ὥς θεοῦ οἰκον-  
the overseer irreproachable to be, as of God a stew-  
ομον· μὴ αὐθαδῆ, μὴ οργίλον, μὴ παροῖνον, μὴ  
ard; not self-indulgent, not passionate, not a wine-drinker, not  
πληκτὴν, μὴ αἰσχροκερδῆ, <sup>8</sup> ἀλλὰ φιλοξενον,  
a striker, not eager for base gains, but a friend to strangers,  
φιλαγαθον, σωφρονα, δίκαιον, ὅσιον, ἐγκρατη,  
a friend to goodness, prudent, just, holy, self-governed,  
<sup>9</sup> ἀντεχομενον τοῦ κατὰ τὴν διδασχὴν πιστοῦ  
holding fast of the according to the teaching true  
λόγου, ἵνα δυνατός ᾖ καὶ παρακαλεῖν ἐν τῇ  
word, so that able he may be both to exhort by the

CHAPTER I.

1 Paul, a Servant of God, and an Apostle of \* Christ Jesus, as to the Faith of God's Chosen ones, and † a Knowledge of THAT Truth which is according to Piety,

2 † in Hope of aionian Life, which God, † who is NEVER FALSE, announced † before aionian Times,

3 † but manifested his WORD, at proper Seasons, by a Proclamation † with which ‡ I was entrusted, according to an Appoint-ment of God our SAVIOR;

4 to Titus, my Genuine Child † by a Common Faith; Favor, Mercy, Peace, from God the Fa-ther, and from \* Christ Je-sus our SAVIOR.

5 For this purpose I left thee \* behind in Crete, that thou mightest † regu-late THINGS which are DE-FICIENT, and mightest † appoint ELDERS in each City, as ‡ I directed thee;

6 † if any one is irre-proachable, a Husband of One Wife, having be-lieving Children, not under an Accusation of Profliga-cy, or of insubordination.

7 For it is necessary that the OVERSEER be ir-reproachable, † as God's Steward; not self-indul-gent, not passionate, † not a wine-drinker, not a Striker, † not eager for base gains;

8 but Hospitable, a Friend to goodness, pru-dent, just, holy, self-gov-erned;

9 † maintaining the TRUE Word in his TEACHING, so that he may be able \* both

\* ALEXANDRIAN MANUSCRIPT.—Title—TO TITUS.  
Jesus our SAVIOR. 5. behind in Crete.  
Any Affliction, and to confute the OPPOSERS.

1. Christ Jesus. 4. Christ  
9. both to comfort THOSE who are in

† 1. 2 Tim. ii. 25. † 2. 2 Tim. i. 1; iii. 7. † 2. Num. xxiii. 19; 1 Tim. ii. 13.  
‡ 2. Rom. xvi. 25; 1 Tim. i. 9; 1 Pet. i. 20. † 3. 2 Tim. i. 10. † 3. 1 Tim. i. 11.  
‡ 4. Rom. i. 12; 2 Cor. iv. 13; 2 Pet. i. 1. † 5. 1 Cor. xi. 34. † 5. 2 Tim. ii. 2.  
‡ 6. 1 Tim. iii. 2. † 7. Matt. xxiv. 45; 1 Cor. iv. 1, 2. † 7. Lev. x. 9; Eph. v. 13;  
\* Tim. iii. 8, 9. † 7. 1 Pet. v. 2. \* 2 Thess. ii. 15; 2 Tim. i. 13.



διδασκαλία τῇ ὑγιαίνουσῃ καὶ τοὺς ἀντιλεγόν-  
teaching by that sound and those speaking against  
τας ἐλεγχειν.  
to confute.

10 Εἰσι γὰρ πολλοὶ \* [καὶ] ἀνυποτακτοὶ, μα-  
Are for many [and] unruly ones, fool-  
ταιολογοὶ καὶ φρεναπαταί, μαλιστα οἱ ἐκ περι-  
ish talkers and deceivers, especially those of circum-  
τομῆς, 11 οὓς δεῖ ἐπιστομίζειν· οἷτινες  
cision, whom it is necessary to muzzle; who  
ὅλους οἰκοὺς ἀνατρεποῦσι, διδασκόντες ἅ μὴ  
whole houses overturn, teaching the things not  
δεῖ, αἰσχροῦ κερδὸς χάριν. 12 Εἶπε τις ἐξ  
proper, of base gain on account. Said one from  
αὐτῶν ἰδίου αὐτῶν προφήτης· Κρητὲς αἰεὶ  
of them own of them a prophet; Cretans always  
ψευσταί, κακά θηρία, γαστέρες ἀργαί. 13 Ἡ  
liars, evil wild beasts, gluttons idle. The  
μαρτυρία αὕτη ἐστὶν ἀληθής· δι' ἣν αἰτίαν  
testimony this is true; for which cause  
ἐλέγχε αὐτοὺς ἀποτομῶς, ἵνα ὑγιαίνωσιν ἐν τῇ  
reprove them severely, so that they may besound in the  
πίστει, 14 μὴ προσέχοντες Ἰουδαίκοις μυθοῖς,  
faith, not holding to Jewish fables,  
καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν  
and commandments of men turning away from the  
ἀληθειαν. 15 Πάντα μὲν καθάρᾳ τοῖς καθάροις·  
truth. All things indeed pure to the pure ones;  
τοῖς δὲ μεμιασμένοις καὶ ἀπιστοῖς οὐδὲν καθά-  
to those but having been defiled and unfaithful ones nothing pure,  
ρον, ἀλλὰ μεμιανταὶ αὐτῶν καὶ ὁ νοῦς καὶ ἡ  
but has been defiled of them both the mind and the  
συνειδήσις. 16 Θεὸν ὁμολογοῦσιν εἶδεναι, τοῖς  
conscience. God they profess to have known, by the  
δὲ ἐργοῖς ἀρνούνται, βδελυκτοὶ ὄντες καὶ ἀπει-  
but works they deny, abominable ones being and disco-  
θεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδοκιμοί.  
bedient ones, and as to every work good worthless ones.

ΚΕΦ. β'. 2.

1 Σὺ δὲ λαλεῖ ἅ πρεπεῖ τῇ ὑγιαίνουσῃ  
Thou but speak the things becoming to the wholesome  
διδασκαλίᾳ· 2 πρεσβυτάς νηφαλεοὺς εἶναι, σεμ-  
teaching; aged men vigilant ones to be, serious  
νοὺς, σωφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγα-  
ones, prudent ones, sound ones in the faith, in the love,  
πῇ, τῇ ὑπομονῇ· 3 πρεσβυτίδας ὡσαυτὼς ἐν κα-  
in the patience; aged women in like manner in de-  
ταστηματί ἱεροπρεπεῖς, μὴ διαβολοὺς, μὴ  
portment becoming what is sacred, not accusers, not  
οἶνῳ πολλῷ δεδουλωμένας, καλοδιδασκαλοὺς,  
to wine much enslaved, good teachers,

to exhort ἱ by the sound  
INSTRUCTION, and to con-  
fute the OPPOSERS.

10 For † there are Many  
Unruly persons, Foolish  
talkers and † Deceivers,  
especially THOSE of † the  
Circumcision;

11 whom it is necessary  
to silence; who overturn  
Whole Families, teaching  
† for Sordid Gain what is  
not proper.

12 One of them, a  
† Prophet of their own,  
said, "Cretans always  
" Liars are, Savage Beasts,  
" with craving Maw."

13 This TESTIMONY is  
true; † therefore reprove  
them severely, so that they  
may be sound in the  
FAITH,

14 † not holding to Jew-  
ish Fables, and † Precepts  
of Men who turn away  
from the TRUTH.

15 † All things, indeed,  
are pure to those who are  
PURE; but to THOSE who  
are DEFILED and Unfaith-  
ful, nothing is pure; but  
both Their MIND and con-  
SCIENCE are defiled.

16 They profess to have  
known God, but † by their  
WORKS they renounce him,  
being abominable and dis-  
obedient, and as to Every  
good Work worthless.

CHAPTER II.

1 But do thou inculcate  
things proper for † WHOLE-  
SOME Instruction;—

2 that Aged men be vi-  
gilant, serious, prudent,  
† sound in the FAITH, in  
LOVE, in PATIENCE;

3 † that Aged women, in  
like manner, be in Deport-  
ment as becomes Sacred  
persons; not Accusers,  
\* not enslaved by much  
Wine, Good instructors,

\* ALEXANDRIAN MANUSCRIPT.—10. and—omit,

3. and not,

† 12. The poet Epimenides, in a work "concerning Oracles," who among the Romans was reputed to have foretold future events.

† 9. 1 Tim. i. 10; vi. 3; 2 Tim. iv. 3; Titus ii. 1. † 10. 1 Tim. i. 6. † 10. Rom. xvi. 18. † 10. Acts xv. 1. † 11. 1 Tim. vi. 5. † 12. 2 Cor. xlii. 10; 2 Tim. iv. 2. † 14. 1 Tim. i. 4; iv. 7; 2 Tim. iv. 4. † 14. Isa. xxix. 18; Matt. xv. 9; Col. ii. 22. † 15. Luke xi. 39—41; Rom. xiv. 14, 20; 1 Cor. vi. 12; x. 23, 25; 1 Tim. iv. 3, 4. † 16. 2 Tim. iii. 5. † 1. Titus i. 9. † 3. Titus i. 13. † 3. 1 Tim. ii. 9, 10; iii. 11; 1 Pet. iii. 3, 4.

4 ἵνα σωφρονίζωσι τὰς νεὰς, φιλανδρῶν  
so that they may wisely influence the young women, husband-lovers  
εἶναι, φιλοτεκνῶν, 5 σωφρονᾶς, ἁγνὰς, οἰκου-  
to be, children-lovers, prudent-ones, pure ones, house-  
keepers, ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδρά-  
good ones, being submissive to the own husbands,  
σιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημηται.  
that not the word of the God may be evil-spoken of.

6 Τοὺς νεώτεροὺς ὡσαύτως παρακαλεῖ σωφρονεῖν.  
The younger men in like manner do thou exhort to be prudent,

7 περὶ πάντα σεαυτὸν παρέχόμενος τύπον κα-  
concerning all things thyself exhibiting a pattern of  
λῶν ἐργῶν, ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμ-  
good works, in the teaching incorruptness, seri-  
οῦτητα, 8 λόγον ὕγιᾳ, ἀκαταγνώστον· ἵνα ὁ ἐξ-  
ousness, speech sound, not to be condemned; so that he from  
ἐναντίας ἐντραπῇ, μὴδὲν ἔχων περὶ ἡμῶν λε-  
of opposition may be ashamed, nothing having concerning us to  
γείν φάυλον. 9 Δουλοῦς, ἰδίοις δεσποταῖς ὑπο-  
say evil. Slaves, to own masters to be

τασσεσθαι, ἐν πᾶσιν εὐαρεστοὺς εἶναι, μὴ ἀντι-  
submissive, in all things well-pleasing to be, not contra-  
λεγοντάς, 10 μὴ νοσφίζομενους, ἀλλὰ πιστὴν  
dicting, not purloining, but fidelity

πάσαν ἐνδεικνυμένους ἀγαθὴν· ἵνα τὴν διδασ-  
entire showing good; so that the teach-  
καλίαν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμώσιν ἐν  
ing of the savior of us of God they may adorn in

πᾶσιν. 11 Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ \* [ἡ]  
all things. Shone forth for the favor of the God [that]

σωτήριος πᾶσιν ἀνθρώποις, 12 παιδεύουσα ἡμᾶς,  
saving for all men, admonishing us,

ἵνα ἀρνησάμενοι τὴν ἀσεβειαν καὶ τὰς κοσμι-  
so that having renounced the impiety and the worldly

κὰς ἐπιθυμίας, σωφρονῶς καὶ δικαίως καὶ εὐ-  
desires, prudently and righteously and pi-

σεβῶς ζήσωμεν ἐν τῷ νῦν αἰωνί. 13 προσδεχο-  
ously we may live in the present age; waiting

μενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς  
for the blessed hope and appearing of the

δοξῆς τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν  
glory of the great God and savior of us

Ἰησοῦ Χριστοῦ· 14 ὃς ἐδωκεν ἑαυτὸν ὑπὲρ ἡμῶν,  
Jesus Anointed; who gave himself on behalf of us,

ἵνα λυτρωσῇται ἡμᾶς ἀπο πάσης ἀνομίας, καὶ  
so that he might redeem us from all lawlessness, and

καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζήλωτην  
might purify for himself a people peculiar, zealous

4 in order that they may wisely influence the YOUNG WOMEN † to be affectionate to their husbands and children;

5 prudent, chaste, domestic, good, †submissive to their own Husbands, so that the word of God may not be reviled.

6 The YOUNGER MEN, in like manner, exhort to be prudent;

7 †as to all things exhibiting Thyself a Pattern of Good Works, Uncorrupt-edness in the TEACHING, Seriousness,

8 †Sound Speech not to be condemned, †so that HE who is of the Opposi-tion may be ashamed, hav-ing Nothing evil to say concerning us,

9 Let †BOND-SERVANTS be submissive to their Own Masters; †in all things to be well-pleasing; not con-tradicting;

10 not secretly stealing, but showing All good Fi-delity; †so that they may adorn \* THAT DOCTRINE of God our SAVIOR in all things.

11 For †the Saving FA-vor of GOD is manifested for All Men,

12 teaching us, †that renouncing IMPIETY and †WORLDLY Desires, we should live prudently, righteously, and piously in the PRESENT Age,

13 †waiting for the BLESSED Hope, even the appearing of the GLORY of our GREAT GOD and Savior Jesus Christ;

14 who gave himself on our behalf, that he might redeem us from All Lawlessness, and †cleanse for himself a peculiar Peo-ple, devoted to Good Works.

\* ALEXANDRIAN MANUSCRIPT.—10. THAT DOCTRINE of God.

11. that—omit.

1 4. 1 Tim. v. 14. † 5. 1 Cor. xiv. 34; Eph. v. 22; Col. iii. 18; 1 Tim. ii. 11; 1 Pet. iii. 1, 5. † 7. 1 Tim. iv. 12; 1 Pet. v. 3. † 8. 1 Tim. vi. 3. † 9. 1 Tim. v. 14; 1 Pet. ii. 12. † 9. Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1, 2; 1 Pet. ii. 18. † 10. Eph. v. 24. † 10. Matt. v. 16; Phil. ii. 15. † 11. Rom. v. 15; Titus iii. 4, 5; 1 Pet. v. 12. † 12. Rom. vi. 10; Eph. i. 4; Col. i. 22; 1 Thess. iv. 7. † 13. 1 Pet. iv. 2; 1 John ii. 16. † 14. Gal. i. 4; ii. 20; Eph. v. 2; 1 Tim. ii. 6.

καλων εργαων. <sup>15</sup> Ταυτα λαλει και παρακαλει  
of good works. These speak thou and exhort thou  
και ελεγχε μετα πασης επιταγης μηδεις σου  
and reprove thou with all strictness; no one of thee  
περιφρονειτω.  
let disregard.

ΚΕΦ. γ'. 3.

<sup>1</sup> Υπομιμνησκε αυτους αρχαις και εξουσιας  
Do thou remind them to governments and authorities  
υποτασσεσθαι, πειθαρχειν, προς παν εργον  
to be submissive, to obey rulers, as to every good  
αγαθον ετοιμους ειναι, <sup>2</sup> μηδεν βλασφημειν,  
work ready to be, no one to speak evil of,  
αμαχους ειναι, επιεικεις, πασαν ενδεικνυμενους  
not quarrelsome to be, gentle, all showing  
πραοτητα προς παντας ανθρωπους. <sup>3</sup> Ημεν γαρ  
mildness to all men. Were for  
ποτε και ημεις ανοητοι, απειθεις, πλανωμενοι,  
formerly also we senseless ones, disobedient ones, erring ones,  
δουλευοντες επιθυμiais και ηδονais ποικιλais,  
being enslaved to inordinate desires and pleasures various,  
εν κακια και φθονφ διαγοντες, στυγητοι, μισ-  
in malice and envy passing through, odious ones, hat-  
ουντες αλληλους. <sup>4</sup> Οτε δε η χρηστοτης και  
ing each other. When but the kindness and  
η φιλανθρωπια επεφανη του σωτηρος ημων  
the love to man shone forth of the preserver of us  
θεου, <sup>5</sup> ουκ εξ εργαων των εν δικαιοσυνη ων  
of God, not from of works of those in righteousness which  
εποιησαμεν ημεις, αλλα κατα τον αυτου ελεον  
did we, but according to the of himself mercy  
εσωσεν ημας, δια λουτρου παλιγγενειας, και  
he saved us, through a bath of a new birth, and  
ανακαινωσεως πνευματος αγιου, <sup>6</sup> ου εξεχειν  
a renovation of spirit holy, of which he poured out  
εφ' ημας πλουσιως, δια Ιησου Χριστου του σω-  
on us richly, through Jesus Anointed the sa-  
τηρος ημων, <sup>7</sup> ινα δικαιωθεντες τη εκεινου  
vior of us, so that having been justified by the of him  
χαριτι, κληρονομοι γενωμεθα κατ' ελπιδα  
favor, heirs we might become according to a hope  
ζωης αιωνιου. <sup>8</sup> Πιστος ο λογος και περι  
of life age-lasting. True the word; and respecting  
τουτων βουλομαι σε διαβεβαιουσθαι, ινα φρον-  
these things I wish thee to affirm strongly, so that they may  
τιζωσι καλων εργαων προιστασθαι οι πεπιστευ-  
be careful of good works to excel those having be-  
κοτες \* [τη] θεφ. Ταυτα εστι τα καλα και  
lieved [in the] God. These is the things good and

<sup>15</sup> \* Teach these things, and † exhort and reprove with All Strictness; let no one disregard Thee.

CHAPTER III.

<sup>1</sup> \* And remind them † to be submissive to Governments and Authorities, to obey rulers, \* and to be † ready for Every good Work;

<sup>2</sup> † to revile No one, † not to be quarrelsome; to be † mild, showing Entire Gentleness to All Men;

<sup>3</sup> For † we ourselves, also, were formerly senseless, disobedient, erring, being in bondage to various Inordinate desires and Pleasures, living in Malice and Envy, detestable, hating each other.

<sup>4</sup> But when † the GOODNESS and the PHILANTHROPY of God † our SAVIOR, appeared,

<sup>5</sup> he saved us, † not on account of THOSE Works in Righteousness which we did, but according to HIS OWN Mercy, † through \* the BATH of Regeneration, and a Renovation of the Holy Spirit,

<sup>6</sup> † which he poured out on us richly through Jesus Christ our SAVIOR;

<sup>7</sup> † so that having been justified by His FAVOR, † we might become Heirs † according to a Hope of aionian Life.

<sup>8</sup> This DOCTRINE is True; and respecting these things I wish thee to fully establish them; so that THOSE HAVING BELIEVED in God may be careful † to excel in Good Works. These things are THOSE which are \* good and profitable to MEN.

\* ALEXANDRIAN MANUSCRIPT.—15. Teach. 1. And remind. 1. and to be ready. 5. the BATH of. 8. the—omit. 8. good and profitable.

† 15. 1 Tim. iv. 12. † 1. Rom. xiii. 1; 1 Pet. ii. 13. † 1. Col. i. 10; 2 Tim. ii. 21; Heb. xiii. 21. † 2. Eph. iv. 31. † 2. 2 Tim. ii. 24, 25. † 2. Phil. iv. 5. † 3. 1 Cor. vi. 11; Eph. ii. 1; Col. i. 21; iii. 7; 1 Pet. iv. 3. † 4. Titus ii. 11. † 4. 1 Tim. ii. 3. † 5. Rom. iii. 20; ix. 11; xi. 6; Gal. ii. 16; Eph. ii. 4, 8, 9; 2 Tim. i. 9. † 5. John iii. 3, 5; Eph. v. 26; 1 Pet. iii. 21. † 6. Acts ii. 33; x. 45. † 7. Rom. iii. 24; Gal. ii. 16. † 7. Rom. viii. 23, 24. † 7. Titus i. 2. † 8. verses 1, 14.

ωφελιμα τοις ανθρωποις· <sup>9</sup> μωρας δε ζητησεις  
profitable to the men; foolish but questions  
και γενεαλογιας και ερις και μαχας νομικας  
and genealogies and strifes and fightings about  
περιμυστασο· εισι γαρ ανωφελεις και ματαιοι.  
law; they are for unprofitable and vain.

<sup>10</sup> Αιρετικον ανθρωπον μετα μιαν και δευτεραν  
A factious man after a first and second  
νουθεσιαν παραιτου· <sup>11</sup> ειδως, οτι εξεστραπται  
admonition do thou reject; knowing, that has been perverted  
ο τοιουτος, και αμαρτανει, ων αυτοκατακριτος.  
he teach a one, and sins, being self-condemned.

<sup>12</sup> Όταν πεμψω Αρτεμαν προς σε η Τυχικον,  
When I shall send Artemas to thee or Tychicus,  
σπουδασον ελθειν προς με εις Νικοπολιν· εκει  
earnestly endeavor to come to me to Nicopolis; there  
γαρ κεκρικα παραχειμασαι. <sup>13</sup> Σηναν την νομι-  
for I have decided to winter. Zenas the law-

κον και Απολλω σπουδαιως πρ γεμψον, ινα μη-  
yer and Apollos diligently send on before, so that noth-  
δεν αυτοις λειπη. <sup>14</sup> Μανθανετωσαν δε και οι  
ing to them may be lacking. Let learn and also the

ημετεροι καλων εργων προιστασθαι εις τας  
ours of good works to excel for the  
αναγκαιας χρειας, ινα μη ωσιν ακαρποι. <sup>15</sup> Ασ-  
pressing wants, so that not they may be unfruitful. Sa-  
παζονται σε οι μετ' εμου παντες· ασπασαι τους  
lute thee those with me all; salute thou those

φιλοντας ημας εν πιστει. Η χαρις μετα  
loving us in faith. The favor with  
παντων υμων.  
all of you.

9 But avoid Foolish Questions, and † Genealogies, and Disputes, and Contentions about the Law; for they are † unprofitable and Vain.

10 † Reject a Factious Man, † after a First and Second Admonition;

11 knowing that such A ONE has been perverted, and sins, † being self-condemned.

12 When I shall send Artemas to thee, or † Tychicus, earnestly endeavor to come to me at Nicopolis; for I have decided to pass the winter there.

13 Send forward Zenas the LAWYER, and † Apollos, with careful attention, so that they may not lack anything;

14 and let OUR [brethren] also learn † to stand foremost in Good Works for these PRESSING Occasions, † that they may not be unfruitful.

15 All who are with me, salute thee. Salute THOSE who LOVE us in the Faith. Favor be with you all!

\* ALEXANDRIAN MANUSCRIPT.—Subscription—To TITUS—WRITTEN FROM NICOPOLIS.

† 9. 1 Tim. i. 4; 2 Tim. ii. 23; Titus i. 14. † 9. 2 Tim. ii. 14. † 10. Matt. xviii.  
17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 Tim. iii. 5; 2 John 10. † 10. 2 Cor. xiii. 2.  
† 11. Acts xiii. 46. † 12. Acts xx. 4; 2 Tim. iv. 12. † 13. Acts xviii. 24.  
† 14. verse 8. † 14. Rom. xv. 28; Phil. i. 11; iv. 17; Col. i. 10; 2 Pet. i. 8.

[ΠΑΤΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΦΙΛΗΜΟΝΑ.  
[OF PAUL AN EPISTLE] TO PHILEMON.

\* TO PHILEMON.

ΚΕΦ. α'. 1.

<sup>1</sup> Παυλος, δεσμιος Χριστου Ιησου, και Τιμο-  
Paul, a prisoner of Anointed Jesus, and Timo-  
θεος ο αδελφος, Φιλημονι τω αγαπητω και συν-  
thy the brother, to Philemon the beloved one and fellow-  
εργω ημων, <sup>2</sup> και Απφια τη αγαπητη, και Αρ-  
worker of us, and to Apphia the beloved one, and Ar-  
χιππω τω συστρατιωτη ημων, και τη κατ'  
chippus the fellow-soldier of us, and to the in  
οικον σου εκκλησιαν. <sup>3</sup> Χαρις υμιν και ειρηνη  
house of thee congregation; favor to you and peace  
απο θεου πατρος ημων, και κυριου Ιησου Χρισ-  
from God a father of us, and Lord Jesus Anointed.  
του.

<sup>4</sup> Ευχαριστω τω θεω μου παντοτε, μνην  
I give thanks to the God of me always, a remembrance  
σου ποιουμενος επι των προσευχων μου, <sup>5</sup> ακου-  
of thee making in the prayers of me, hear-  
ων σου την αγαπην και την πιστιν, ην εχεις  
ing of thee the love and the faith, which thou hast  
προς τον κυριον Ιησουν και εις παντας τους  
to the Lord Jesus and for all the  
αγιους. <sup>6</sup> οπως η κοινωνια της πιστεως σου  
holy ones; that the fellowship of the faith of thee  
ενεργης γενηται, εν επιγνωσει παντος αγαθου  
active may become, by a knowledge of every good  
του εν ημιν, εις Χριστον \* [Ιησουν.] <sup>7</sup> Χαραν  
of the in us, in regard to Anointed [Jesus.] Joy  
γαρ εχομεν πολλην και παρακλησιν επι τη  
for we have much and consolation in the  
αγαπη σου, οτι τα σπλαγχνα των αγιων ανα-  
love of thee, because the bowels of the holy ones has  
πεπαυται δια σου, αδελφε. <sup>8</sup> Διο πολλην  
been refreshed through thee, O brother. Therefore much  
εν Χριστω παρρησιαν εχων επιτασσειν σοι το  
in Anointed boldness having to enjoin thee the  
ανηκον, <sup>9</sup> δια την αγαπην μαλλον παρακαλω  
becoming thing, through the love rather I beseech;  
τοιουτος ων, ως Παυλος πρεσβυτης, νυνι δε και  
such a one being, as Paul an old man, now but also  
δεσμιος Ιησου Χριστου. <sup>10</sup> παρακαλω σε περι  
a prisoner of Jesus Anointed; I beseech thee concerning

CHAPTER I.

1 Paul, † a Prisoner for Christ Jesus, and Timothy the BROTHER, to Philemon, the BELOVED one, and our † Fellow-laborer,—  
2 and to Apphia. \* the SISTER, and to † Ar ppius our FELLOW-SOLDIER,—an to the † CONGREGATION in thy House;  
3 † Favor to you, and Peace from God our Father, and from the Lord Jesus Christ;  
4 † I give thanks to my GOD always, making Men- tion of thee in my PRAY- ERS,  
5 († hearing of Thy LOVE and FAITH, which thou hast toward the LORD Je- sus, and for All the SAINTS,)  
6 that the FELLOWSHIP of thy FAITH may become efficient, † by a Knowledge of Every Good thing in us, in regard to Christ.  
7 \* For we have much Joy and Consolation over Thy LOVE, O Brother! Be- cause the TENDER SYM- PATHIES of the SAINTS † have been refreshed through thee.  
8 Therefore, † having much confidence in Christ to enjoin on thee WHAT is BECOMING,  
9 on account of \* that LOVE I rather entreat; be- ing such a one, as Paul † an old man, and now also † a Prisoner for \* Christ Jesus,  
10 I entreat thee res-

\* ALEXANDRIAN MANUSCRIPT.—Title—TO PHILEMON.  
6. Jesus—omit. 7. For I have. 9. NECESSITY I rather entreat. 9. Christ Jesus.

† 9. Benson following Theophylact says, that presbutees, translated an old man in this place, has the signification of presbutees, an ambassador; and in support of his opinion he cites some passages from the LXX, and from the Apocrypha.—Macknight. Dr. Adam Clarke also inclines to the same view.

† 1. Eph. iii. 1; iv. 1; 2 Tim. i. 8; verse 8. † 1. Phil. ii. 25. † 2. Col. iv. 17.  
† 2. Rom. xvi. 5; 1 Cor. xvi. 19. † 3. Eph. i. 2. † 4. Eph. i. 16. † 5. Rph. i. 15; Col. i. 4. † 6. Phil. i. 9, 11. † 7. 2 Cor. vii. 13; 2 Tim. i. 16; verse 20. † 8. 1 Thess. ii. 6. † 9. verse 1.

του εμου τεκνου, ὃν ἐγεννησα ἐν τοῖς δεσμοῖς  
of the of me child, whom I begot in the bonds

\*[μου,] Ονησιμον, <sup>11</sup> τον ποτε σοι ἀχρηστον,  
[of me,] Onesimus, that formerly to thee unprofitable,

νυνὶ δὲ σοι καὶ ἐμοὶ εὐχρηστον, ὃν ἀνεπέμψα·  
now but to thee and to me profitable, whom I sent back;

<sup>12</sup> συ δὲ αὐτον, τουτ' ἐστὶ τὰ ἐμὰ σπλαγχνα,  
thou but him, that is the my bowels,

προσλαβου. <sup>13</sup> Ὃν ἐγὼ ἐβουλομην πρὸς ἐμαυ-  
do thou receive. When I was wishing for my-

τον κατεχειν, ἵνα ὑπὲρ σου μοι διακονῇ ἐν  
self to retain, so that on behalf of thee to me he might serve in

τοῖς δεσμοῖς τοῦ εὐαγγελίου. <sup>14</sup> χωρὶς δὲ τῆς  
the bonds of the glad tidings; without but of the

σῆς γνῶμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὥς  
thy consent nothing I wished to do, so that not as

κατὰ ἀναγκὴν τὸ ἀγαθὸν σου ἦ, ἀλλὰ  
according to constraint the good of thee might be, but

κατὰ ἐκουσίον. <sup>15</sup> Ταχὺ γὰρ διὰ τοῦτο  
according to willingness. Perhaps for on account of this

ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτον ἀπε-  
he was separated for an hour, so that an age him thou might-

χῇς. <sup>16</sup> οὐκέτι ὥς δούλον, ἀλλ' ὑπὲρ δού-  
est receive; no longer as a slave, but above a

λον, ἀδελφὸν ἀγαπητόν, μαλίστα ἐμοὶ, πῶς  
slave, a brother beloved, especially to me, by how much

δὲ μάλλον σοι, καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ. <sup>17</sup> Εἰ  
but more to thee, both in flesh and in Lord. If

οὖν με εἴχῃς κοινωνόν, προσλαβου αὐτον ὥς  
then me thou holdest a partner, receive thou him as

ἐμε. <sup>18</sup> Εἰ δὲ τι ἠδίκησέ σε, ἢ ὀφείλει, τοῦτο  
me. If but anything he wronged thee, or owes, this

ἐμοὶ ἐλλογέι. <sup>19</sup> Εἰ γὰρ Πάυλος ἐγγράψα τῇ  
to me put thou on account. I Paul wrote with the

ἐμῇ χειρὶ, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι,  
my hand, I will pay off; so that not I may say to thee,

ὅτι καὶ σεαυτὸν μοι προσοφείλεις. <sup>20</sup> Ναί,  
that even thyself to me thou owest. Yes,

ἀδελφε, ἐγὼ σου ὀφειλόμενον ἐν κυρίῳ· ἀναπαύ-  
O brother, I of thee should be profited in Lord, refresh

σόν μου τὰ σπλαγχνα ἐν Χριστῷ. <sup>21</sup> Πιστοῦμαι  
thou of me the bowels in Anointed. Having confidence

τῇ ὑπακοῇ σου ἐγγράψα σοι, εἰδὼς, ὅτι καὶ  
in the obedience of thee I wrote to thee, knowing, that even

ὑπὲρ ὃ λέγω ποιήσεις.  
beyond what I may say thou wilt do.

<sup>22</sup> Ἀλλὰ δὲ καὶ ἐτοιμαζέ μοι ξενίαν· ἐλπίζω  
At the same time but also prepare thou for me a lodging; I hope

pecting MY Child, † whom  
I begot in my BONDS,  
THAT † Onesimus,

† who formerly was  
UNPROFITABLE to Thee,  
but is now profitable to  
Thee and to Me;

† whom I have sent  
\* back to thee; and do  
thou receive Him, that is,  
MYSELF.

† Whom I was wishing  
to retain for MYSELF, † so  
that on thy behalf he  
might serve me in these  
BONDS for the GLAD TID-  
INGS;

† but I desired to do  
Nothing without THY Con-  
sent, † that thy GOOD deed  
might not be as from Com-  
pulsion, but Voluntary.

† For perhaps on this  
account he was separated  
for a little time, in order  
that thou mightest receive  
Him for an Age;

† no longer as a Bond-  
man, but above a Bond-  
man,—† a beloved Brother,  
especially to me, but how  
much more to thee, † both  
in the Flesh, and in the  
Lord!

† If, then, thou regard-  
est Me as † a Partner, re-  
ceive him as me.

† But if he injured thee  
in anything, or is indebted,  
place this to my account;

† († Paul write with  
MY OWN hand,) I will pay  
it off; that I may not say  
to thee, That to me thou  
owest even thyself.

† Yes, Brother, may I  
derive profit from Thee  
in the Lord; † refresh MY  
TENDER SYMPATHIES in  
Christ.

† Having confidence  
in thy COMPLIANCE, I  
write to thee, being assured  
That thou wilt even do be-  
yond what I request.

† But at the same time,  
also, prepare for me a

\* ALEXANDRIAN MANUSCRIPT.—10. of me—omit.  
that is.

12. again to thee. Receive Him,

† 10. 1 Cor. iv. 15; Gal. iv. 19. † 10. Col. iv. 9. † 13. 1 Cor. xvi. 17; Phil. ii. 30.  
† 14. 2 Cor. ix. 7. † 15. See Gen. xlv. 5, 8. † 16. Matt. xxiii. 8; 1 Tim. vi. 2.  
† 18. Col. iii. 23. † 17. 2 Cor. viii. 23. † 20. verse 7. † 21. 2 Cor. vii. 16.

γὰρ, ὅτι διὰ τῶν προσευχῶν ὑμῶν χάρισθησο-  
for, that through the prayers of you I shall be im-  
 μαι ὑμῖν. <sup>23</sup> Ἀσπάζεται σε Ἐπαφρας, ὁ συναιχ-  
parted to you. Salutes thee Epaphras, the fellow-  
 μαλωτος μου ἐν Χριστῷ Ἰησοῦ, <sup>24</sup> Μαρκοῦ, Ἀρι-  
captive of me in Anointed Jesus, Mark, Aris-  
 ταρχος, Δημας, Λουκας, οἱ συνεργοὶ μου. <sup>25</sup> Ἡ  
tarchus, Demas, Luke, the fellow-workers of me. The  
 χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ  
favor of the Lord of us Jesus Anointed with the  
 πνεύματος ὑμῶν,  
spirit of you.

lodging, for † I hope That  
 † through your PRAYERS I  
 shall be imparted to you.

<sup>23</sup> † Epaphras, my FELLOW-CAPTIVE in Christ Je-  
 sus, salutes thee;

<sup>24</sup> also † Mark, † Aristarchus, † Demas, † Luke, my  
 FELLOW-LABORERS.

<sup>25</sup> † The FAVOR of our  
 LORD Jesus Christ be with  
 your SPIRIT.

\* ALEXANDRIAN MANUSCRIPT.—The Subscription to this Epistle has been cut off.

† 23. Phil. 1. 25; ii. 24. † 23. 2 Cor. i. 11. † 23. Col. i. 7; iv. 12. † 24.  
 Acts xii. 12, 25. † 24. Acts xix. 29; xxvii. 2; Col. iv. 10. † 24. Col. iv. 14.  
 † 24. 2 Tim. iv. 11. † 25. 2 Tim. iv. 22.

ΠΡΟΣ ΕΒΡΑΙΟΥΣ [ΕΠΙΣΤΟΛΗ.]  
TO HEBREWS [AN EPISTLE.]  
\* TO THE HEBREWS.

ΚΕΦ. α'. 1.

<sup>1</sup> Πολυμερως και πολυτροπως παλαι ὁ θεος  
In many parts and in many ways long ago the God  
λαλησας τοις πατράσιν εν τοις προφηταις, επ'  
having spoken to the fathers by the prophets, in  
εσχάτου των ἡμερων τουτων ελαλησεν ἡμιν εν  
last of the days of these spoke to us by  
υἱῳ, <sup>2</sup> ὃν ἐθηκε κληρονομον παντων, (δι'  
a son, whom he appointed an heir of all things, (on account of  
οὐ και τους αιωνας ἐποίησεν,) <sup>3</sup> ὃς (ὡν ἀπαν-  
whom also the ages he made,) who (being an efful-  
γασμα της δοξης και χαρακτηρ της ὑποστασεως  
gence of the glory and an exact impress of the substance  
αυτου, φερων τε τα παντα τῷ ῥηματι της  
of him, sustaining and the things all by the word of the  
δυναμεως αὐτου,) \* [δι' ἑαυτου] καθαρισμον  
power of himself,) [through himself] a purification  
ποιήσαμενος των αμαρτιων \* [ἡμων,] ἐκαθισεν εν  
having made of the sins of us, sat down at  
δεξια της μεγαλωσυνης εν ὑψηλοις. <sup>4</sup> τοσοντω  
right of the majesty in high places; by so much  
κρειττων γενομενος \* [των] αγγελων, ὅσω δια-  
greater having become of the] messengers, by so much more  
φορωτερον παρ' αυτους κεκληρονομηκεν ονομα.  
excellent beyond them he has inherited a name.  
<sup>5</sup> Τινι γαρ εἶπε ποτε των αγγελων. Υἱός μου εἶ  
To which for did he say ever of the messengers; A son of me art  
συ, ἐγὼ σημερον γεγεννηκα σε; και παλιν  
then, I to-day have begotten thee? and again;  
Εγὼ εἶσομαι αὐτῷ εἰς πατέρα, και αὐτος ἐσται  
I will be to him for a father, and he shall be  
μοι εἰς υἱόν; <sup>6</sup> ὅταν δὲ παλιν εἰσαγαγῇ τον  
to me for a son? when but again he may lead in the  
πρωτοτοκον εἰς την οἰκουμενην, λεγει. Και  
first-born into the habitable, he says; And  
προσκυνησατωσαν αὐτῷ παντες αγγελοι θεου.  
let worship him all messengers of God.  
Και προς μεν τους αγγελους λεγει. Ὁ  
And concerning indeed the messengers he says; He  
ποιων τους αγγελους αὐτου πνευματα,  
making the messengers of himself spirits,  
και τους λειτουργους αὐτου πυρος φλογα.  
and the public servants of himself of fire a flame;  
<sup>8</sup> προς δὲ τον υἱόν. Ὁ θρονος σου ὁ θεος εἰς  
concerning but the son; The throne of thee the God for

CHAPTER I.

1 God having anciently spoken, † in many portions and by various methods, to the FATHERS by the PROPHETS,  
2 in the last of these DAYS † spoke to us by a Son, † whom he appointed Heir of all things, on account of whom also he constituted the AGES;  
3 † who, being an Effulgence of his GLORY, and an exact Impress of his SUBSTANCE, and \* making manifest ALL things by the WORD of his POWER, † having made a Purification for SINS, † sat down at the Right hand of the MAJESTY in high places;  
4 having become as much superior to Angels, † as he has inherited a more Excellent Name than they.  
5 For to which of the ANGELS did he ever say, † "Thou art my Son, To-day † I have begotten thee?" And again, † "I will be to him for a Father, and he shall be to me for a Son?"  
6 And when again he shall introduce † the FIRST BORN into the HABITABLE, he says, † "And let All God's Angels worship him."  
7 And with respect to the ANGELS, indeed he says, † "It is HE who MAKES his ANGELS WINDS, and his MINISTERS SERVANTS a Flame of Fire."  
8 But to the SON, † "Thy THRONE, O GOD,

\* VATICAN MANUSCRIPT.—Title—TO THE HEBREWS.  
things by. 3. through himself—omit. 3. of us—omit. 4. of the—omit.  
† 1. Num. xii. 6, 8. † 2. John i. 17; xv. 15; Heb. ii. 3. † 2. Ps. ii. 8; Matt. xxi. 38; John iii. 35; Rom. viii. 17. † 3. John i. 14; xiv. 9; 2 Cor. iv. 4; Col. i. 15. † 3. Heb. vii. 27; ix. 12, 14, 17. † 4. Eph. i. 21; Phil. ii. 9, 10. † 5. Ps. ii. 7; Acts xiii. 33; Heb. i. 5. † 5. 2 Sam. vii. 14; 1 Chron. xxii. 10; xxviii. 6; Ps. lxxxix. 26, 27. † 6. Rom. viii. 29; Col. i. 18; Rev. i. 5. † 6. Ps. xcvi. 7. † 7. Ps. civ. 4. † 8. Ps. xiv. 6, 7.



τον αἰωνα \* [του αἰωνος.] ῥαβδος ευθυτητος ἡ  
the age [of the age:] a sceptre of rectitude the  
ῥαβδος της βασιλειας σου. <sup>9</sup> Ηγαπησας δικαιο-  
sceptre of the kingdom of thee. Thou didst love right-  
οσυνην, και εμισησας ανομιαν, δια τουτο  
ousness, and thou didst hate lawlessness; on account of this  
εχρισε σε ὁ θεος σου, ελαιον αγαλλιασεως  
anointed thee the God of thee, oil of extreme joy  
παρα τους μετοχους σου. <sup>10</sup> Και Συ κατ'  
beyond the associates of thee. And; Thou in  
αρχας, κυριε, την γην εθεμελιωσας, και εργα  
a beginning, O Lord, the earth didst form, and works  
των χειρων σου εισιν οἱ ουρανοι. <sup>11</sup> Αυτοι απο-  
of the hands of thee are the heavens. They shall  
λουνται, συ δε διαμενεις, και παντες ὡς ἱμα-  
perish, thou but remainest; and all as gar-  
τιον παλαιωθησονται, <sup>12</sup> και ὡσει περιβολαιον  
ment shall become old, and like an upper garment  
ἐλιξεις αυτους, και αλλαγησονται. συ δε ὁ  
thou wilt fold them, and they shall be changed; thou but the  
αυτος ει, και τα ετη σου ουκ εκλειψουσι.  
same art, and the years of thee not will fail.  
<sup>13</sup> Προς τινα δε των αγγελων ειρηκε ποτε. Κα-  
To which but of the messengers did he say ever; Do  
θου εκ δεξιων μου, εως ανθω τους εχθρους  
thou sit a right of me, till I may place the enemies  
σου υποποδιον των ποδων σου; <sup>14</sup> Ουχι παντες  
of thee on a foot for the feet of thee? Not all  
εισι λειτουργικα πνευματα, εις διακονιαν αποσ-  
are public serving spirits, for service being  
τελλομενα δια τους μελλοντας κληρονο-  
sent forth on account of those being about to inherit  
μειν σωτηριαν; ΚΕΦ. Β'. 2. <sup>1</sup> Δια τουτο  
salvation? On account of this  
δει περισσοτερως ἡμας προσεχειν τοις ακουσ-  
it behoves more earnestly us to attend to the things hav-  
θεισι, μηποτε παραρδωμεν. <sup>2</sup> Ει γαρ ὁ  
ing been heard, lest perhaps we should glide away, If for the  
δι' αγγελων λαληθεις λογος εγενετο βεβαι-  
through messengers having been spoken word was firm  
ος, και πασα παραβασις και παρακοη ελαβεν  
and every deviation and imperfect hearing received  
ενδικον μισθαποδοσιαν. <sup>3</sup> πως ἡμεις εκφευξο-  
a just retribution; how we shall es-

"is for the AGE; \* and  
"the SCEPTRE of RECTI-  
"TUD is the Sceptre of  
"thy KINGDOM.  
"9 "Thou didst love  
"Righteousness, and hate  
"Lawlessness; therefore,  
"thy GOD † anointed thee,  
"O GOD, with the oil of  
"Exultation beyond thy  
"ASSOCIATES."  
"10 Also, † "Ehau, O  
"Lord, at First didst lay  
"the foundation of the  
"EARTH; and the HEA-  
"VENS are Works of thy  
"HANDS;  
"11 † "they shall perish,  
"but thou remainest;  
"and they all shall be-  
"come old like a Gar-  
"ment;  
"12 "and like a Mantle  
"thou wilt fold them up;  
"† like a Garment also  
"they shall be changed;  
"but thou art the SAME,  
"and thy YEARS shall not  
"fail."  
"13 But to which of the  
"ANGELS did he ever say,  
"† Sit thou at my Right  
"hand, till I put thine  
"ENEMIES underneath thy  
"FEET?"  
"14 † Are they not all  
"Ministering Spirits, sent  
"forth for Service, on ac-  
"count of † THOSE BEING  
"ABOUT to inherit Salva-  
"tion?"

## CHAPTER II.

1 On this account it be-  
hoves us to attend more  
earnestly to the THINGS  
HEARD, lest we should  
ever let them glide away.  
2 For if the WORD  
† spoken through Angels  
was firm, and † Every De-  
viation and Disobedience  
received a Just Retribu-  
tion;  
3 † how shall we escape.

\* VATICAN MANUSCRIPT.—8. of the AGE—omit. 8. and the SCEPTRE of RECTITUDE  
is the Sceptre of his KINGDOM. 12. like a Garment also they shall be changed.

† 9. Isa. lxi. 1; Luke iv. 18; John x. 36; Acts iv. 27; x. 38. † 10. Psa. cii. 25.  
† 11. Isa. xxiv. 4; ii. 6; Matt. xxiv. 35; 1 Pet. iii. 7, 10; Rev. xx. 11. † 13. Psa. cx. 1;  
Matt. xxii. 44; Acts ii. 34, 35; Heb. x. 12. † 14. Psa. xxxiv. 7; xci. 11; ciii. 20, 21.  
† 1. James ii. 5. † 2. Deut. xxxiii. 2; Acts vii. 53. † 3. Num. xv. 30, 31; Deut.  
v. 3; xvii. 2, 5, 12; xxvii. 26. † 3. Heb. x. 28, 29; xii. 35.

μεθα τηλικαυτης αμελησαντες σωτηριας; ἥτις  
 cape so great having disregarded a salvation. f which  
 αρχην λαβουσα λαλεισθαι δια του κυριου,  
 a beginning having received to be spoken through the Lord,  
 ὑπο των ακουσαντων εις ἡμας εβεβαιωθη  
 by those having heard for us was confirmed,  
<sup>4</sup> συνεπιμαρτυρουντος του θεου σημειοις τε καί  
 co-attesting the God by signs both and  
 τερασι, και ποικιλαις δυναμεσι, και πνευματος  
 by prodigies, and by various powers, and of spirit  
 ἁγιου μερισμοις, κατα την αὐτου θελησιν.  
 holy by distributions, according to the of himself will.  
<sup>5</sup> Ου γαρ αγγελοις ὑπεταξε την οικουμενην την  
 Not for to messengers he did subject the habitable that  
 μελλουσαν, περι ἧς λαλουμεν. <sup>3</sup> Διεμαρτυ-  
 about coming, concerning which we speak. Testified  
 ρατο δε που τις, λεγων· Τι εστιν ανθρωπος,  
 but somewhere one, saying; What is man,  
 οτι μιμησκη αυτου· η υιος ανθρωπου, οτι  
 that thou dost remember him; or a son of man, that  
 επισκεπη αυτον; <sup>7</sup> Ηλαττωσας αυτον βραχυ  
 thou dost observe him? Thoudidst make less him a little while  
 τι παρ' αγγελου· δοξη και τιμη εστεφανω-  
 than messengers; with glory and with honor thou didst  
 σας αυτον· <sup>8</sup> παντα ὑπεταξας ὑποκατα των  
 crown him; all things thou didst place under the  
 ποδων αυτου. Εν γαρ τῷ ὑποταξαι \* [αυτῷ]  
 feet of him. In for the to be subjected [to him]  
 τα παντα, ουδεν αφηκεν αυτῷ ανυποτακ-  
 the things all, nothing is left to him unsubject-  
 τον· νυν δε ουπω δρωμεν αυτῷ τα παντα  
 ed; now but not yet we see to him the things all  
 ὑποτεταγμενα. <sup>9</sup> Τον δε βραχυ τι παρ' αγγε-  
 having been placed. The but a short time than messen-  
 λους ηλαττωμενον βλεπομεν Ιησουν δια το  
 gers having been made less we see Jesus on account of the  
 παθημα του θανατου δοξη και τιμη εστεφα-  
 suffering of the death with glory and with honor having been  
 νωμενον· ὅπως χαριτι θεου ὑπερ παντος γε-  
 crowned; so that by favor of God on behalf of all he  
 σηται θανατου. <sup>10</sup> Επρεπε γαρ αυτῷ, δι' ὃν  
 might taste of death. It was fitting besides for him, for whom  
 τα παντα και δι' οὗ τα παντα, πολλους  
 the things all and through whom the things all, many  
 υιους εις δοξαν αγαγοντα τον αρχηγον της  
 sons into glory leading the prince of the  
 σωτηριας αυτων δια παθηματων τελειωσαι.  
 salvation of them through sufferings to perfect.

having disregarded So great a Salvation? which beginning to be spoken by the LORD, was confirmed for Us by those who HEARD him;

4. † GOD co-attesting † both by Signs and Wonders and various Mighty works, and † Distributions of Holy Spirit, according to HIS Will?

5 For to Angels he did not subject † the FUTURE HABITABLE, concerning which we speak.

6 But one somewhere testified, saying, † "What is a Man That thou dost remember him? or a Son of Man, That thou dost regard him?"

7 "Thou didst make him for a little while inferior to Angels; thou didst crown him with Glory and Honor;

8 "thou didst subject All things under his FEET;"—for in SUBJECTING ALL THINGS, he left Nothing unsubjected to Him; but, at present, we do not see that ALL things have actually been placed under Him.

9 But we behold JESUS, on account of the SUFFERING of DEATH † crowned with Glory and Honor, † HAVING BEEN MADE for a little while INFERIOR to Angels, so that, by God's Favor, † he might taste of Death on behalf of every one.

10 For it was becoming him, † on account of whom are ALL things, and through whom are ALL things, in conducting Many Sons to Glory, † to perfect the † PRINCE of their SALVATION through Sufferings.

\* VATICAN MANUSCRIPT.—8. to him—omit.

† 3. Matt. iv. 17; Mark i. 14. † 3. Luke i. 2. † 4. Mark xvi. 20; Acts xiv. 8; xix. 11; Rom. xv. 18, 19; 1 Cor. ii. 4. † 4. Acts ii. 22, 48. † 4. 1 Cor. xii. 4, 7, 11.  
 † 5. Heb. vi. 5; 2 Pet. iii. 13. † 6. Psa. viii. 4. † 9. Acts ii. 33. † 9. Phil. ii. 7—9.  
 † 9. Rom. v. 18; viii. 32; 2 Cor. v. 15; 1 Tim. ii. 6; 1 John ii. 2. † 10. Rom. xi. 36. † 10. Luke xiii. 32; Heb. v. 9. † 10. Acts iii. 15; v. 31; Heb. xii. 2.

11 Ὁ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ  
He both for sanctifying and those being sanctified, out of  
ἐνός πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχυνεται  
one all; for which cause not he is ashamed  
ἀδελφούς αὐτοὺς καλεῖν, <sup>12</sup> λέγων· Ἀπαγγέλω  
brethren them to call, saying; I will announce  
τὸ ὄνομα σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκ-  
the name of thee to the brethren of me, in midst of a  
κλησίας ὑμνήσω σε. <sup>13</sup> Καὶ πάλιν· Ἐγὼ ἐσο-  
congregation I will praise thee. And again; I will  
μαι πεποιθὼς ἐπ' αὐτῷ· καὶ πάλιν· Ἰδοὺ ἐγώ,  
be having trusted in him; and again; Lo I,  
καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ θεός. <sup>14</sup> Ἐπει οὖν  
and the children which to me gave the God. Since then  
τὰ παιδιά κεκοινωνήκε σαρκὸς καὶ αἵματος, καὶ  
the children have been sharers of flesh and blood, also  
αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα  
he in like manner partook of the of them, so that  
διὰ τοῦ θανάτου καταργήσῃ τὸν το  
by means of the death he might make powerless him the  
κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἐστὶ τὸν  
strength having of the death, that is the  
διαβολόν, <sup>15</sup> καὶ ἀπαλλάξῃ τοὺς τοσοῦτοι φοβῶ  
accuser, and might set free them as many as by fear  
θανάτου διὰ παντός τοῦ ζῆν ἐνοχοὶ ἦσαν δου-  
of death through all of the life held in were slav-  
λείας. <sup>16</sup> Οὐ γὰρ δηποῦ ἀγγέλων ἐπιλαμβάνε-  
ery. Not for in any manner of messengers he takes hold,  
ται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.  
but of seed of Abraam he takes hold.  
17 Ὅθεν ὠφείλε κατὰ πάντα τοῖς ἀδελφοῖς  
Hence he was obliged in all things to the brethren  
ὁμοιωθῆναι, ἵνα ἐλεημῶν γενῆται καὶ πιστὸς  
to be made like, so that merciful he might be and faithful  
ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς τὸ ἱλασκεσθαι  
high-priest the things as to the God, in order to the to expiate  
τὰς ἁμαρτίας τοῦ λαοῦ. <sup>18</sup> Ἐν ᾧ γὰρ πεπονθεν  
the sins of the people. By what for he has suffered  
αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις  
himself having been tried, he is able to those being tried  
βοηθῆσαι.  
to render aid.

### ΚΕΦ. γ'. 3.

1 Ὅθεν, ἀδελφοὶ ἅγιοι, κλησέως ἐπουρανίου  
Whence, brethren holy, of a calling heavenly  
μετοχοῖς κατανοήσατε τὸν ἀποστόλον καὶ ἀρ-  
partakers do you attentively regard the apostle and high-

11 For † both the SANC-  
TIFIER and the SANCTI-  
FIED are from one; for  
Which Cause he is not  
† ashamed to call Them  
Brethren;

12 saying, † "I will  
" announce thy NAME to  
" my BRETHREN; in the  
" Midst of the Congre-  
" gation I will praise thee."

13 And again, † " I will  
" confide in him." And  
again, † " Behold, † and  
" the CHILDREN whom  
† " God gave Me."

14 Since, then, the  
CHILDREN have one com-  
mon nature of \* Blood and  
Flesh, he † also, in like  
manner, partook of these;  
† in order that, by means  
of his DEATH, he might  
vanquish HIM POSSESSING  
the POWER of DEATH—  
that is, the ENEMY—

15 and might liberate  
THOSE who, † by Fear of  
Death, were throughout  
their Whole LIFE held in  
Slavery.

16 † Besides, he does not  
in any way take hold of  
Angels, but he takes hold  
of the Seed of Abraham;

17 hence, he was obliged  
to be assimilated to his  
BRETHREN in all things,  
so that he might be † a  
Merciful and Faithful  
High priest as to things  
relating to GOD, in order  
to EXPIATE the SINS of  
the PEOPLE.

18 For by what he has  
suffered, having been  
tried, † he is able to assist  
THOSE who are TRIED.

### CHAPTER III.

1 Therefore, holy Breth-  
ren, Associates of a heav-  
enly † Calling, attentively  
regard Jesus, † the APOS-

\* VATICAN MANUSCRIPT.—14. Blood and Flesh.

† 16. Or, "For truly it," i. e. the fear of death, or death itself, "does not lay hold of" or  
seize on "angels, but of the seed of Abraham it does lay hold."—Theolog. Rep. and Kneeland.

† 11. Heb. x. 10, 14. † 11. Matt. xxviii. 10; John xx. 17; Rom. viii. 29. † 12.  
Psa. xxii. 22, 25. † 13. Psa. xviii. 2; Isa. xii. 2. † 13. Isa. viii. 18. † 13.  
John x. 29; xvii. 6, 9, 11, 12. † 14. John i. 14; Rom. viii. 3; Phil. ii. 7. † 14.  
1 Cor. xv. 54, 55; Col. ii. 15; 2 Tim. i. 10. † 15. Luke i. 74; Rom. viii. 15; 2 Tim. i. 7.  
† 17. Heb. iv. 15; y. 1, 2. † 18. Heb. vii. 25. † 1. Rom. i. 7; 1 Cor. i. 2; Eph. iv.  
1; Phil. iii. 14; 2 Thess. i. 11; 2 Tim. i. 9; 2 Pet. i. 10. † 1. Rom. xv. 8; Heb. ii. 17, etc

χιερεα της ὁμολογιας ἡμων, Ἰησουν· <sup>2</sup> πιστιν  
priest of the profession of us, Jesus; faithful  
οντα τῷ ποιησαντι αὐτον, ὡς καὶ Μωυσης ἐν  
being to the one having appointed him, as even Moses in  
\* [ὅλῳ] τῷ οἰκῷ αὐτου. <sup>3</sup> Πλειονος γὰρ οὗτος  
[whole] the house of him. Of more for this  
δοξης παρα Μωυσην ἡξιαται, καθ' ὅσον  
glory than Moses has been esteemed worthy, so far as  
πλειονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευασας  
more honor he has of the house the one having built  
αὐτον. <sup>4</sup> (Πας γὰρ οἶκος κατασκευάζεται ὑπο  
itself. (Every for house is built by  
τινος· ὁ δὲ \* [τα] πάντα κατασκευασας, θεός.)  
some one; he but [the things] all having built, God.)  
<sup>5</sup> Καὶ Μωυσης μὲν πιστός ἐν ὅλῳ τῷ οἴκῳ  
And Moses indeed faithful in whole to the house  
αὐτου, ὡς θεραπῶν, εἰς μαρτυριον τῶν λαληθη-  
of him, as a servant; for a testimony of the things going  
σομενων. <sup>6</sup> Χριστός δέ, ὡς υἱός ἐπὶ τὸν οἶκον  
to be spoken: Anointed but, as a son over the house  
αὐτου· οὐ οἶκος ἐσμεν ἡμεῖς, εἰπερ τὴν παρ-  
of him; of whom a house are we, if indeed the con-  
ρῆσιαν καὶ τὸ καυχῆμα τῆς ἐλπίδος \* [μέχρι  
fidence and the boasting of the hope [all  
τελοῦς βεβαίαν] κατασχόμεν. <sup>7</sup> Διό, καθὼς  
end firm] we should hold fast. Therefore, as  
λέγει τὸ πνεῦμα τὸ ἅγιον· Σήμερον, εἰ τῆς  
says the spirit the holy; To-day, if the  
φωνῆς αὐτου ἀκουσῆτε, <sup>8</sup> μὴ σκληρυνῆτε τὰς  
voice of him you will hear, not you should harden the  
καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ  
hearts of you, as in the bitter provocation, in  
τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρημῷ, <sup>9</sup> οὐ  
the day of the temptation in the desert, no;  
ἐπειράσαν \* [με] οἱ πατέρες ὑμῶν, ἐδοκίμασαν  
tempted [me] the fathers of you, proved  
\* [με], καὶ εἶδον τὰ ἔργα μου, τεσσαράκοντα  
[me], and saw the works of me, forty  
ἐτη. <sup>10</sup> Διό προσώχθισα τὴν γενεὰν ἐκείνην, καὶ  
years: therefore I was provoked with the generation that, and  
εἶπον· Αἰὶ πλανῶντα τὴν καρδίαν· αὐτοὶ δὲ οὐκ  
said; Always they wander in the heart; they but not  
ἐγνώσαν τὰς ὁδοὺς μου. <sup>11</sup> ὡς ὠμοσα ἐν τῇ  
they acknowledged the ways of me; so I swore in the  
ὀργῇ μου· Εἰ εἰσελεύσονται εἰς τὴν καταπαύσιν  
wrath of me; If they shall enter into the rest  
μου. <sup>12</sup> Βλέπετε, ἀδελφοί, μηποτε ἐστὶ ἐν  
of me. Take you heed, brethren, lest ever shall be in  
τινὶ ὑμῶν καρδία πονηρὰ ἀπιστίας, ἐν τῷ ἀποσ-  
any one of you a heart evil of unbelief, in the to fal-

THE and High-priest of our  
CONFESSION;

2 who is Faithful to  
HIM who APPOINTED him,  
even as † Moses was in his  
HOUSE.

3 For he has been es-  
teemed worthy of More  
Glory than Moses, as much  
as the BUILDER has More  
Honor than the HOUSE it-  
self.

4 (For every House is  
built by some one; but  
† HE HAVING BUILT all  
things is God.)

5 And Moses, indeed,  
was faithful in his Whole  
HOUSE, as † a Servant,  
† for a Testimony of the  
THINGS to be SPOKEN;

6 but Christ as a Son  
over his HOUSE, † Whose  
HOUSE we are, if we should  
hold fast † the CONFID-  
ENCE and the EXULTA-  
TION of the HOPE.

7 Therefore, as the  
HOLY SPIRIT says, † "To-  
day, if you will hear his  
VOICE,

8 "harden not your  
"HEARTS, as in the BIT-  
"TER PROVOCATION, in  
"the DAY of the TRIAL in  
"the DESERT;

9 "where your FA-  
"THERS tried, proved, and  
"saw my WORKS Forty  
"Years.

10 "Therefore, I was  
"provoked with \* that  
"GENERATION, and said,  
"They always err in  
"HEART;" but they did  
"not acknowledge my  
"WAYS;

11 "so I swore in my  
"INDIGNATION—" If they  
"shall enter my REST!"

12 Beware, Brethren,  
lest there should ever be in  
any one of you an evil, Dis-  
believing Heart, by APOS-  
TATIZING from the living  
God;

\* VATICAN MANUSCRIPT.—2. Whole—omit.  
the End—omit.

9. me—omit twice.

4. the things—omit.

10. this GENERATION.

6. Firm to

† 2. Num. xli. 7; verse 5. † 4. Eph. ii. 10; iii. 9. † 5. Exod. xiv. 31; Num.  
xii. 7; Deut. iii. 24; Josh. i. 2; viii. 31. † 6. 1 Cor.  
xii. 16; vi. 19; 2 Cor. vi. 10; Eph. ii. 21, 22; 1 Tim. iii. 15; 1 Pet. ii. 5. † 7. Psal. xcv. 7—11.

τηναι απο θεου ζωντος· <sup>13</sup> αλλα παρακαλεετε  
away from God living; but do you exhort  
εαυτους καθ' εκαστην ημεραν, αχρις ου  
yourselves in each day, till of which  
το σημερον καλειται, ινα μη σκληρυνθη εξ  
the to-day it is called, so that not may be hardened from  
ουμων τις απατη της αμαρτίας. <sup>14</sup> Μετοχοι  
of you any one by a delusion of the sin. Partakers

γαρ του Χριστου γενομεν, εανπερ την αρ-  
for of the Anointed we have become, ifperhaps the begin-  
χην της υποστασεως μεχρι τελους βεβαιαν  
king of the confidence till an end firm

κατασχωμεν. <sup>15</sup> Εν τω λεγεσθαι· Σημερον,  
we hold fast. In respect to the to be said; To-day,

εαν της φωνης αυτου ακουσητε· μη σκληρυνη-  
if the voice of him you may hear; not harden you  
τε τας καρδιας υμων, ως εν τω παραπικρασμω.  
the hearts of you, as in the blither provocation.

<sup>16</sup> Τινες γαρ ακουσαντες παρεπικραναν; αλλ'  
Some for having heard did provoke? but

ου παντες οι εξελθοντες εξ Αιγυπτου δια Μου-  
not all those having come out from Egypt by means of Mo-  
σεως; <sup>17</sup> Τισι δε προσωχθισε τεσσαρακοντα  
as? With whom but was he vexed forty

ετη; ουχι τοις αμαρτησασιν; ων τα κωλα  
years? not with those having sinned? of whom the members

επεσεν εν τη ερημω. <sup>18</sup> Τισι δε ωμοσε μη εισε-  
fell in the desert. To whom but did he swear not to en-  
λευσεσθαι εις την καταπαυσιν αυτου, ει μη  
ter into the rest of himself, if not

τοις απειθησασιν; <sup>19</sup> Και βλεπομεν, οτι ουκ  
to those having disbelieved? And we see, that not

ηδυνηθησαν εισελθειν δι' απιστιαν. ΚΕΦ.  
they were able to enter because of unbelief.

δ'. 4. <sup>1</sup> Φοβηθωμεν ουν, μηποτε, καταλειπο-  
We may fear then, lest ever, being

μενης επαγγελιας εισελθειν εις την καταπαυ-  
left a promise to enter into the rest

σιν αυτου, δοκη τις εξ υμων υστερηκεναι.  
of him, should seem any one from of you to have failed.

<sup>2</sup> Και γαρ εσμεν ευηγγελισμενοι, καθαπερ  
Also for we are having been addressed with glad tidings, even as

κακεινοι· αλλ' ουκ ωφελησεν ο λογος της  
also they; but not did profit the word of the

ακοης εκεινους, μη συγκεκραμενος τη πιστει  
hearing them, not having been mingled with the faith

τοις ακουσασιν. <sup>3</sup> Εισερχομεθα γαρ εις την  
in those hearing. We enter for into the

καταπαυσιν οι πιστευσαντες, καθως ειρηκεν·  
rest those having believed, as he has said;

Ως ωμοσα εν τη οργη μου· Ει εισελευσονται  
So I swore in the wrath of me; If they shall enter

εις την καταπαυσιν μου· καιτοι των εργαων απο  
into the rest of me; namely from the works from

<sup>13</sup> but exhort each other every Day, while it is called TO-DAY, so that no one among you may be hardened by a Delusion of SIN;

<sup>14</sup> for we have become Associates of the ANOINTED, †if indeed we hold fast the BEGINNING of our CONFIDENCE firm to the End.

<sup>15</sup> With regard to the DECLARATION—†“To-day, “if you should hear his “VOICE, harden not your “HEARTS, as in the BIT- “TER PROVOCATION;”—

<sup>16</sup> †for who, having heard, did provoke? Did not ALL those who CAME out from Egypt under Mo- ses?

<sup>17</sup> And with whom was he displeased Forty Years? Was it not with THOSE who SINNED?—† Whose CORPSES fell in the DES- ERT?

<sup>18</sup> And †to whom did he swear that they should not enter his REST, if not to the DISBELIEVING?

<sup>19</sup> †And we see That they were not able to en- ter because of Unbelief.

#### CHAPTER IV.

<sup>1</sup> Therefore, †we may be afraid, lest at any time a Promise to enter his REST, being left, any one among you should seem to come short of it.

<sup>2</sup> For we also have been evangelized even as they were; but the word of the REPORT did not profit them, not being mingled with FAITH in the HEAR- ERS.

<sup>3</sup> † We, however, HAV- ING BELIEVED, enter the REST; according as he has said, †“So I swore in my “INDIGNATION—“If they “shall enter my REST;”— namely, from the WORKS

† 14. verse 6. † 15. verse 7. † 16. Num. xiv. 2, 4, 11, 34, 30; Deut. i. 34, 35, 38.  
† 17. Num. xiv. 22, 20, etc.; xxvi. 65; Ps. cvi. 20; 1 Cor. x. 5; Jude 5. † 18. Num. xiv.  
30; Deut. i. 34, 35. † 19. Heb. iv. 6. † 1. Heb. xii. 15. † 3. Heb. iii. 14,  
† 3. Ps. xc. 11; Heb. iii. 11.

καταβολῆς κόσμου γενηθέντων. <sup>4</sup> Εἰρηκε γὰρ  
a laying down of a world having been done. It has been spoken for  
που περὶ τῆς ἑβδόμης οὕτω· Καὶ κατε-  
somewhere concerning the seventh thus; And rested  
παυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπο πάν-  
the God on the day the seventh from all  
των τῶν ἐργῶν αὐτοῦ· <sup>5</sup> καὶ ἐν τούτῳ παλιν·  
of the works of himself; and in this again;  
Εἰ εἰσελευσονται εἰς τὴν καταπαυσιν μου.  
If they shall enter into the rest of me.  
<sup>6</sup> Ἐπει οὖν ἀπολείπεται τίνας εἰσελθεῖν εἰς  
Since then it is left some to enter into  
αὐτήν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ  
her, and those formerly having received glad tidings not  
εἰσῆλθον δι' ἀπειθείαν· <sup>7</sup> παλιν τίνα ὀρίζει  
entered on account of unbelief; again certain he defines  
ἡμέραν, Σήμερον, ἐν Δαυίδ, λέγων, μετὰ το-  
a day, To-day, by David, saying, after so  
σούτον χρόνον· (καθὼς εἰρηταί·) Σήμερον, εἰ  
long a time, (as it has been said,) To-day, if  
τῆς φωνῆς αὐτοῦ ἀκουσῇτε, μὴ σκληρυνῇτε τὰς  
the voice of him you may hear, not harden you the  
καρδίας ὑμῶν. <sup>8</sup> Εἰ γὰρ αὐτοὺς Ἰησοῦς κατε-  
hearts of you. If for them Jesus caused  
παυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ  
to rest, not would concerning another have spoken after  
ταῦτα ἡμέρας. <sup>9</sup> Ἀρα ἀπολείπεται σαββατισ-  
this of a day. Therefore remains a keeping of a  
μος τῷ λαῷ τοῦ θεοῦ. <sup>10</sup> Ὁ γὰρ εἰσελθὼν  
sabbath for the people of the God. The for one having entered  
εἰς τὴν καταπαυσιν αὐτοῦ, καὶ αὐτὸς κατεπαυ-  
into the rest of him, also himself caused to  
σεν ἀπο τῶν ἐργῶν αὐτοῦ, ὥσπερ ἀπο τῶν ἰδίων  
rest from the works of himself, like as from the own  
ὁ θεός. <sup>11</sup> Σπουδασωμεν οὖν εἰσελθεῖν εἰς  
the God. We should earnestly endeavor therefore to enter into  
ἐκείνην τὴν καταπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ  
that the rest, so that not by the same.  
τις ὑποδειγματι πέσῃ τῆς ἀπειθείας. <sup>12</sup> Ζῶν  
any one example may fall of the unbelief. Living  
γὰρ ὁ λόγος τοῦ θεοῦ, καὶ ἐνεργής, καὶ τομῶτε-  
for the word of the God, and energetic, and more cut-  
ρος ὑπὲρ πᾶσαν μαχαίραν διστομόν, καὶ δικ-  
ting beyond every sword two-mouthed, even cut-  
νόμενος ἀχρι μερισμοῦ ψυχῆς \* [τε] καὶ πνεύ-  
ting through to a division of life [both] and of  
ματος, ἀρμῶν τε καὶ μυελῶν, καὶ κριτικός ἐνθυ-  
breath, of joints both and of marrow, and able to judge of  
μησεων καὶ ἐννοιῶν καρδίας· <sup>13</sup> καὶ οὐκ ἐστὶ  
thoughts and of intentions of heart; and not is  
κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνα  
a creature out of sight in presence of him, all things but naked

done at the Foundation of the World.

4 For it has been some-where spoken concerning the SEVENTH day, thus, † "And GOD rested on the "SEVENTH day from all his "works"

5 And again, in this manner, "If they shall "enter my REST."

6 Since, then, it is left for some to enter, † and THOSE who formerly re-ceived glad tidings did not enter on account of Unbelief,—

7 he again defines a cer-tain Day, "To-day," say-ing by David, after So long a Time, (as \*it has been said before,) † "To-day, "if you will hear his "voice, harden not your "HEARTS."

8 For if Joshua caused Them to rest, he would not, subsequently, have spoken of Another Day.

9 Therefore, a Sabbath-rest remains for the PEOP-LE OF GOD.

10 FOR HE HAVING EN-TERED his REST, will also himself rest from his WORKS, like as GOD from HIS OWN.

11 Let us earnestly en-deavor, therefore, to enter That REST, that no one may fall † by the SAME Ex-ample of UNBELIEF.

12 For the WORD of GOD is † living, and ener-getic, and † more cutting than Any † two-edged Sword, cutting through even to a Separation of Life and Breath, and of Joints and Marrow, † and able to judge the Thoughts and Intentions of the Heart;

13 † and no Creature is concealed in his sight, but all things are naked

\* VATICAN MANUSCRIPT.—7. it has been said before.

12. both—omit.

† 4. Gen. ii. 2; Exod. xx. 11; xxxi. 17. † 6. Heb. iii. 19. † 7. Ps. xcv. 7; Heb. iii. 7. † 11. Heb. iii. 12, 18, 19. † 12. Isa. xlix. 2; Jer. xxiii. 29; 2 Cor. x. 5; 1 Pet. i. 23. † 12. Eph. vi. 17; Rev. i. 16; ii. 16. † 12. 3 Cor. xiv. 24, 25. † 13. Ps. xxxiii. 13, 14; xc. 8; cxxxix. 11, 12.

και τετραχηλισμενα τοις οφθαλμοις αυτου, and having been laid open to the eyes of him, προς ον ημιν ο λογος. with whom for us the word.

14 Εχοντες ουν αρχιερεα μεγαν, διεληλυθοτα Having therefore a high-priest great, having passed through τους ουρανους, Ιησουν τον υιον του θεου, κρα- the heavens, Jesus the son of the God, we should τωμεν της δμολογιας. 15 Ου γαρ εχομεν αρ- lay hold of the profession. Not for we have a χιερεα μη δυναμενον συμπαθσαι ταις ασθε- high-priest not being able to suffer with the weak- νειαις ημων, πεπειρασμενον δε κατα παντα nesses of us, having been tempted but in all things καθ' ομοιοτητα, χωρις αμαρτίας. 16 Προσερχω- according to a likeness, apart from sin. We should

μεθα ουν μετα παρήσιας τω θρονω της χαρι- come therefore with confidence to the throne of the favor, τος, ινα λαβωμεν ελεον, και χαριν \* [εύρωμεν] so that we may receive mercy, and favor [we may find] εις ευκαιρον βοηθειαν. ΚΕΦ. ε'. 5. 1 Πας for seasonable help. Every

γαρ αρχιερευς εξ ανθρωπων λαμβανομενος, for high-priest from men having been taken, υπερ ανθρωπων καθισπαται τα προς τον on behalf of men is placed over the things relating to the θεον, ινα προσφερη δωρα τε και θυσιας υπερ God, so that he may offer gifts both and sacrifices on behalf αμαρτιων. 2 μετριοπαθειν δυναμενος τοις αγνοου- of sins; to suffer in a measure being able with the ignorant σι και πλανωμενοις, επει και αυτος περικειται ones and erring ones, since also himself surrounds ασθενειαν. 3 και δια ταυτην οφειλει, καθως weakness; and on account of this it is fitting, as

περι του λαου, ούτω και περι εαυτου προσ- concerning the people, so also concerning himself to φερειν υπερ αμαρτιων. 4 Και ουχ εαυτω offer on behalf of sins. And not to himself τις λαμβανει την τιμην, αλλα καλουμενος any one takes the honor, but he being called υπο του θεου, καθαπερ και Ααρων. 5 Ούτω και by the God, as even Aaron. Thus and ο Χριστος ουχ εαυτον εδοξασε γεννηθηναι αρχιε- the Anointed not himself did glorify to become a high- ρεα, αλλ' ο λαλησας προς αυτον. Τίς μου ει priest, but the one having spoken to him; A son of me art συ, εγω σημερον γεγεννηκα σε. 6 καθως και εν thou, I to-day have begotten thee; as also in ετερω λεγει. Συ ιερευς εις τον αιωνα, κατα another he says; Thou a priest for the age, according to

and † exposed to his EYES, whose WORD is addressed to us.

14 Having, therefore, † a great High-priest, † who has passed through the HEAVENS, Jesus, the SON of GOD, † we should firmly retain the CONFESSION.

15 For † we have not a High-priest unable to sympathize with our WEAKNESSES; but one † having been tried in all respects like ourselves, † apart from Sin.

16 † We should therefore, approach with Con- fidence to the THRONE of FAVOR, that we may receive Mercy and Favor for seasonable help.

#### CHAPTER V.

1 For Every High-priest having been taken from Men is appointed in behalf of Men, over THINGS relating to God, † that he may offer both Gifts and Sacrifices for Sins,

2 being able to deal gently with the IGNORANT and Erring, since he him- self is also surrounded by Infirmary;

3 and † on this account, as for the PEOPLE, so also for himself, he is obliged to offer \* for Sins.

4 † And no one takes the HONOR on Himself, but he BEING CALLED by GOD, even as † Aaron was.

5 † And thus the ANOINTED one did not glorify himself to become a High-priest; but HE who SPOKE concerning him, † "Thou art my Son, "To-day have I begotten thee."

6 as also in another place he says, † "Thou art a Priest for the AGE,

\* VATICAN MANUSCRIPT.—16. we may find—omit.

3. concerning Sins.

† 13. Job xxvi. 6; xxxiv. 21; Prov. xv. 11. † 14. Heb. iii. 1. † 14. Heb. vii. 26; ix. 12, 24. † 14. Heb. x. 23. † 15. Heb. ii. 18. † 15. Luke xxii. 28. † 2 Cor. v. 21; Heb. vii. 26; 1 Pet. ii. 22; 1 John iii. 5. † 16. Eph. ii. 18; iii. 12; Heb. x. 19, 21, 22. † 1. Heb. viii. 3, 4; ix. 9; x. 11. † 3. Lev. iv. 3; ix. 7; xvi. 6, 15, 17; vii. 27. † 4. 2 Chron. xxvi. 18; John iii. 27. † 4. Exod. xxviii. 1; Num. xvi. 5, 40; 1 Chron. xxiii. 13. † 5. John viii. 54. † 5. Psa. ii. 7; Heb. i. 5. † 6. Psa. cx. 4; Heb. vii. 17, 21.

την ταξιν Μελχισεδεκ. <sup>7</sup> Ὃς ἐν ταῖς ἡμέραις  
the order of Melchizedek. Who in the days  
της σαρκος αὐτοῦ, δεῖσεις τε καὶ ἱκετηρίας  
of the flesh of himself, prayers both and supplications  
πρὸς τὸν δυναμένον σωζειν αὐτὸν ἐκ θανάτου,  
to him being able to deliver him out of death,  
μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρυῶν προσενέγ-  
with a cry strong and tears having offered,  
κας, καὶ εἰσ ακουσθεὶς ἀπο τῆς εὐλαβείας, <sup>8</sup> (καί-  
and having been heard from the piety, (though  
περὶ ὡν υἱός,) ἐμαθεν, ἀφ' ὧν ἐπάθε, τὴν  
being a son,) learned, from what things he suffered, the  
ὑπακοήν. <sup>9</sup> καὶ τελειωθείς ἐγένετο τοῖς ὑπα-  
obedience; and having been perfected he became to those obey-  
κουουσιν αὐτῷ πασὶν αἰτίος σωτηρίας αἰωνίου,  
ing him to all a cause of salvation age-lasting,  
<sup>10</sup> προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ  
having been declared by the God a high-priest according to  
την ταξιν Μελχισεδεκ. <sup>11</sup> Περὶ οὗ πολὺς  
the order of Melchizedek. Concerning whom great  
ἡμῖν ὁ λόγος καὶ δυσερμηνεύτος λέγειν, ἐπεὶ  
to us the word and hard to be explained to say, since  
νόητοί γεγόνατε ταῖς ἀκοαῖς. <sup>12</sup> Καὶ γὰρ οφεί-  
sluggish ones you have become in the hearing. Even for being  
λόντες εἶναι διδασκαλοὶ διὰ τὸν χρόνον,  
obligated to be teachers on account of the time,  
παλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα  
again need you have of the to teach you, certain  
τα στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ·  
the elements of the beginning of the oracles of the God;  
καὶ γεγόνατε χρεῖαν ἔχοντες γαλακτός, καὶ οὐ  
and you have become need having of milk, and not  
στερεᾶς τροφῆς. <sup>13</sup> Πᾶς γὰρ ὁ μετεχὼν γαλακ-  
of solid food. Every one for the partaking of milk,  
τός, ἀπειρὸς λόγου δικαιοσύνης· νηπίος γὰρ  
unskilled of a word of righteousness; a babe for  
ἐστὶ. <sup>14</sup> τελείων δὲ ἐστὶ ἡ στερεὰ τροφή, τῶν  
he is; for perfect ones but is the solid food, for those  
διὰ τὴν ἐξὶν ταῖς αἰσθητήρια γεγυμνασμένα  
by the habit the perceptions having been exercised  
ἐχόντων πρὸς διακρίσιν καλοῦ τε καὶ κακοῦ.  
having for a discrimination of good both and evil.  
ΚΕΦ. 6. <sup>1</sup> Διὸ ἀφέντες τὸν τῆς ἀρχῆς  
Therefore leaving the of the beginning  
τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώ-  
of the Anointed word, towards the perfection we should  
μεθα· μὴ παλιν θεμελίον καταβαλλόμενοι μετὰ-  
progress; not again a foundation laying down for re-  
νοίας ἀπὸ νεκρῶν ἐργῶν, καὶ πίστεως ἐπὶ θεόν,  
formation from dead works, and of faith in God,

"according to the ORDER  
"of Melchizedek."

<sup>7</sup> He (who in the DAYS  
of his FLESH, having † of-  
fered up both Prayers and  
Supplications, † Crying a-  
loud with Tears to HIM  
who was ABLE to deliver  
him out of Death, and was  
heard for his DEVOTION.)

<sup>8</sup> † though, being a Son,  
learned † OBEDIENCE from  
what he suffered;

<sup>9</sup> and † having been per-  
fected, became a Cause of  
aionian Salvation to all  
THOSE who OBEY him;

<sup>10</sup> having been declared  
by GOD, a High-priest,  
† according to the ORDER  
of Melchizedek;

<sup>11</sup> concerning whom in  
Our DISCOURSE † we have  
Much to say, and of diffi-  
cult interpretation, since  
you have become sluggish  
HEARERS.

<sup>12</sup> For even when you  
ought, by this TIME, to be  
Teachers, you again have  
Need of one to TEACH you  
certain † FIRST ELEMENTS  
of the ORACLES of GOD;  
and have become such as  
have Need of † Milk, and  
not of Solid Food.

<sup>13</sup> EVERY ONE, how-  
ever, PARTAKING of Milk,  
is unskilled in the Word of  
Righteousness; for he is  
† an Infant;

<sup>14</sup> but the SOLID FOOD  
is for Adults—for THOSE  
possessing FACULTIES HA-  
BITUALLY EXERCISED † for  
the discrimination both of  
Good and Evil.

#### CHAPTER VI.

<sup>1</sup> Therefore, † leaving  
the FIRST principles of the  
DOCTRINE of the ANOINT-  
ED one, we should progress  
towards MATURITY; not  
again laying down a Foun-  
dation for Reformation  
from † Works causing

† 7. Mat. xxvi. 39, 42, 44; Mark xiv. 39, 40; John xvii. 1.  
xxvii. 46, 50; Mark xv. 34, 37. † 8. Heb. iii. 6.  
ii. 10; xi. 40. † 10. verse 6; Heb. vi. 20.  
† 12. Heb. vi. 1. † 12. 1 Cor. iii. 1—8. † 13. 1 Cor. xiii. 11; xiv. 20; Eph. iv. 14;  
1 Pet. ii. 2. † 14. Isa. vii. 15; 1 Cor. ii. 14, 15. † 1. Phil. iii. 12—14; Heb. v. 12.  
† 1. Heb. ix. 14

† 7. Psa. xxii. 1; Matt.  
† 8. Phil. ii. 8. † 9. Heb.  
† 11. John xvi. 12; 2 Pet. iii. 16.  
† 12. 1 Cor. xiii. 11; xiv. 20; Eph. iv. 14;  
† 1. Phil. iii. 12—14; Heb. v. 12.



<sup>2</sup> βαπτισμων διδαχης, επιθεσεως τε χειρων,  
of dippings teaching, of laying on and of hands,  
αναστασεως τε νεκρων, και κριματος αιωνιου.  
of a resurrection and of dead ones, and of a judgment age-lasting.  
<sup>3</sup> Και τουτο ποιησομεν, εανπερ επιτρεπη ο θεος.  
And this we will do, if may permit the God.  
<sup>4</sup> Αδυνατον γαρ, τους απαξ φωτισθεντας, γευ-  
Impossible for, those once having been enlightened, hav-  
σαμενους τε της δωρεας της επουρανιου, και  
ing tasted and of the gift of the heavenly, and  
μετοχους γεννηθεντας πνευματος αγιου, <sup>5</sup> και  
partakers having become of spirit holy, and  
καλον γευσασμενους θεου ρημα, δυναμεις τε  
good having tasted of God word, powers and  
μελλοντος αιωνος, <sup>6</sup> και παραπεσοντας, παλιν  
about coming of an age, and having fallen away, again  
ανακαινιζειν εις μετανοιαν, ανασταυρουντας  
to renew for reformation, having crucified again  
εαυτοις τον υιον του θεου και παραδειγματι-  
for themselves the son of the God and exposing to  
ζοντας. <sup>7</sup> Γη γαρ η ποιουσα τον επ' αυτης  
shame. Earth for that having drank the on her  
πολλακις ερχομενον υετον, και τικτουσα βοτα-  
often coming rain, and producing her-  
νην ευθετον εκεινοις, δι' ους και γεωργειται,  
baga useful to them, for whom also it is tilled,  
μεταλαμβανει ευλογιας απο του θεου. <sup>8</sup> εκφε-  
receives a blessing from the God, produc-  
ρουσα δε ακανθας και τριβολους, αδοκιμος και  
ing but thorns and thistles, rejected and  
καταρας εγγυς, ης το τελος εις καυσιν.  
a curse near, of which the end for burning.  
<sup>9</sup> Πειρουμεθα δε περι υμων, αγαπητοι, τα  
Having been persuaded but concerning you, beloved ones, the things  
κρειττονα και εχομενα σωτηριας, ει και ουτω  
better and being possessed of salvation, though even thus  
λαλουμεν. <sup>10</sup> Ου γαρ αδικος ο θεος, επιλαθεσ-  
we speak. Not for unjust the God, to be for-  
θαι του εργου υμων και της αγαπης, ης ενεδει-  
getful of the work of you and of the love, which you  
ξασθε εις το ονομα αυτου, διακονησαντες τοις  
manifested for the name of him, having ministered to the  
αγιοις και διακονουντες. <sup>11</sup> Επιθυμουμεν δε,  
holy ones and are ministering. We desire but,  
εκαστον υμων την αυτην ενδεικνυσθαι σπουδην  
each of you the same to show diligence  
προς την πληροφοριαν της ελπιδος αρχι τελους.  
for the full assurance of the hope till an end;

Death, and of Faith in God;

<sup>2</sup> \* of the † Doctrine of Immersions, and of the † Imposition of Hands, and of † the Resurrection of the Dead, and of † the aionian Judgment.

<sup>3</sup> And This we will do, † if GOD should permit.

<sup>4</sup> For THOSE † once ENLIGHTENED, and having tasted the HEAVENLY GIFT, and † became Partakers of holy Spirit,

<sup>5</sup> and having tasted the Good Word of God and the Powers of † the Coming Age,

<sup>6</sup> and having fallen away, † it is impossible to renew again to Reformation, † they having re-crucified and are exposing to contempt the son of God.

<sup>7</sup> For That Land HAVING IMBIBED the RAIN frequently FALLING on it, and producing Vegetation useful to those for whom also it is cultivated, receives a Blessing from GOD;

<sup>8</sup> † but that yielding Thorns and Thistles is disapproved, and near to a Curse; the END of which is for burning.

<sup>9</sup> But respecting you, Beloved, we confidently hope for BETTER things, even those connected with Salvation, though even thus we speak.

<sup>10</sup> For GOD is not unjust, so as to be forgetful of † your WORK, and the LOVE which you manifested for his NAME, † having served the SAINTS and are serving.

<sup>11</sup> But we earnestly desire each one of you to show the SAME Diligence † for the FULL COMPLETION of the HOPE to the End;

\* VATICAN MANUSCRIPT.—2. of—omit.

† 2. Acts xix. 4, 5. † 2. Acts viii. 14—17; xix. 6. † 2. Acts xvii. 31, 22. † 2' Acts xiv. 25; Rom. ii. 16. † 3. Acts xviii. 11; 1 Cor. iv. 10. † 4. Heb. x. 32.  
† 4. Gal. iii. 2, 5; Heb. ii. 4. † 5. Heb. ii. 5. † 6. Matt. xii. 31, 32; Heb. x. 26.  
2 Pet. ii. 20, 21; 1 John v. 16. † 6. Heb. x. 29. † 8. Isa. v. 6. † 10. 1 Thess. i. 3.  
† 10. Rom. xv. 25; 2 Cor. viii. 4; ix. 1, 12; 2 Tim. i. 18. † 11. Col. ii. 2.

12 ἵνα μὴ νωθροὶ γενήσθε, μιμηταὶ δὲ τῶν δια  
so that not sluggish ones you may become, imitators but of those through  
πίστεως καὶ μακροθυμίας κληρονομοῦντων τὰς  
faith and long endurance are inheriting the  
ἐπαγγελίας. 13 Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμε-  
promises. To the for Abraam having promised  
νος ὁ θεός, ἐπεὶ κατ' οὐδενός εἶχε μείζονος  
the God, since by no one he had greater  
ομοσῶν, ὡμοσε καθ' ἑαυτοῦ, 14 λέγων· Ἡ μὴν  
to swear, he swore by himself, saying; Surely  
εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθύνω  
blessing I will bless thee, and multiplying I will multiply  
σε. 15 Καὶ οὕτω μακροθυμήσας ἐπέτυχεν τῆς  
thee. And so having waited long he obtained the  
ἐπαγγελίας. 16 Ἄνθρωποι \* [μὲν] γὰρ κατὰ  
promise. Men [indeed] for by  
τοῦ μείζονος ὀμνῶσιν, καὶ πάσης αὐτοῖς ἀντι-  
the greater swear, and all to them contra-  
λογίας περὶ εἰς βεβαιώσιν ὁ ὄρκος. 17 Ἐν ᾧ  
diction an end for confirmation the oath. In which  
περισσότερον βουλομένος ὁ θεὸς ἐπιδείξει τοῖς  
more abundantly wishing the God to show to the  
κληρονομοῖς τῆς ἐπαγγελίας τὸ ἀμεταβέβητον τῆς  
heirs of the promise the unchangeableness of the  
βουλῆς αὐτοῦ, ἐμεσίτευσεν ὄρκον, 18 ἵνα διὰ δύο  
purpose of himself, interposed with an oath, so that by two  
πραγμάτων ἀμεταβέβητον, ἐν οἷς ἀδύνατον ψευ-  
transactions unalterable, in which impossible to de-  
σασθαι θεόν, ἰσχυρὰν παρακλήσιν ἔχωμεν οἱ  
ceive God, strong consolation we might have those  
καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπι-  
having fled away to lay hold of the being placed before hope;  
δος· 19 ἣν ὡς ἀγκυρὰν ἔχομεν τῆς ψυχῆς ἀσφα-  
which as an anchor we have of the life sure  
λη τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ  
both and firm, and entering into the  
ἐσωτερόν τοῦ καταπετασματος, 20 ὅπου προδρο-  
within the vail, where a fore-  
μος ὑπὲρ ἡμῶν εἰσηλθεν Ἰησοῦς, κατὰ τὴν  
runner on behalf of us entered Jesus, according to the  
ταξιν Μελχισεδεκ ἀρχιερεὺς γενομένος εἰς τὸν  
order of Melchisedek a high-priest having become for the  
αἰῶνα. ΚΕΦ. Ζ'. 7. 1 Οὗτος γὰρ ὁ Μελχισεδ-  
age. This for the Melchize-  
δεκ, βασιλεὺς Σαλὴμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίσ-  
dek, king of Salem, priest of the God of the most  
του, (ὁ συναντήσας Ἀβραὰμ ὑποστρεφόντι ἀπὸ  
high, (the one having met Abraam returning from  
τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας αὐτόν,  
the smiting of the kings and having blessed him,

12 in order that you may not become sluggish, but Imitators of THOSE who through Faith and Patient endurance ARE INHERITING the PROMISES.

13 For GOD having promised ABRAHAM, since he could swear by no one greater, † he swore by himself,

14 saying, "Surely, "blessing I will bless thee, and multiplying I "will multiply thee;"

15 and so, having waited long, he obtained the PROMISE.

16 For Men swear by the GREATER, and † the OATH for Confirmation terminates Every Dispute among them.

17 Therefore GOD, wishing to show more abundantly to † the HEIRS of the PROMISE † the IMMUTABILITY of his PURPOSE, interposed with an Oath;

18 so that by Two unalterable Things, in which it is impossible for God to deceive, WE might have Strong Consolation, HAVING FLED AWAY to lay hold of the PROPOSED HOPE,

19 which we have as an Anchor of the LIFE, both sure and firm, and † entering the † place WITHIN the VAIL,

20 † where Jesus, a Forerunner on our behalf, entered, † having become a High-priest for the AGE, according to the ORDER of Melchizedek.

#### CHAPTER VII.

1 For This person, † MELCHIZEDEK, King of Salem, Priest of the MOST HIGH GOD, (HE who MET Abraham returning from the DEFEAT of the KINGS, and blessed him,

\* VATICAN MANUSCRIPT.—16. indeed—omit.

† 19. The word *place* is supplied. The Apostle evidently alludes to "the holy place within the vail." See Lev. xvi. 2.

† 18. Gen. xxii. 16, 17; Psa. cv. 9; Luke i. 73. † 16. Exod. xxii. 11. † 17. Heb. xi. 9. † 17. Rom. xi. 20. † 19. Lev. xvi. 2, 15; Heb. ix. 7. † 20. Heb. iv. 14; viii. 1; 12. 24. † 20. Heb. lii. 1; v. 6, 10; vii. 17. † 1. Gen. xiv. 18, &c.

<sup>2</sup> ὧι και δεκατην απο παντων εμερισεν  
to whom also a tenth from of all divided  
Αβρααμ,) πρωτον μεν ἑρμηνευομενος βασιλευς  
Abraam,) first indeed being translated a king  
δικαιοσυνης, επειτα δε και βασιλευς Σαλημ, (ὁ  
of righteousness, then and also a king of Salem, (which  
εστι, βασιλευς ειρηνης,) <sup>3</sup> απατωρ, αμητωρ,  
is, a king of peace,) without a father, without a mother,  
αγενεαλογητος, μητε αρχην ημερων μητε ζωης  
without a genealogy, neither a beginning of days nor of life  
τελος εχων, αφωμοιωμενος δε τῷ υἱῳ του θεου,  
an end having, having been made like but to the son of the God,  
μενει ιερευσ εις το διηνεκες. <sup>4</sup> Θεωρειτε δε,  
remains a priest for the continuance. Consider you but,  
πηλικος ουτος, ὃ και δεκατην Αβρααμ εδωκεν  
how great this, to whom even a tenth Abraam gave  
εκ των ακροθινιων, ὁ πατριαρχεις. <sup>5</sup> Και οἱ  
out of the choice spoils, the patriarch. And these  
μεν εκ των υἱων Λευι την ιερατειαν λαμβα-  
indeed from the sons of Levi the priesthood receive-  
νοντες, εντολην εχουσι αποδεκατου τον λαον  
ing, a commandment have to tithe the people  
κατα τον νομον, τουτ' εστι, τους αδελφους  
according to the law, this is, the brethren  
αυτων, καιπερ εξεληλυθοτες εκ της οσφυος  
of them, though having come out of the loins  
Αβρααμ. <sup>6</sup> ὁ δε μη γενεαλογουμενος εξ αυτων,  
of Abraam; he but not deriving an origin from them,  
δεδεκατωκε \* [τον] Αβρααμ, και τον εχοντα τας  
has tithed [the] Abraam, and the one having the  
επαγγελιας ευλογηκε. <sup>7</sup> Χωρις δε πασης αντι-  
promises he has blessed. Without but all contra-  
λογιας, τον ελαττον ὑπο του κρειττονος ευλο-  
diction, the less by the greater is blessed.  
γειται. <sup>8</sup> Και ὡδε μεν δεκατας αποθνησκοντες  
And here indeed tithes dying  
ανθρωποι λαμβανουσιν· εκει δε, μαρτυρουμενος  
men receive; there but, being testified  
ὅτι ζῇ. <sup>9</sup> Και, ὡς εἶπος εἰπειν, δια Αβρααμ και  
that he lives. And, so a word to speak, through Abraam even  
Λευι ὁ δεκατας λαμβανων δεδεκατωται. <sup>10</sup> ετι  
Levi the tithes receiving has been tithed; yet  
γαρ εν τη οσφει του πατρος ην, ὅτε συνητησεν  
for in the loins of the father he was, when met  
αυτῷ ὁ Μελχισεδεκ. <sup>11</sup> Εἰ μεν ουν τελειωσις  
him the Melchizedek. If indeed then perfection  
δια της Λευιτικης ιερωσυνης ην· (ὁ λαος γαρ  
through the Levitical priesthood was, (the people for  
ἐπ' αὐτῇ νενομοθετητο·) τις ετι χρεια, κατα  
with her law had received;) what yet need, according to

2 to whom also Abraham divided a Tenth part of all;) being translated, indeed, first, King of Righteousness, and then also, King of Salem, that is, King of Peace.

3 † Without father, without mother, without genealogy, having neither a Beginning of Days, nor an End of Life; but having been made like to the son of God, remains a Priest PERPETUALLY.

4 But consider how great this person was, † to whom even Abraham, the PATRIARCH, gave a Tenth part of the SPOILS.

5 And indeed † THOSE of the sons of Levi, who RECEIVE the PRIESTHOOD, have a Commandment by the LAW to tithe the PEOPLE, that is, their BRETHREN, though they have come out of the LOINS of Abraham;

6 but HE whose PEDIGREE IS NOT DERIVED from them, has tithed Abraham, † and has blessed HIM who HAD the PROMISES.

7 And, beyond All Dispute, the INFERIOR is blessed by the SUPERIOR.

8 And here, indeed, Men receive Tithes who die; but there, one of whom it is affirmed That he lives.

9 And, (so to speak,) even THAT Levi, who receives Tithes, has been tithed through Abraham;

10 for he was yet in the LOINS of his FATHER, when MELCHIZEDEK met him.

11 † If, then, Perfection were through the LEVITICAL Priesthood, (for with it the PEOPLE had received the law,) What Need was there yet for Another

\* VATICAN MANUSCRIPT.—ὁ. the—omit.

† 3. Of whose father, mother, pedigree, birth, and death we have no account.—Wakefield; who prefers this intelligible though free translation of the original to what must appear a strange paradoxical account to common readers.—Improved Ver.

† 4. Gen. xiv. 20. iv. 13; Gal. iii. 16.

† 5. Num. xviii. 21, 26. † 11. Gal. ii. 21; verses 18, 19; Heb. viii. 7.

† 6. Gen. xiv. 19.

† 6. Rom.

την ταξιν Μελχισεδεκ ἕτερον ἀνιστασθαι ἱερεα,  
the order of Melchizedek another to arise a priest,  
καὶ οὐ κατὰ τὴν ταξιν Ααρων λεγέσθαι;  
and not according to the order of Aaron to be named?

<sup>12</sup> Μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀναγ-  
Being changed for the priesthood, from necessity  
κης \* [καὶ νομοῦ] μεταθεσις γινέται. <sup>13</sup> Ἐφ' ὃν  
[also of law] a change occurs. Concerning whom

γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν,  
for is spoken these things, of a tribe another has been a partaker,  
ἀφ' ἧς οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ.  
from which no one has attended to the altar;

<sup>14</sup> προδήλον γάρ, ὅτι ἐξ Ἰουδα ἀνατείλλεται ὁ  
evident for, that from Juda has sprung the  
κύριος ἡμῶν, εἰς τὴν φυλὴν οὐδὲν περὶ ἱερωσύ-  
Lord of us, respecting which tribe nothing concerning priest-

νης Μωσῆς ἐλάλησε. <sup>15</sup> Καὶ περισσοτέρου ἐτι  
hood Moses spoke. And more yet

καταδῆλον ἐστίν, εἰ κατὰ \* [τὴν] ὁμοιοτητα  
evident it is, if according to [the] likeness

Μελχισεδεκ ἀνίσταται ἱερεὺς ἕτερος, <sup>16</sup> ὅς οὐ  
of Melchizedek arises a priest another, who not

κατὰ νόμον ἐντολῆς σαρκινῆς γέγονεν, ἀλλὰ  
according to a law of a commandment fleshly has become, but

κατὰ δύναμιν ζωῆς ἀκαταλύτου. <sup>17</sup> Μαρτυρεῖ  
according to a power of life enduring. It testifies

γὰρ· Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν  
for; That thou a priest for the age according to the

ταξιν Μελχισεδεκ. <sup>18</sup> Ἀθετησις μὲν γὰρ γίνε-  
order of Melchizedek. An abrogation indeed for takes

ται προαγωγῆς ἐντολῆς, διὰ τοῦ αὐτοῦ ἀσ-  
place of a preceding commandment, on account of the her weak-

θενες καὶ ἀνωφελές·  
ness and unprofitableness;

<sup>19</sup> (οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος·) ἐπεισα-  
(nothing for perfected the law;) after in-

γῶγῃ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγιζο-  
introduction but of a better hope, through which we draw

μεν τῷ θεῷ. <sup>20</sup> Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμο-  
near to the God. And in as much as not without swearing;

σι (οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας ἐστὶν ἱε-  
they indeed for without swearing are priest,

ρεῖς γέγονότες· <sup>21</sup> ὁ δὲ μετὰ ὀρκωμοσίας, διὰ  
having become; he but with swearing, through

τοῦ λεγόντος πρὸς αὐτὸν· Ὤμοσε κύριος, καὶ οὐ  
the one saying to him; Swore. a Lord, and not

μεταμεληθεῖσθαι· Σὺ ἱερεὺς εἰς τὸν αἰῶνα  
will change; Thou a priest for the age

\* [κατὰ τὴν ταξιν Μελχισεδεκ·]) <sup>22</sup> κατὰ  
[according to the order of Melchizedek;]) by

τοσούτου κρείττονος διαθήκης γέγονεν ἐγγυός  
so much better a covenant has become a surety

Priest to arise according to the order of Melchizedek, and not to be named according to the order of Aaron?

<sup>12</sup> For the PRIESTHOOD being changed, of Necessity, a change of Law also occurs.

<sup>13</sup> For he concerning whom these things are spoken has partaken of another Tribe, from which no one has attended at the ALTAR;

<sup>14</sup> for it is very plain that our LORD has sprung from Judah, respecting Which Tribe Moses spoke Nothing concerning Priesthood.

<sup>15</sup> And it is yet more plainly manifest, if another Priest arises according to the Likeness of Melchizedek;

<sup>16</sup> who has become so, not according to a fleshly Command, but according to the Power of an imperishable Life.

<sup>17</sup> For \* it is testified, † "Thou art a Priest for the AGE, according to the ORDER of Melchizedek."

<sup>18</sup> For indeed an Abrogation of the Preceding Commandment takes place, on account of its † being WEAK and Unavailing;

<sup>19</sup> for the † LAW perfected Nothing; but is an Introduction of † a Better Hope, through which we draw near to God.

<sup>20</sup> And inasmuch as it was not without an Oath,—

<sup>21</sup> for they, indeed, have become Priests, without an Oath; but he with an Oath, through HIM who says to him, † "The Lord swore, and will not change, 'Thou art a ' Priest for the AGE.'"—

<sup>22</sup> but by so much has Jesus become a Pledge of a Better Covenant.

\* VATICAN MANUSCRIPT.—12. also of Law—omit.  
testified.

15. the—omit.

17. it is

21. according to the order of Melchizedek—omit.

† 14. Isa. xi. 1; Matt. i. 3; Luke iii. 33; Rom. i. 3; Rev. v. 5.

† 17. Ps. cx. 4;

Heb. v. 6, 10; vi. 20.

† 18. Rom. viii. 3; Gal. iv. 9.

† 19. Acts xiii. 39; Rom. iii.

20, 21, 23; viii. 3; Gal. ii. 16; Heb. ix. 9.

† 19. Heb. vi. 18; viii. 6.

† 21. Ps. cx. 4

Ιησους. <sup>23</sup> Καὶ οἱ μὲν, πλείονες εἰσι γεγονότες  
Jesus. And they indeed, many are having become

ἱερεῖς, διὰ τὸ θάνατον κωλεῖσθαι παραμενεῖν.  
priests, on account of the death to be hindered to continue;

<sup>24</sup> ὁ δὲ, διὰ τὸ μενεῖν αὐτὸν εἰς τὸν αἰῶνα,  
he but, on account of the to continue him for the age,

ἀπαραβάτον ἔχει τὴν ἱερωσύνην. <sup>25</sup> ὁθεν καὶ  
unchangeable he has the priesthood; hence and

σῶζειν εἰς τὸ πάντεσσι δύνανται τοὺς προσερχο-  
to save for the completely is able those drawing

μένους δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν,  
near through him to the God, always living.

εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. <sup>26</sup> Τοιοῦτος  
in order to the interpose in behalf of them. Such

γὰρ ἡμῖν ἐπρέπεν ἀρχιερεὺς, ὁσίος, ἀκακός,  
for to us was proper a high-priest, holy, free from sin,

ἀμικτός, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν,  
unstained, having been separated from the sinners,

καὶ ὑψηλότερος τῶν οὐρανῶν γενομένος. <sup>27</sup> ὁς  
and more exalted of the heavens having become; who

οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιε-  
not has every day necessity, as the high-

ρεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας  
priests, first on behalf of the own sins sacrifices

ἀναφέρειν, εἰτα τῶν τοῦ λαοῦ· τοῦτο γὰρ  
to offer, then for those of the people; this for

ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενεγκας. <sup>27</sup> Ὁ νο-  
he did at once, himself having offered. The law

μος γὰρ ἀνθρώπους καθιστῆσιν ἀρχιερεῖς, ἔχον-  
for men appoints high-priests, having

τας ἀσθενεῖαν· ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς  
weakness; the word but of the swearing of that

μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τελειωμένον.  
after the law, a son for the age having been perfected.

ΚΕΦ. η'. 8. <sup>1</sup>Κεφαλαιὸν δὲ ἐπὶ τοῖς λεγομένοις;  
A head thing but to those being spoken,

τοιοῦτον ἔχομεν ἀρχιερεῖα, ὃς ἐκάθισεν ἐν δεξιᾷ  
such we have a high-priest, who sat down at right

τοῦ θρόνου τῆς μεγαλῶσυνης ἐν τοῖς οὐρανοῖς,  
of the throne of the majesty in the heavens,

<sup>2</sup> τῶν ἁγίων λειτουργός, καὶ τῆς σκηνῆς τῆς  
of the holy things a public servant, and of the tabernacle of the

ἀληθινης, ἣν ἐπηξεν ὁ κύριος, \* [καὶ] οὐκ  
true, which fixed the Lord, [and] not

ἀνθρώπος. <sup>3</sup> Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσ-  
man. Every for high-priest in order to the to

φέρειν δῶρα τε καὶ θυσίας καθίσταται· ὁθεν  
offer gifts both and sacrifices is appointed; hence

ἀναγκαῖον, εἶναι τι καὶ τοῦτον ὃ προσενεγ-  
necessary, to have something also this which he might offer.

<sup>23</sup> And, indeed, THOSE having become Priests are many, on account of being HINDERED by Death to continue;

<sup>24</sup> but HE, on account of his CONTINUING for the AGE, possesses the PRIESTHOOD which changes not;

<sup>25</sup> and, hence, he is able to save COMPLETELY THOSE DRAWING NEAR to GOD through him, always living; to INTERPOSE on their behalf.

<sup>26</sup> For such a High-priest \* also was proper for Us,—† holy, harmless, undefiled, separated from SINNERS, and having become † more exalted than the HEAVENS,—

<sup>27</sup> one who has not daily Necessity, like the HIGH PRIESTS, † first, to offer Sacrifices for their OWN Sins, † then for THOSE of the PEOPLE; for † This he did once for all, having offered Himself.

<sup>28</sup> For the LAW appoints † Men High-priests, having Weakness; but the WORD of THAT OATH, which was after the LAW, a Son, † who has been perfected for the AGE.

## CHAPTER VIII.

<sup>1</sup> The chief thing, however, among THOSE we are discussing is, that we have Such a High-priest, † who sat down at the Right hand of the THRONE of the MAJESTY in the HEAVENS;

<sup>2</sup> a Minister of † the HOLIES, and of † the TRUE TABERNACLE, which the LORD fixed, not Man.

<sup>3</sup> For † Every High-priest is appointed to OFFER both Gifts and Sacrifices; hence † it was necessary for this one also to have something which he might offer.

\* VATICAN MANUSCRIPT.—26. also was proper.

2. and—omit.

† 25. Rom. viii. 34; 1 Tim. ii. 5; Heb. ix. 24; 1 John ii. 1. † 26. Heb. iv. 15. † 26  
Eph. i. 20; iv. 10; Heb. viii. 1. † 27. Lev. ix. 7; xvi. 6; Heb. v. 3; ix. 7. † 27  
Lev. xvi. 16. † 27. Rom. vi. 10; Heb. ix. 12, 28; x. 12. † 28. Heb. v. 1, 2  
† 28. Heb. ii. 10; v. 9. † 1. Eph. i. 20; Col. iii. 1; Heb. i. 3; x. 12; xii. 2. † 2  
Heb. ix. 8, 12, 24. † 2. Heb. ix. 11. † 3. Heb. v. 1. † 3. Eph. v. 2; Heb. ix. 14

κη. <sup>4</sup> Εἰ μὲν γὰρ ἦν ἐπιγῆς, οὐδ' ἂν ἦν ἱερεὺς,  
 If indeed for he was on earth, not even could he be a priest,  
 οντων \* [των ἱερέων] των προσφεροντων κατα  
 being [of the priests] those offering according to  
 τον νομον τα δωρα. <sup>5</sup> (οἵτινες ὑποδειγματι και  
 the law the gifts; (who in an example and  
 σκια λατρουουσιν των επουρανιων, καθως  
 in a shadow serve of the heavenns., even as  
 κεχρηματισται Μωυσης, μελλων επιτελειν την  
 had been divinely warned Moses, being about to finish the  
 σκηνην. 'Ορα γαρ, φησι, ποιησῃς παντα  
 tabernacle; See thou for, he says, thou mayest make all things  
 κατα τον τυπον τον δειχθεντα σοι εν τῷ  
 according to the pattern that having been shown to thee in the  
 ορει.) <sup>6</sup> νυνι δε διαφορωτερας τετευχε λειτουρ-  
 mount;) now but more excellent he has obtained a service  
 γιας, ὅσῳ και κρειττονος εστι διαθηκης μεσι-  
 by as much also of a better he is covenant a media-  
 τος, ἥτις ἐπὶ κρειττοσιν επαγγελιας νενομο-  
 tor, which on better promises has been  
 θετηται. <sup>7</sup> Εἰ γὰρ ἡ πρωτη ἐκεινη ἦν ἀμεμπ-  
 instituted. If for the first that was faultless,  
 τος, οὐκ ἂν δευτερας ἐζητειτο τοπος. <sup>8</sup> Μεμ-  
 not would a second be seeking a place. Find-  
 φομενος γὰρ αυτοις λεγει. Ἰδου, ἡμεραι ερχον-  
 ing fault for to them he says; Lo, days are com-  
 ται, λεγει κυριος, και συντελεσω ἐπὶ τον οικον  
 ing, says a Lord, and I will finish with the house  
 Ἰσραηλ και ἐπὶ τον οικον Ἰουδα διαθηκην καινην  
 Israel and with the house of Judah a covenant new;  
<sup>9</sup> οὐ κατα την διαθηκην ἣν ἐποιησα τοις πατρα-  
 not according to the covenant which I made with the fathers  
 σιν αυτων, εν ἡμερᾷ ἐπιλαβομενου μου της  
 of them, in a day having laid hold of me of the  
 χειρος αυτων, εξαγαγειν αυτους εκ γης Αἰγυπ-  
 hand of them, to lead out them out of land of Egypt,  
 του· ὅτι αυτοι οὐκ ἐνεμειναν εν τῇ διαθηκῇ  
 because they not did abide in the covenant  
 μου, καὶ γὰρ ἡμελησα αυτων, λεγει κυριος.  
 of me, and I cared not for them, says a Lord.  
<sup>10</sup> Ὅτι αὕτη ἡ διαθηκη ἣν διαθησομαι τῷ οἴκῳ  
 For this the covenant which I will covenant with the house  
 Ἰσραηλ μετα τας ἡμερας ἐκεινας, λεγει κυριος,  
 of Israel after the days those, says Lord,  
 διδους νομους μου εἰς την διανοιαν αυτων, και  
 giving laws of me into the mind of them, and  
 ἐπὶ καρδιας αυτων ἐπιγραφω αυτους· και εσομαι  
 on hearts of them I will write them; and I will be  
 αυτοις εἰς θεον, και αυτοι εσονται μοι εἰς λαον.  
 to them for a God, and they shall be to me for a people.

4 \* If then, indeed, he were on Earth, he could not be a Priest, there being THOSE who OFFER GIFTS according to the LAW;

5 (who perform divine service for a Symbol and † Shadow of the HEAVENLIES; even as Moses, when about to construct the tabernacle, was divinely admonished; for, † "See," says he, "that thou make "all things according to "THAT PATTERN shown to "thee on the MOUNT;")

6 but now † he has obtained a Superior Service, even by so much as he is the Mediator of a Better Covenant, which has been instituted on Better Promises.

7 † For if that FIRST one were faultless, a Place would not be sought for a Second.

8 But finding fault, he says to them, † "Behold! "Days are coming, says "the Lord, when I will "complete a new Cove- "nant with the HOUSE of "Israel and the HOUSE of "Judah;

9 "not according to the "COVENANT which I "made with their FATH- "ERS, in the Day when I "took them by the HAND "to lead them out of the "Land of Egypt;—Be- "cause they did not abide "in my COVENANT, & "also slighted them, says "the Lord.

10 "For † this is the "COVENANT which I will "covenant with the HOUSE "of Israel; After those "DAYS, says the Lord, I "will put my Laws into "their MIND, and on their " \* Heart will I inscribe "them; and † I will be "to them for a God, and "they shall be to me for a "People.

\* VATICAN MANUSCRIPT.—4. If then.

4. the PRIESTS—omit.

10. Heart.

† 5. Col. ii. 17; Heb. ix. 23; x. 1.  
 4; Acts vii. 44.

† 6. 2 Cor. iii. 6, 8, 9; Heb. vii. 22.  
 † 10. Heb. x. 10.

† 5. Exod. xxv. 40; xxvi. 30; xxvii. 8; Num. viii.  
 Heb. vii. 11, 18.

† 7. Heb. vii. 11, 18.  
 † 8.

21 **Και ου μη διδασιν ἕκαστος τον πολιτην**  
And not not they may teach each one the fellow-citizen

**αὐτου, και ἕκαστος τον αδελφον αὐτου, λεγων**  
of himself, and each one the brother of himself, saying;

**Γνωθι τον κυριον· οτι παντες ειδησουσι με,**  
Know you the Lord; because all shall know me,

**απο μικρου \* [αυτων] εως μεγαλου αυτων.**  
from least [of them] even to greatest of them.

12 **Οτι ιλεως εσομαι ταις αδικiais αυτων, και**  
Because merciful I will be to the unrighteousnesses of them, and

**των αμαρτιων αυτων \* [και των ανομιων αυτων]**  
of the sins of them [and of the iniquities of them]

**ου μη μνησθω ετι.** 13 **Εν τω λεγειν καινην,**  
not not I will remember more. By the to say new,

**πεπαλαιωκε την πρωτην· το δε παλαιουμενον**  
he has declared old the first; that but becoming old

**και γηρασκον, εγγυς αφανισμου.** ΚΕΦ. Θ'. 9.  
and advancing in age, near disappearing.

1 **Ειχε μεν ουν \* [και] η πρωτη δικαιωματα λα-**  
Had indeed then [both] the first ordinances of

**τρειας, το, τε αγιον κοσμικον.** 2 **Σκηνη γαρ**  
service, the, and holy furniture. A tabernacle for

**κατεσκευασθη η πρωτη, εν η η τε λυχνια**  
was prepared the first, in which indeed both lamp-stand

**και η τραπεζα και η προθεσις των αρτων, ητις**  
and the table and the setting forth of the loaves, which

**λεγεται αγια· 3 μετα δε το δευτερον καταπε-**  
is named holies; behind but the second vail

**τασμα σκηνη, η λεγομενη αγια αγιων 4 \* [χρυ-**  
a tabernacle, that being named holies of holies, [a gold-

**σουν] εχουσα \* [θυματηριον, και] τη κιβωτον**  
en] having [censer, and] the ark

**της διαθηκης περιεκαλυμμενην παντοθεν χρυ-**  
of the covenant having been covered on all sides with

**σιω, εν η σταμνος χρυση εχουσα το μαννα,**  
gold, in which a pot golden having the manna,

**και η ραβδος Ααρων η βλαστησασα, και α**  
and the rod of Aaron that having budded, and the

**πλακες της διαθηκης· 5 υπερανω δε αυτης Χερ-**  
tablets of the covenant; above but her cheru-

**ουβιμ δοξης κατασκιαζοντα το ιλαστηριον·**  
bim of glory overshadowing the mercy-seat;

**περι ων ουκ εστι νυν λεγειν κατα μερος.**  
concerning which things not it is now to speak in part.

11 "And †they shall not teach each one his "FELLOW-CITIZEN, and "each one his BROTHER, "saying, 'Know you the "LORD; Because all "shall know me, from the "least even to the greatest "of them.

12 "For I will be merci- "ful to their UNRIGHTE- "OUSNESS, and †their "SINS will I remember no "more."

13 † By SAYING "New," he has rendered the FIRST one old; now, THAT which is DECAYING and growing old is near vanishing away.

## CHAPTER IX

1 Then, indeed, the FIRST one had Ordinances of Worship, and †the SANCTUARY furnishad;

2 † for a Tabernacle was prepared—the FIRST—† in which were both †the LAMP-STAND, and †the TABLE, and the LOAVES of the PRESENCE, \* † and † the GOLDEN Altar of incense; this is named, "The HOLY place."

3 † And behind the SEC- OND Vail, THAT (Taber- nacle which is NAMED, "The HOLY of the HO- LIES;"

4 having †the ARK of the COVENANT, covered on all sides with Gold, in which was † a golden Vase containing the MANNA, and † the ROD of Aaron which BLOSSOMED, and † the TAB- LETS of the COVENANT;

5 and † above it were the Cherubs of Glory; overshadowing the MERCY-SEAT; concerning which things it is not necessary now to speak particularly.

\* VATICAN MANUSCRIPT.—11. of them—omit.

1. both—omit. 2. and the GOLDEN Altar of incense.

4. and GOLDEN Censer—omit.

† 2. The reading of the Vatican MS. has been adopted as giving a solution of an acknow- ledged difficulty, and as perfectly harmonizing with the Mosaic account.

† 11. Isa. liv. 13; John vi. 45; 1 John ii. 27. † 12. Rom. xi. 27; Heb. x. 17. † 13. 2 Cor. v. 17. † 1. Exod. xxv. 8. † 2. Exod. xxvi. 1. † 2. Exod. xxvi. 35; xl. 4. † 2. Exod. xxv. 31. † 2. Exod. xxv. 23, 30; Lev. xxiv. 5, 6. † 2. Exod. xxx. 1—10. † 3. Exod. xxvi. 31, 33; xl. 3, 21; Heb. vi. 19. † 4. Exod. xxv. 10; xxvi. 33. † 4. Exod. xvi. 33, 34. † 4. Num. xvii. 10. † 4. Exod. xxv. 16, 21; xxxiv. 29; xl. 20; Deut. x. 2, 5; 1 Kings viii. 9, 21; 2 Chron. v. 10. † 5. Exod. xxv. 18, 22; Lev. xvi. 2; 1 Kings viii. 6, 7.

12. and their INIQUITIES—omit.

3. The HOLY of the HOLIES.

<sup>6</sup> Τούτων δὲ οὕτω κατεσκευασμένων, εἰς μὲν τὴν  
Of these now thus having been prepared, into indeed the  
πρῶτην σκηνὴν διαπαντός εἰσίσσιν οἱ ἱερεῖς,  
first tabernacle always goes in the priests,  
τὰς λατρείας ἐπιτελοῦντες· <sup>7</sup> εἰς δὲ τὴν δευτε-  
the services performing; into but the second  
ραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ  
once of the year alone the high-priest, not  
χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ  
without blood, which he offers on behalf of himself and  
τῶν τοῦ λαοῦ ἀγνοημάτων· <sup>8</sup> τοῦτο δηλοῦντος  
for the of the people ignorances; this showing  
τοῦ πνεύματος τοῦ ἁγίου, μὴ πῶς πεφανερῶσθαι  
of the spirit of the holy, not yet to have been manifested  
τὴν τῶν ἁγίων ὁδόν, ἐτι τῆς πρώτης σκηνῆς  
the of the holies way, while of the first tabernacle  
ἐχούσης στασιν· <sup>9</sup> ἥτις παραβολὴ εἰς τὸν και-  
having a standing; which a parable for the sea-  
ρον τοῦ ἐνεσθηκότα, καθ' ὃν δῶρα τε καὶ  
son that having been present, according to which gifts both and  
θυσίαι προσφέρονται μὴ δυναμεναι κατὰ  
sacrifices are offered not being able according to  
συνείδησιν τελειῶσαι τὸν λατρευόντα, <sup>10</sup> μόνον  
conscience to perfect the one serving, only  
ἐπὶ βρώμασι καὶ πομασι, καὶ διαφοροῖς βαπτισ-  
as to foods and drinks, and various dippings,  
μοις, δικαιομασι σαρκός, μέχρι καιροῦ διορθω-  
righteousnesses of flesh, till a season of correc-  
σεως ἐπικειμένα.

<sup>11</sup> Χριστὸς δὲ παραγενομένος, ἀρχιερεὺς τῶν  
Anointed but having come, a high-priest of the  
μελλοντῶν ἀγαθῶν, διὰ τῆς μείζονος καὶ τε-  
future good things, by means of the greater and more  
λειότερας σκηνῆς, οὐ χειροποιήτου, (τοῦτ'  
perfect tabernacle, not made by hand, (that  
ἐστίν, οὐ ταύτης τῆς κτίσεως,) <sup>12</sup> οὐδὲ δι'  
is, not of this the creation,) not indeed by means of  
αἵματος τραγῶν καὶ μοσχῶν, διὰ δὲ τοῦ  
blood of goats and young bullocks, by means of but of the  
ἰδίου αἵματος, εἰσηλθεν ἐφάπαξ εἰς τὰ ἁγία,  
own blood, entered once for all into the holies,  
αἰωνίαν λυτρώσιν εὗραμενος. <sup>13</sup> Εἰ γὰρ τὸ  
age-lasting redemption having found. If for the  
αἷμα ταύρων καὶ τραγῶν, καὶ σποδὸς δαμαλεως  
blood of bulls and of goats, and ashes of a heifer  
ῥαντίζουσα τοὺς κεκοινωμένους, ἁγιάζει πρὸς  
sprinkling the polluted ones, cleanses for  
τὴν τῆς σαρκὸς καθαρότητα· <sup>14</sup> πόσῳ μᾶλλον  
the of the flesh purification; how much more

6 Now these things hav-  
ing been thus prepared,  
† the PRIESTS performing  
SERVICES enter the FIRST  
Tabernacle, at all times;

7 but into the SECOND,  
the HIGH-PRIEST alone,  
once † ANNUALLY,—not  
without Blood, which † he  
offers on behalf of himself,  
and the SINS OF IGNO-  
RANCE of the PEOPLE;

8 † the HOLY SPIRIT  
showing This, that the  
WAY into the HOLIES has  
not yet been brought to  
view, while the FIRST Tab-  
ernacle has a Standing;

9 (which was a Figura-  
tive representation for  
THAT SEASON which was  
then PRESENT;) according  
to which both Gifts and  
Sacrifices are offered,  
† which are not able to per-  
fect the WORSHIPPER as to  
the Conscience;

10 being imposed (to-  
gether with † Meats and  
Drinks and † Various Im-  
mersions,—\* fleshly † Ord-  
inances,) only till a Period  
of Emendation.

11 But Christ having  
become a High priest of  
† the FUTURE GOOD things,  
† by means of the GREATER  
and More perfect Taber-  
nacle, not made by hands,  
that is, not of This CREA-  
TION;

12 he entered, once for  
all, into the HOLY places,  
not indeed by means of  
† the Blood of Goats and  
of Bullocks, but † by  
means of his OWN Blood,  
† having found Aionian Re-  
demption.

13 For if † the BLOOD of  
\* Goats and of Bulls, and  
† the ASHES of a Heifer,  
sprinkling the POLLUTED,  
cleanses for the PURIFICA-  
TION of the FLESH;

\* VATICAN MANUSCRIPT.—10. and.

13. Goats and of Bulls.

† 7. Or, on one day annually, that is, on the day of atonement. See Lev. xvi.

† 6. Num. xxviii. 8; Dan. viii. 11. † 7. Heb. v. 3; vii. 27. † 8. Heb. x. 19, 20.  
† 9. Gal. iii. 21; Heb. vii. 18, 19; x. 1, 11. † 10. Lev. xi. 2; Col. ii. 16. † 10. Num.  
xix. 7. † 10. Eph. ii. 15; Col. ii. 20; Heb. vii. 16. † 11. Heb. x. 1. † 11.  
Heb. viii. 2. † 12. Heb. x. 4. † 12. Acts xx. 28. † 12. Eph. i. 7; Col. i. 14;  
† Pet. i. 19. † 13. Lev. xvi. 14, 16. † 13. Num. xix. 2, 17.



το αίμα του Χριστού, ὅς δια πνεύματος αἰω-  
the blood of the Anointed one, who by means of a spirit age-  
νίου ἑαυτον προσηνεγκεν ἀμωμον τῷ θεῷ, καθα-  
lasting himself offered spotless to the God, shall  
ρει τὴν συνειδήσιν ὑμῶν ἀπο νεκρῶν ἐργῶν,  
pleanseth the conscience of you from of death works,  
εἰς τὸ λατρεῖν θεῷ ζῶντι. 15 Καὶ δια  
for the to serve God living. And on account of  
τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως  
this of a covenant new a mediator he is, so that  
θανάτου γενομένου, εἰς ἀπολυτρωσιν τῶν ἐπ'  
of a death having taken place, for a redemption of the under  
τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγε-  
the first covenant transgressions, the promise  
λίαν λαβῶσιν οἱ κεκλημένοι τῆς αἰωνίου κλη-  
might receive those having been called of the age-lasting inher-  
ρονομίας. 16 Ὅπου γὰρ διαθήκη, θάνατον αναγ-  
ance. Where for a covenant, death neces-  
κη φέρεσθαι του διαθεμένου. 17 διαθήκη γὰρ  
sary to be produced of that having been appointed; a covenant for  
ἐπὶ νεκροῖς βεβαία, ἐπεὶ μηποτέ ἰσχυεῖ ὅτε ζῇ  
over dead ones firm, since never it is strong when lives  
ὁ διαθεμένος. 18 Ὅθεν οὐδ' ἡ πρώτη χωρὶς  
that having been appointed. Hence not even the first without  
αἵματος ἐγκεκαίνισται. 19 Ἀληθεύσης γὰρ  
blood has been dedicated. Having spoken for  
πάσης ἐντολῆς κατὰ νόμον ὑπο Μωσέως  
every commandment according to law by Moses  
παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων  
to all the people, having taken the blood of the young bullocks  
καὶ τραγῶν μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ  
and of goats with water and wool scarlet and  
ὑσσώπου, αὐτὸ τε τὸ βιβλίον καὶ πάντα τὸν  
hyssop, itself both the book and all the  
λαὸν ἐρράντισε, 20 λέγων· Τοῦτο τὸ αἷμα τῆς  
people he sprinkled, saying; This the blood of the  
διαθήκης, ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός·  
covenant, which enjoined on you the God;  
21 καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκευὴ τῆς  
also the tabernacle and and all the vessels of the  
leitourgias τῷ αἵματι ὁμοίως ἐρράντισε.  
public service with the blood, in like manner he sprinkled.  
22 Καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται  
And almost by blood all things are cleansed

14 how much more  
† shall the BLOOD of the  
ANointed one, † who,  
through an aionian Spirit,  
offered Himself spotless to  
God, † cleanse \* your CON-  
SCIENCE from Works of  
Death, for the SERVICE of  
the living \* God? †

15 And on this account,  
† he is Mediator of a new  
Covenant, † so that Death  
having taken place for a  
redemption of the TRANS-  
GRESSIONS against the  
FIRST Covenant, THOSE  
having been INVITED  
might receive the PROM-  
ISE of the AIONIAN Inher-  
itance.

16 For where a Cove-  
nant exists, the Death of  
that which has RATIFIED  
it is necessary to be pro-  
duced;

17 because † a Covenant  
is firm over dead victims,  
since it is never valid when  
that which RATIFIES it is  
alive.

18 † Hence not even the  
FIRST has been instituted  
without Blood.

19 For Every Command-  
ment in \* the LAW having  
been spoken by Moses to  
All the PEOPLE, taking the  
BLOOD of † BULLOCKS and  
of \* GOATS, † with Water,  
and scarlet Wool, and Hys-  
sop, he sprinkled both the  
BOOK itself, and All the  
PEOPLE,

20 saying, † "This is the  
" BLOOD of the COVENANT  
" which GOD enjoined on  
" you."

21 And he in like man-  
ner † sprinkled with the  
BLOOD, the TABERNACLE  
also, and All the UTENSILS  
of the PUBLIC SERVICE.

22 And, according to the  
LAW, almost all things are

\* ALEXANDRIAN MANUSCRIPT.—14. OUR.  
19. GOATS.

14. and true God.

19. the LAW.

† 14. From this verse to the end of the book the Vatican MS. is defective, and the various read-  
ings are copied from Dr. Woide's Collation of the Alexandrian Manuscript.

† 14. 1 Pet. i. 19; 1 John i. 7; Rev. i. 5. † 14. Rom. i. 4; 1 Pet. iii. 18. † 14.  
Heb. i. 3; x. 22. † 15. Heb. vii. 22; viii. 6; xii. 24. † 15. Rom. iii. 25; v. 6;  
1 Pet. iii. 18. † 17. Gal. iii. 15. † 18. Exod. xxiv. 6. † 19. Exod. xxiv. 5,  
6, 8; Lev. xvi. 14, 15, 18. † 19. Lev. xiv. 4, 6, 7, 40, 51, 52. † 20. Exod. xxiv. 8;  
Matt. xxvi. 28. † 21. Exod. xxix. 12, 36; Lev. viii. 15, 19; xvi. 14—19.

κατα τον νομον, και χωρις αιματεκχυσιας ου  
according to the law, and without blood-shedding not

γινεται αφεσις. <sup>23</sup> Αναγκη ουν τα μεν υπο-  
takes place forgiveness. A necessity then the indeed copies

δειγματα των εν τοις ουρανοις, τουτοις καθα-  
of those in the heavens, by these to be

ριζεσθαι· αυτα δε τα επουρανια κρειττοσι  
cleansed; themselves but the things heavenly with better

θυσιας παρα ταυτας. <sup>24</sup> Ου γαρ εις χειροποιη-  
sacrifices than these. Not for into made by hands

τα αγια εισηλθεν ο Χριστος, αντιτυπα των  
holies entered the Anointed, representations of the

αληθινων, αλλ' εις αυτον τον ουρανον, νυν εμ-  
true ones, but into itself the heaven, now to

φανισθηναι τω προσωπω του θεου υπερ ημων.  
appear in the presence of the God on behalf of us.

<sup>25</sup> Ουδ', ινα πολλακις προσφερη εαυτον, ωσπερ  
Not indeed, that often he should offer himself, even as

ο αρχιερευς εισερχεται εις τα αγια κατ' ενιαυ-  
the high-priest goes into the holies every year

τον εν αιματι αλλοτριω· <sup>26</sup> (επει εδει αυτον  
with blood other; (since it was necessary him

πολλακις παθειν απο καταβολης κοσμου·) νυν  
often to have suffered from a laying down of a world;) now

δε απαξ επι συντελεια των αιωνων, εις αθετη-  
but once for all at an end of the ages, for a remo-

σιν αμαρτιας δια της θυσιας αυτου πεφανε-  
val of sin by means of the sacrifice of himself he has been

ρωται. <sup>27</sup> Και καθ' οσον αποκειται τοις ανθρω-  
manifested. And as it awaits the men

ποις απαξ αποθανειν, μετα δε τουτο κρισις·  
once to die, after but this a judgment;

<sup>28</sup> ουτω και ο Χριστος απαξ προσενεχθεις εις το  
so also the Anointed once for all having been offered for the

πολλων ανενεγκειν αμαρτιας, εκ δευτερου χω-  
many to carry away sin, a second time with-

ρις αμαρτιας οφθησεται, τοις αυτον απεκδεχο-  
out sin will be seen, by those him expecting

μενοις εις σωτηριαν. ΚΕΦ. ι'. 10. <sup>1</sup> Σκιαν  
for salvation. A shadow

γαρ εχων ο νομος των μελλουντων αγαθων, ουκ  
for having the law of the about coming good things, not

αυτην την εικονα των πραγματος, κατ' ενιαυ-  
very the image of the things, every year

τον ταις αυταις θυσιας ας προσφερουσιν εις  
by the same sacrifices which they offer for

purified by Blood, and  
without an Effusion of  
Blood no Forgiveness takes  
place.

<sup>23</sup> It was necessary  
then, indeed, for the  
COPIES of the THINGS in  
the HEAVENS to be cleans-  
ed by These, but the  
HEAVENLY things them-  
selves with Better Sacri-  
fices than these.

<sup>24</sup> For the ANOINTED  
one did not enter Holy  
places made by hands, the  
Antitypes of the TRUE  
ones, but into HEAVEN it-  
self, to appear now in the  
PRESENCE of GOD on our  
behalf.

<sup>25</sup> Not indeed that he  
should present himself of-  
ten, even as the HIGH-  
PRIEST who enters the  
HOLY places Annually with  
Other Blood;

<sup>26</sup> (since, in that case,  
he must have suffered of-  
ten from the Foundation  
of the World; but now  
once for all, at a Com-  
pletion of the AGES, he  
has been manifested for a  
Removal of Sin by the  
SACRIFICE of himself.

<sup>27</sup> And as it awaits  
MEN to die once, but after  
this a Judgment;

<sup>28</sup> so also the ANOINTED  
one, having been once for  
all offered for the MANY,  
to bear away Sin, will  
appear a Second time with-  
out a Sin-offering, to  
THOSE who are expect-  
ING Him, in order to Sal-  
vation.

#### CHAPTER X.

1 Moreover, the LAW  
having a Shadow of the  
FUTURE GOOD things,  
not the Very IMAGE of the  
THINGS, is by no means  
able with the SAME Annual  
Sacrifices which they offer

\* ALEXANDRIAN MANUSCRIPT.—24. the—omit.  
Faith.

26. SIN.

28. Salvation by

† 22. Lev. xvii. 11. † 23. Heb. viii. 5. † 24. Heb. vi. 20. † 24. Heb. viii.  
2. † 24. Rom. viii. 34; Heb. vii. 25; 1 John ii. 1. † 26. Heb. vii. 27; verse 12;  
x. 10; 1 Pet. iii. 18. † 26. 1 Cor. x. 11; Gal. iv. 4; Eph. i. 10. † 27. Gen. iii. 19;  
Eccl. iii. 20. † 27. 2 Cor. v. 10. † 28. Matt. xxvi. 28; Rom. v. 15. † 28. Titus  
ii. 13; 2 Pet. v. 12. † 1. Col. ii. 17; Heb. viii. 5; ix. 23. † 1. Heb. ix. 11. † 1.  
Heb. ix. 9.

το διηνεκες, ουδεποτε δυναται τους προσερχο-  
 the continuance, never is able the ones drawing  
 μενους τελειωσαι. <sup>2</sup> Επει ουκ αν επαυσαντο  
 near to perfect. Otherwise not would they cease  
 προσφερομεναι, δια το μηδεμιαν εχειν ετι  
 to be offered, because that no one to have longer  
 συνειδησιν ἁμαρτιων τους λατρευοντας, ἀπαξ  
 a consciousness of sins those publicly serving, once  
 κεκαθαρμενους; <sup>3</sup> ἀλλ' εν αυταις αναμνησις  
 having been cleansed? but in these a remembrance  
 ἁμαρτιων κατ' ενιαυτον. <sup>4</sup> Αδυνατον γαρ αίμα  
 of sins every year. Impossible for blood  
 ταυρων και τραγων αφαιρειν ἁμαρτίας. <sup>5</sup> Διο  
 of bulls and of goats to take away sin. Therefore  
 εισερχομενος εις τον κοσμον, λεγει· Θυσίαν  
 coming into the world, he says; Sacrifice  
 και προσφοραν ουκ ηθελησας, σωμα δε κατηρ-  
 and offering not thou didst desire, a body but thou didst  
 τισω μοι. <sup>6</sup> ὅλοκαυτωματα και περι ἁμαρτίας  
 provides for me; whole burnt offerings even for sin  
 ουκ ευδοκησας. <sup>7</sup> Τότε ειπον· Ιδου ἡκω, (εν  
 not thou didst delight in. Then I said; Lo I come, (in  
 κεφαλιδι βιβλιου γεγραπται περι εμου,)  
 a head of a book it has been written concerning me,)  
 του ποιησαι, ὁ θεος, το θελημα σου. <sup>8</sup> Ἀνωτε-  
 of the to do, the God, the will of thee. Above  
 ρον λεγων· Ὅτι θυσίαν και προσφοραν και ὅλο-  
 saying; That a sacrifice and offering and whole  
 καυτωματα και περι ἁμαρτίας ουκ ηθελησας,  
 burnt offerings even for sin not thou didst desire,  
 ουδε ευδοκησας· (αίτινες κατα \* [τον] νομον  
 nor didst delight in; (which according to [the] law  
 προσφερονται) <sup>9</sup> τότε ειρηκεν· Ιδου, ἡκω του  
 are offered; then he said; Lo, I come of the  
 ποιησαι το θελημα σου. Αναρει το πρωτον,  
 to do the will of thee. He takes away the first,  
 ινα το δευτερον στηση. <sup>10</sup> Εν ᾧ θεληματι  
 so that the second he may establish. By which will  
 ἡγιασμενοι εσμεν δια της προσφορας του  
 having been sanctified we are through the offering of the  
 σωματος Ιησου Χριστου εφάπαξ. <sup>11</sup> Και πας  
 body of Jesus Anointed once for all. And every  
 μεν ιερευσ ἑστηκε καθ' ἡμεραν λειτουργων, και  
 indeed priest has stood every day publicly serving, and  
 τας αυτας πολλακις προσφερων θυσιαις, αίτινες  
 the same often offering sacrifices, which  
 ουδεποτε δυναντι περιελειν ἁμαρτίας. <sup>12</sup> Αὐ-  
 never are able to take away sin. He  
 τος δε μιαν ὑπερ ἁμαρτιων προσενεγκας θυσιαν,  
 but one on behalf of sins having offered a sacrifice,

CONTINUALLY, † to per-  
 perfect THOSE who DRAW  
 NEAR.

2 Otherwise, would they  
 not cease being offered?  
 because THOSE SERVING,  
 having been once cleansed,  
 would no longer HAVE any  
 Consciousness of Sins.

3 † But in these there is  
 an Annual Remembrance  
 of Sins;

4 for † it is impossible  
 for the Blood of Bulls and  
 of Goats to take away Sin.

5 Therefore, entering  
 the WORLD, he says,  
 † "Sacrifice and Offering  
 "thou didst not desire,  
 "but a Body didst thou  
 "provide for me;

6 "in Whole burnt of-  
 "ferings, even for Sin,  
 "thou didst not delight;

7 "then I said, 'Behold,  
 "I come, O God, to PER-  
 "FORM thy WILL!' In  
 "the volume of the Book  
 "it has been written con-  
 "cerning me."

8 Having said above,  
 \* "Sacrifice and Offering  
 "and Whole burnt offerings,  
 "even for Sin, thou didst  
 "not desire, nor didst de-  
 "light in," (which are of-  
 "fered according to Law;)

9 then he said, "Behold,  
 "I come to PERFORM thy  
 "WILL!" He takes away  
 the FIRST, that he may es-  
 tablish the SECOND;

10 † by Which Will we  
 have been sanctified  
 † through the OFFERING  
 of the BODY of Jesus  
 Christ once for all.

11 And indeed every  
 \* Priest has † daily stood  
 publicly serving and offer-  
 ing frequently the SAME  
 Sacrifices, which are never  
 able to take away Sin;

12 but † he, having of-  
 fered One ENDURING Sac-  
 rifice on behalf of Sins, sat

\* ALEXANDRIAN MANUSCRIPT.—8. Sacrifices and Offerings and.  
 11. High-priest.

8. the—omit.

† 1. verse 14. † 3. Lev. xvi. 21; Heb. ix. 7. † 4. Micah vi. 6, 7; Heb. ix. 13;  
 verse 11. † 5. Psa. xl. 6; 1. 8; Isa. i. 11; Jer. vi. 20; Amos v. 21, 22. † 10. John  
 xvii. 19; Heb. xiii. 12. † 10. Heb. ix. 12. † 11. Num. xxviii. 8; Heb. vii. 27  
 † 12. Heb. i. 8; Col. iii. 1.

εις το διηνεκες εκαθισεν εν δεξια του θεου,  
for the continuance sat down at right of the God,

13 το λοιπον εκδεχομενος εως τεθωσιν οι  
thenceforth waiting till may be placed the

εχθροι αυτου υποποδιον των ποδων αυτου.  
enemies of him a footstool for the feet of him.

14 Μια γαρ προσφορα τετελειωκεν εις το διηνε-  
By one for offering he has perfected for the continu-

κες τους αγιαζομενους. 15 Μαρτυρει δε ημιν  
ance those being sanctified. Testifies but to us

και το πνευμα το αγιον. Μετα γαρ το προει-  
also the spirit the holy. After for that to have

ρηκεναι. 16 αυτη η διαθηκη, ην διαθησομαι προς  
said before; this the covenant, which I will ratify to

αυτους μετα τας ημερας εκεινας· λεγει κυριος·  
them after the days those; says a Lord;

Διδους νομους μου επι καρδιας αυτων, και επι  
Giving laws of me in hearts of them, and on

των διανοιων αυτων επιγραψω αυτους, 17 και  
the minds of them I will write them, and

των αμαρτιων αυτων και των ανομιων αυτων ου  
of the sins of them and of the iniquities of them not

μη μνησθω ετι. 18 Οπου δε αφεσις τουτων,  
not I may remember more. Where now forgiveness of these,

ουκετι προσφορα περι αμαρτίας. 19 Εχοντες  
no longer offering for sin. Having

ουν, αδελφοι, παρρησιαν εις την εισοδον των  
therefore, brethren, confidence for the entrance of the

αγιων εν τω αιματι Ιησου, 20 ην ενεκαινισεν  
holies by the blood of Jesus, which he consecrated

ημιν οδον προσφατον και ζωσαν, δια του  
for us a way recently killed and yet living, through the

καταπετασματος, (τουτ' εστι, της σαρκος  
vail, (that is, the flesh

αυτου,) 21 και ιερεα μεγαλν επι τον οικον του  
of himself,) and a priest great over the house of the

θεου. 22 προσερχωμεθα μετα αληθινης καρδιας  
God; let us approach with a true heart

εν πληροφορια πιστεως, ερβαντισμενοι τας καρ-  
in full conviction of faith, having been sprinkled the hearts

διας απο συνειδησεως πονηρας. 23 και λελουμε-  
from a consciousness of evil; and having been

νοι το σωμα υδατι καθαρω, κατεχωμεν την  
bathed the body in water pure, we should hold fast the

ομολογιαν της ελπιδος ακλινη· (πιστος γαρ ε  
confession of the hope without declining; (faithful for the

down at the Right hand of  
GOD;

13 HENCEFORTH wait-  
ing † till his ENEMIES may  
be placed UNDERNEATH  
his FEET.

14 For by One Offering  
† he has PERMANENTLY  
perfected THOSE BEING  
SANCTIFIED.

15 Moreover, the HOLY  
SPIRIT also testifies [this]  
to us, for after it HAD  
\* SAID,

16 † "This is the COVE-  
NANT which I will cove-  
nant with them; After  
those DAYS, says the  
"Lord, I will put my  
"Laws in their Hearts,  
"and on their \* MINDS  
"will I inscribe them;"

17 [it adds,] "and their  
"SINS and INIQUITIES I  
"will remember no more."

18 Now where there is  
a Forgiveness of these, an  
Offering for Sin is no lon-  
ger needed.

19 Having, therefore,  
Brethren, † Confidence re-  
specting † the ENTRANCE  
of the HOLIES, by the  
BLOOD of Jesus,

20 which † Way he con-  
secrated for us, through  
the VAIL, (that is, his  
FLESH, recently killed and  
yet is living;)

21 and having † a great  
Priest over † the HOUSE of  
GOD;

22 † we should approach  
with a True Heart, † in  
Full conviction of Faith,  
our HEARTS having been  
sprinkled † from a Consci-  
ousness of evil.

23 † The BODY, also  
having been bathed in pure  
Water, † we should firmly  
hold the CONFESSON of  
the HOPE, without declin-  
ing; (for † HE is Faithful  
who PROMISED;)

\* ALEXANDRIAN MANUSCRIPT.—15. SAID, This is.

16. MIND.

† 13. Psa. cx. 1; Acts ii. 35; 1 Cor. xv. 25; Heb. i. 13.  
viii. 10, 12. † 19. Rom. v. 2; Eph. ii. 13, iii. 22.  
John x. 9; xiv. 6; Heb. ix. 8. † 21. Heb. iv. 14.  
Heb. iv. 16. † 22. Eph. iii. 12; James i. 6; 1 John iii. 21.  
† 23. Eph. v. 26; Titus iii. 5. † 23. Heb. iv. 14.  
v. 24; 2 Thess. iii. 2; Heb. xi. 11,

† 16. Jer. xxxi. 33, 34; Heb.  
† 19. Heb. ix. 8, 12. † 20.  
† 21. 1 Tim. iii. 15. † 22.  
† 22. Heb. ix. 14.  
† 23. 1 Cor. i. 9; x. 13; 1 Thess.

επαγγειλαμενος·) <sup>24</sup> και κατανοωμεν αλληλους  
one having promised;) and we should bear in mind each other  
εις παροξυσμον αγαπης και καλων εργων, <sup>25</sup> μη  
for an excitement of love and of good works, not  
εγκαταλειποντες την εισυναγωγην εαυτων,  
leaving off the assembling together of ourselves,  
καθως εθος τισιν, αλλα παρακαλουντες· και  
as a custom with some, but exhorting; and  
τοσούτω μαλλον, ὅσῳ βλέπετε ἐγγιζουσιν τὴν  
more, by so much you see drawing near the  
ἡμεραν. <sup>26</sup> Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν  
day. Voluntarily for sinning of us  
μετὰ τὸ λαβεῖν τὴν ἐπιγνώσιν τῆς ἀληθείας,  
after the to have received the knowledge of the truth,  
οὐκετι περὶ ἁμαρτιῶν ἀπολείπεται θυσία· <sup>27</sup> φο-  
no longer respecting sins is left a sacrifice; fear-  
βερα δὲ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζήλος,  
ful but some expectation of judgment, and of a fire of indignation,  
εσθίειν μελλόντος τοὺς ὑπεναντίους. <sup>28</sup> Αἰθετη-  
to eat up being about the opponents. Having vio-  
σας τις νόμον Μωϋσεως, χωρὶς οἰκτιρμῶν ἐπι-  
lated any one a law of Moses, without mercies by  
δυσιν ἢ τρισὶ μαρτυσιν ἀποθνήσκει· <sup>29</sup> πῶς,  
two or three witnesses dies; by how much,  
δοκεῖτε, χειρόνος ἀξιωθήσεται τιμωρίας ὁ τοῦ  
think you, worse will he be deserving punishment he the  
υἱὸν τοῦ θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς  
son of the God having trampled on, and the blood of the  
διαθήκης κοινὸν ἡγήσαμενος, \* [ἐν ᾧ ἡγίασ-  
covenant a common thing having esteemed, [by which he was sanc-  
θη,] καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας;  
tified,] and the spirit of the favor having insulted?  
<sup>30</sup> Οἶδαμεν γὰρ τὸν εἰπόντα· Ἐμοὶ ἐκδικήσεις,  
We know for the one saying; To me vengeance,  
ἐγὼ ἀνταποδώσω, λέγει κύριος· καὶ πάλιν·  
I will repay, says Lord; and again,  
Κύριος κρίνει τὸν λαὸν αὐτοῦ. <sup>31</sup> Φοβερόν το  
Lord will judge the people of himself. A fearful thing the  
ἐμπεσεῖν εἰς χεῖρας θεοῦ ζώντος. <sup>32</sup> Ἀναμνησ-  
to fall into hands of God living. Remember you  
κεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισ-  
but the former days, in which having been  
θέντες πολλὴν ἀθλήσιν ὑπέμεινατε παθημάτων·  
enlightened a great contest you endured of sufferings;  
<sup>23</sup> τούτο μὲν, ονειδισμοῖς τε καὶ θλίψεσι θεατρι-  
this indeed, by reproaches both and by afflictions being made  
ζόμενοι· τούτο δὲ, κοινωνοὶ τῶν οὕτως ἀναστρε-  
a spectacle; this but, partners of those thus being over.

\* ALEXANDRIAN MANUSCRIPT.—29. by which he was sanctified—omit.

† 25. Acts ii. 42; Jude 19. † 25. Rom. xiii. 11. † 25. 2 Pet. iii. 9, 11, 14.  
† 26. Num. xv. 30; Heb. vi. 4. † 26. 2 Pet. ii. 20, 21. † 27. 2 Thess. i. 8; Heb. xii. 29.  
† 28. Heb. ii. 2. † 28. Deut. xvii. 2, 6; xix. 15; Matt. xviii. 16. † 29. Heb. ii. 3; xii. 25.  
† 29. 1 Cor. xi. 20; Heb. xiii. 20. † 29. Matt. xii. 31, 32; Eph. iv. 30. † 30. Deut.  
xxxii. 35; Rom. xii. 19. † 30. Deut. xxxii. 36; Psa. l. 4; cxxxv. 14. † 31. Luke xii. 5.  
† 32. Heb. vi. 4. † 32. Phil. i. 20, 30; Col. ii. 1. † 33. 1 Cor. iv. 8. † 33. Phil.  
i. 7; iv. 14; 1 Thess. ii. 14.

24 and we should bear each other in mind, for an Incitement of Love and Good Works;

25 † not forsaking the ASSEMBLING of ourselves together, as is a Custom with some; but exhorting to it, and † so much the more as you see † the DAY drawing near.

26 For † if we should voluntarily sin † after HAVING RECEIVED the KNOWLEDGE of the TRUTH, there is no longer a Sacrifice left for Sins,

27 but some Terrible Expectation of Judgment, even of a † fiery Indignation which is about to consume the OPPONENTS.

28 † Any one having violated a Law of Moses dies without Mercy, † by Two or Three Witnesses;

29 † how much Worse Punishment do you think will HE deserve, HAVING TRAMPLED ON the SON of GOD, † and esteemed as a common thing the BLOOD of the COVENANT by which he was sanctified, † and insulted the SPIRIT of FAVOR?

30 For we know HIM who SAYS, † "Retribution is Mine; † I will repay," says the Lord. And again, † "The Lord will judge his PEOPLE."

31 † It is a fearful thing to FALL into the HANDS of the living God.

32 But remember the FORMER Days, in which † having been enlightened, you sustained † a Great Contest of Sufferings;

33 partly, indeed, by being made † a public spectacle both to Reproaches and to Afflictions; and partly, by † having become Joint-participators with

φομενων γεννηθεντες. <sup>34</sup> Και γαρ τοις δεσμοις  
turned having become. And for with the prisoners  
συνεπαθησατε, και την αρπαγην των υπαρχον-  
you sympathized, and the seizure of the goods  
των υμων μετα χαρας προσεδεξασθε, γνωσκον-  
of you with joy you submitted to, knowing  
τες εχειν εαυτοις κρειττονα υπαρξιν \* [εν ουρα-  
to have for yourselves better property [in heav-  
nois] και μενουσαν. <sup>35</sup> Μη αποβαλητε ουν την  
ens] and abiding. Not do you cast away therefore the  
παρρησιαν υμων, ητις εχειμισθαποδοσιαν μεγα-  
confidence of you, which has a reward great.  
λην. <sup>36</sup> Υπομονης γαρ εχετε χρεيان· ινα το  
Of patience for you have need; so that the  
θελημα του θεου ποιησαντες, κομισθησθε την  
will of the God having done, you may receive the  
επαγγελιαν. <sup>37</sup> Ετι γαρ μικρον οσον οσον, ο  
promise. Yet for a little while very very, the  
ερχομενος ηξει και ου χρονiei. <sup>38</sup> Ο δε δι-  
the coming one will come and not will delay. The but just  
καιος εκ πιστεως ζησεται και εαν υποστειλη-  
one by faith shall live; and if he should draw  
ται, ουκ ευδοκει η ψυχη μου εν αυτω. <sup>39</sup> Ημεις  
back, not delights the soul of me in him. We  
δε ουκ εσμεν υποστολης, εις απωλειαν· αλλα  
but not are for shrinking back, to destruction; but  
πιστεως, εις περιποιησιν ψυχης.  
for faith, to a saving of life.

ΚΕΦ. ια'. 11.

<sup>1</sup> Εστι δε πιστις, ελπιζομενων υποστασις,  
Is but faith, of things being hoped for a basis,  
ραγματων ελεγχος ου βλεπομενων. <sup>2</sup> Εν ταν-  
of things a conviction not being seen. By this  
τη γαρ εμαρτυρηθησαν οι πρεσβυτεροι. <sup>3</sup> Πισ-  
for were attested the ancients. In  
τει νοουμεν κατηρτισθαι τους αιωνας ρηματι  
faith we perceive to have been adjusted the ages by a word  
θεου, εις το μη εκ φαινομενων τα βλεπο-  
of God, in order that not out of things appearing the things being

those who are similarly treated.

<sup>34</sup> For indeed you sympathized with \* the PRISONERS, † and submitted to the SEIZURE of your POSSESSIONS with Joy, knowing that you have for yourselves ‡ Better and an enduring Possession.

<sup>35</sup> Therefore, cast not away your CONFIDENCE, ‡ which has a Great Reward.

<sup>36</sup> For you have Need of Patience, so that having done the WILL of God, ‡ you may receive the PROMISE.

<sup>37</sup> For ‡ yet a very little while indeed, ‡ the COMING one will come and will not delay

<sup>38</sup> but \* "my ‡ JUST one by Faith shall live; and if he should shrink back my SOUL does not delight in him."

<sup>39</sup> But we are not of those ‡ shrinking back into destruction; but of Faith in order to a Preservation of Life.

CHAPTER XI.

<sup>1</sup> But Faith is a Basis of things hoped for, a Conviction ‡ of things unseen.

<sup>2</sup> For ‡ by this the ANCIENTS were attested.

<sup>3</sup> In Faith we perceive that the ‡ AGES have been so thoroughly adjusted by God's Command, that not from THINGS then MANIFEST \* the THINGS now SEEN have come to pass.

\* ALEXANDRIAN MANUSCRIPT.—34. me in my BONDS.  
38. my RIGHTEOUS one.

34. in Heavens—omit.

3. THAT which is SEEN did not arise.

† 3. The original word has been literally rendered, both in this place, and in Heb. i. 2, as best agreeing with the argument of the writer. In fact *aiōnes*, properly signifies, *ages*, or *periods of time*, and as justly observed by Wakefield, Sykes, Kneeland, and Improved Version, "there is no instance in the New Testament where more than this seems to be meant by the word," and therefore ought to be so rendered in this passage. Faith being defined in ver. 1, as "a basis of things hoped for, and a conviction of things unseen," must necessarily have a connection with God's word or promise to be fulfilled at some future period of time, and therefore precludes the idea contained in ver. 3 of the Common Version, that the Apostle was referring to the past creation of the *worlds*, or the material universe. To understand the works of creation does not belong to faith. Faith in this place refers to what was to be developed in future *aiōnes*, or ages, in conformity to God's promises, and is amply illustrated in the remaining portion of the chapter.

† 34. Acts v. 41.  
xviii. 8; 2 Pet. iii. 9.  
2 Pet. ii. 20, 21.

† 35. Matt. v. 12.  
† 37. Hab. ii. 3, 4.  
† 1. Rom. viii. 24, 25; 2 Cor. iv. 18; v. 7.

† 36. Col. iii. 24; 1 Pet. i. 9.  
† 38. Rom. i. 17; Gal. iii. 11.  
† 2. verse 20.

† 37. Luke  
† 39.

μενα γεγονεναι. <sup>4</sup> Πιστει πλειονα θυσιαν Αβελ  
seen to have happened. In faith more sacrifice Abel  
παρα Καϊν προσηνεγκε τῷ θεῷ, δι' ἧς ἐμαρ-  
than Cain offered to the God, through which he was  
τυρηθη εἶναι δικαίος, μαρτυρουντος ἐπὶ τοῖς  
attested to be righteous, testifying on the  
δωροῖς αὐτοῦ τοῦ θεοῦ· καὶ δι' αὐτῆς ἀποθα-  
gifts of him of the God; and through her having  
νων ἐτι λαλεῖ. <sup>5</sup> Πιστει Ἐνωχ μετετέθη, τοῦ  
died yet speaks. In faith Enoch was translated, of the  
μὴ ἰδεῖν θάνατον· καὶ οὐχ εὕρισκετο, διότι  
not to see death; and not he was found, because  
μετετέθηκεν αὐτὸν ὁ θεός· προ γὰρ τῆς μεταθε-  
translated him the God; before for the transla-  
σεως \* [αὐτοῦ] μεμαρτυρηται εὐηρεστήκεναι τῷ  
tion [of him] he had obtained testimony to have well pleased the  
θεῷ. <sup>6</sup> Χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστή-  
God. Without but faith impossible to have pleased;  
σαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχομένον  
to believe for it is necessary the one coming near  
τῷ θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν  
to the God, because he is, and to those seeking him  
μισθαποδοτῆς γίνεται. <sup>7</sup> Πιστει χρηματισθεῖς  
a rewarder he becomes. In faith being divinely warned  
Νῶε περὶ τῶν μὴδεπω βλεπομένων, εὐλαβη-  
Noe concerning the not yet things being seen, having been pi-  
θεῖς κατέσκευασε κιβωτὸν εἰς σωτηρίαν τοῦ  
ously afraid built an ark for a preservation of the  
οἴκου αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον,  
house of himself, through which he condemned the world,  
καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κλη-  
and of the according to faith righteousness became an  
ρονομος. <sup>8</sup> Πιστει καλουμένος Ἀβραὰμ ὕπη-  
heir. In faith being called Abraam was  
κουσεν ἐξελθεῖν εἰς τὸν τόπον, ὃν ἡμελλε λαμ-  
obedient to go forth into the place, which he was about to re-  
βανεῖν εἰς κληρονομίαν, καὶ ἐξηλθε, μὴ ἐπισ-  
ceive for an inheritance, and he went forth, not knowing  
ταμένος πού ἐρχεται. <sup>9</sup> Πιστει παρῳκησεν εἰς  
where he was going. In faith he sojourned in  
\* [τὴν] γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν  
[the] land of the promise as a stranger, in  
σκεναῖς κατοικήσας, μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν  
tents having dwelt, with Isaac and Jacob of the  
συγκληρονομῶν τῆς ἐπαγγελίας τῆς αὐτῆς·  
joint-heirs of the promise of the same;  
<sup>10</sup> ἐξεδέχετο γὰρ τὴν τοὺς θεμελίου εἰχούσαν  
was waiting for that the foundations having  
πολιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ θεός·  
city, of which a designer and architect the God.  
<sup>11</sup> Πιστει καὶ αὐτὴ Σαρρὰ δυνάμιν εἰς καταβο-  
In faith also herself Sarah power for a laying

4 In Faith † Abel offered to GOD a Better Sacrifice than Cain, by means of which he was attested to be righteous, GOD testifying on his GIFTS; and through it, having died, † he still speaks.

5 In Faith † Enoch was translated so as not to SEE Death; and he was not found, because GOD translated him; for, before his TRANSLATION, he had been attested to have been well-pleasing to GOD.

6 But without Faith it is impossible to have pleased; for it is necessary for HIM who COMES NEAR to GOD to believe That he exists, and that to THOSE who SEEK him he becomes a Rewarder.

7 In Faith † Noah, having been divinely admonished concerning THINGS not then SEEN, moved with pious fear, † built an Ark for the Preservation of his FAMILY; through which he condemned the WORLD, and became an Heir of † the RIGHTEOUSNESS according to Faith.

8 In Faith † Abraham was obedient, \* HE BEING CALLED to go forth into the PLACE which he was in future to receive for an Inheritance; and he went forth, not knowing where he was going.

9 In Faith he sojourned in the LAND of the PROMISE, as a Stranger, having dwelt in Tents † with Isaac and Jacob, † the CO-HEIRS of the SAME PROMISE;

10 for he was expecting † that CITY having the FOUNDATIONS, † of which GOD is the Designer and Architect.

11 In Faith, also, † Sarah herself received Power

\* ALEXANDRIAN MANUSCRIPT.—8. him—omit. to a Place.

8. HE BEING CALLED to go out in-

† 4. Gen. iv. 4. † 4. Gen. iv. 10; Matt. xxiii. 35; Heb. xii. 23. † 5. Gen. v. 22, 24.  
† 7. Gen. vi. 13, 32. † 7. 1 Pet. iii. 20. † 7. Rom. iii. 22; iv. 13; Phil. iii. 9.  
† 8. Gen. xii. 1, 4; Acts vii. 2—4. † 9. Gen. xii. 8; xiii. 3, 18; xviii. 1, 9. † 9. Heb. vi. 17.  
† 10. Heb. xii. 22; xiii. 14. † 10. Heb. iii. 4. † 11. Gen. xvi. 10; xviii. 11, 14;  
xii. 2.

λην σπερματος λαβε, και παρα καιρον ηλικιας,  
down of seed received, even beyond a proper time of life,

επει πιστον ηγησατο τον επαγγειλαμενον.  
since faithful she regarded the one promising.

12 Διο και αφ' ενος εγεννηθησαν, και ταυτα  
Therefore even from one were born, and these things  
νεκρωμενου, καθως τα αστρα του ουρανου τω  
having been dead, like the stars of the heaven for the

πληθει, και ως η αμμος η παρα το χειλος της  
multitude, and like the sand that by the shore of the

θαλασσης η αναριθμητος. 13 Κατα πιστιν απε-  
sea the innumerable. In faith died

θανον ουτοι παντες, μη λαβοντες τας επαγγε-  
these all, not having received the promises,

λιας, αλλα πορρωθεν αυτας ιδοντες και ασπα-  
but far distant them having seen and having

σαμενοι, και ομολογησαντες, οτι ξενοι και  
saluted, and having confessed, that strangers and

παρεπιδημοι εισιν επι της γης. 14 Οι γαρ τοι-  
sojourners they are on the earth. Those for such

αυτα λεγοντες εμφανιζουσιν οτι πατριδα επιζη-  
things saying make known that a country they

τουσι. 15 Και ει μεν εκεινης εμνημονεον αφ'  
seek. And if indeed that they remembered from

ης εξηλθον, ειχον αν καιρον ανακαμψαι·  
which they came forth, they would have had a season to have returned;

16 νυν δε κρειττονος ορεγονται, τουτ' εστιν,  
now but a better they long after, this is,

επουρανιου. Διο ουκ επαισχυνεται αυτους ο  
heavenly. Therefore not is ashamed of them the

θεος, θεος επικαλεισθαι αυτων· ητοιμασε γαρ  
God, a God to be called of them; he prepared for

αυτοις πολιν. 17 Πιστει προσενηνοχεν Αβρααμ  
for them a city. In faith offered up Abraam

τον Ισαακ πειραζομενος, και τον μονογενη  
the Isaac being tried, and the only-begotten

προσφερεν ο τας επαγγελιας αναδεξαμενος,  
was offering up he the promises having received,

18 προς ον ελαληθη· 'Οτι εν Ισαακ κληρησεται  
to whom it was said; That in Isaac shall be called.

σοι σπερμα· 19 λογισαμενος, οτι και εκ νεκρωι  
to thee a seed; inferring, that even out of dead ones

εγειρειν δυνατος ο θεος· οθεν αυτον και εν παρ-  
to raise up is able the God; whence him also in a simi-

αβολω εκομισατο. 20 Πιστει περι μελλον-  
litude he recovered. In faith concerning things being

των ευλογησεν Ισαακ τον Ιακωβ και τον  
about to come blessed Isaac the Jacob and the

for Conception, even beyond the proper period of Life, since she regarded HIM † faithful who PROMISED.

12 Therefore also \* were born from † one, who even as to these things had become lifeless, [a posterity] † like the STARS OF HEAVEN for MULTITUDE, and like THAT SAND ON THE SHORE of the SEA, INNUMERABLE.

13 All these died in Faith, † not having received the PROMISED blessings, but † having seen and saluted them from a Distance, and † having confessed That they were Strangers and Sojourners on the LAND.

14 For THOSE who SAY Such things † make known that they are seeking a Country.

15 And if indeed they were mindful of that from which they came forth, they would have had an Opportunity to have returned;

16 but now they long for a better, that is, a heavenly [country.] Therefore God is not ashamed of them † to be called their God; for † he is preparing for them a City.

17 In Faith † Abraham, being tried, offered up ISAAC; and HE who had RECEIVED the PROMISES † was offering up his ONLY-BEGOTTEN,

18 to whom it was said, † "For in Isaac shall Thy "Seed be called;"

19 inferring that God † is able even to raise up from the dead; whence also, in a Similitude, he recovered Him.

20 \* In Faith also concerning future things, † Isaac blessed Jacob and Esau.

\* ALEXANDRIAN MANUSCRIPT.—12. were made.

20. In Faith also.

† 11. Rom. ix. 21; Heb. x. 23. † 12. Rom. iv. 19. † 12. Gen. xxii. 17; Rom. ix. 18.  
† 13. ver. 39. † 13. John viii. 56. † 13. Gen. xxiii. 4; xlvii. 9; 1 Chron. xxix.  
15; cxix. 19; 1 Pet. i. 17; ii. 11. † 14. Heb. xiii. 14. † 10. Exod. iii. 6, 15; Matt.  
xxii. 32; Acts vii. 32. † 16. Phil. iii. 20; Heb. xiii. 14. † 17. Gen. xxii. 1, 9.  
† 17. James ii. 21. † 18. Gen. xxi. 12; Rom. ix. 7. † 19. Rom. iv. 17, 19, 21.  
† 20. Gen. xxvii. 27, 29.



Ἡσαυ. <sup>21</sup> Πιστεῖ Ἰακωβ ἀποθνήσκων ἕκαστον  
Esau. In faith Jacob dying each  
των υἱῶν Ἰωσήφ εὐλόγησε· καὶ προσεκύνησεν  
of the sons of Joseph blessed; and bowed down  
ἐπὶ τὸ ἄκρον τῆς ῥαβδου αὐτοῦ. <sup>22</sup> Πιστεῖ Ἰω-  
on the top of the staff of himself. In faith Jo-  
σήφ τελευτῶν περὶ τῆς ἐξόδου των υἱῶν  
seph ending concerning the going out of the sons  
Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ των ὀστέων  
of Israel reminded, and concerning the bones  
αὐτοῦ ἐνετείλατο. <sup>23</sup> Πιστεῖ Μωϋσῆς γεννη-  
of himself gave charge. In faith Moses being  
θεὸς ἐκρυβῆ τριμήνον ὑπὸ των πατέρων αὐτοῦ,  
born was hidden three months by the parents of himself,  
διὰ τὴν εἶδον ἀστειὸν τὸ παιδίον· καὶ οὐκ ἐφοβή-  
because they saw beautiful the babe; and not they did  
θησαν τὸ διατάγμα του βασιλεως. <sup>24</sup> Πιστεῖ  
fear the mandate of the king. In faith  
Μωϋσῆς μέγας γενομένος ἠρνήσατο λεγέσθαι  
Moses great having become refused to be called  
υἱὸς θυγατρὸς Φαραῶ, <sup>25</sup> μᾶλλον ἐλόμενος συγ-  
a son of a daughter of Pharaoh, rather choosing to suf-  
κακουχέσθαι τῷ λαῷ του θεοῦ, ἢ προσκαίρον  
fer evil with the people of the God, than for a season  
εἶναι ἁμαρτίας ἀπολαύειν. <sup>26</sup> μείζονα πλουτοῦ  
to have of sin enjoyment, greater wealth  
ἠγησάμενος των Αἰγυπτίου θησαυρῶν του οὐει-  
having regarded of the Egypt treasures the re-  
δισμοῦ του Χριστοῦ· ἀπεβλεπε γὰρ εἰς τὴν  
proach of the Anointed; he looked away for towards the  
μισθαποδοσίαν. <sup>27</sup> Πιστεῖ κατέλιπεν Αἴγυπτον,  
reward. In faith he left Egypt,  
μὴ φοβηθεὶς του θυμὸν του βασιλεως· τον γὰρ  
not fearing the wrath of the king, the for  
κωρατον ὡς ὄρων ἐκαρτερησε. <sup>28</sup> Πιστεῖ πε-  
unconquered as seeing he was strong. In faith he  
ποίηκε τὸ πάσχα καὶ τὴν προσχυσὶν του αἵμα-  
has made the passover and the pouring on of the blood,  
τος, ἵνα μὴ ὁ οὐλοθρευτὴν τα πρωτοτοκα, θιγῇ  
so that not the one destroying the first-borns, might touch  
αὐτων. <sup>29</sup> Πιστεῖ διεβησαν τὴν ἐρυθρὰν θαλάσ-  
of them. In faith they passed through the red sea  
σαν ὡς διὰ ξηρας· ἥς πειραν λαβόντες οἱ Αἰ-  
as through a dry place; which a trial attempting the Eryp-  
γυπτιοὶ, κατεποθήσαν. <sup>30</sup> Πιστεῖ τα τείχη  
tians, were swallowed up. In faith the walls

21 In Faith Jacob, dy-  
ing, † blessed each of the  
SONS of Joseph; †† he  
bowed down also on the  
TOP of his STAFF.

22 In Faith † Joseph,  
at the close of life, re-  
minded the SONS of Israel  
concerning the DEPART-  
URE, † and gave orders  
about his BONES.

23 In Faith † Moses, be-  
ing born, was hidden three  
Months by his PARENTS,  
because they saw the  
CHILD was Beautiful; and  
they did not fear † the  
EDICT of the KING.

24 In Faith † Moses,  
having become mature, re-  
fused to be called a Son of  
Pharaoh's Daughter;

25 † choosing rather to  
suffer evil with the PEOPLE  
of GOD, than to have a Tran-  
sient Enjoyment of Sin;

26 having regarded † the  
REPROACH of the ANOINT-  
ED Greater Wealth than  
the TREASURES of Egypt  
for he looked off towards  
† the REWARD.

27 In Faith † he left  
Egypt, not fearing the  
WRATH of the KING; for  
he was strong as seeing the  
INVISIBLE one.

28 In Faith † he ap-  
pointed the PASSOVER, and  
the ASPERSION of the  
BLOOD, so that the DES-  
TROYER of the FIRST-  
BORNS might not touch  
them.

29 In Faith † they  
passed through the Red  
Sea as through a dry place;  
which the EGYPTIANS at-  
tempting, were swallowed  
up.

30 In Faith † the WALLS

† 21. Or, according to *Sampson*, this sentence may be translated—"and rendered worship (to God,) on account of the height of his (Joseph's) ensign." He contends that *rabdos*, a rod, also means ensign, because according to Lev. xii, twelve rods were to be borne by the twelve princes of Israel with the names of the tribes written thereon, as ensigns. *Alron* means top, summit, height; and *epi* with an accusative he would render, on account of, or in respect to. The patriarch Jacob, then, "worshipped God on account of the height of Joseph's power," when he with prophetic vision saw the future greatness of Ephraim and Manasseh. The reader is left to choose which rendering he prefers.

† 21. Gen. xlviii. 5, 7, 20. † 21. Gen. xlvii. 31. † 22. Gen. l. 24, 25; Exod. xiii. 10.  
† 22. Gen. l. 24, 25; Exod. xiii. 10. † 23. Exod. ii. 2; Acts vii. 20. † 23. Exod. i. 10, 22.  
† 24. Exod. ii. 10, 11. † 25. Psa. lxxiv. 10. † 26. Heb. xiii. 13. † 26. Heb. x. 35.  
† 27. Exod. x. 28, 29; xii. 37; xiii. 17, 18. † 28. Exod. xii. 21. † 29. Exod. xiv. 22, 29.  
† 30. Josh. vi. 20.

Ἰεριχώ ἐπεσε, κυκλωθέντα ἐπὶ ἑπτα ἡμέρας.  
of Jericho fell, having been encompassed for seven days.  
<sup>31</sup> Πιστεῖ Ῥααβ ἡ πόρνη οὐ συναπώλετο τοῖς  
In faith Rahab the harlot not was destroyed with those  
unbelieving, having received the spies with  
πειθήσασιν, δεξαμένη τοὺς κατασκοποῦντες μετ'  
peace. <sup>32</sup> Καὶ τί ἐτι λέγω; Ἐπιλείψει γὰρ  
And what further may I say? Will fail for  
me relating the time concerning Gideon, Barak  
\*[τε καὶ] Σαμψών, \*[καὶ] Ἰεφθαε, Δαυὶδ τε  
[also and] Samson, [and] Jephthah, David also  
καὶ Σαμουὴλ, καὶ τῶν προφητῶν· <sup>33</sup> οἱ δὲ  
and Samuel, and the prophets; who by means of  
πίστεως κατήγωνισαν τὰ βασιλείας, ἐργάσαντο  
faith subdued kingdoms, performed  
δικαιοσύνην, ἐπέτυχον ἐπαγγελιών, ἐφράξαν  
righteousness, obtained promises, closed up  
στόματα λέοντων, <sup>34</sup> ἐσβεσαν δυνάμιν πυρός,  
mouths of lions, quenched power of fire,  
ἐφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν  
escaped mouths of sword, were made strong  
ἀπο ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,  
from weakness, became mighty ones in war,  
παρεμβολὰς ἐκλιναν ἀλλοτρίων· <sup>35</sup> ἐλάβον  
camps overturned of foreigners; received  
γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν·  
women from a resurrection the dead ones of themselves;  
ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξαμένοι  
others but were beaten to death, not having accepted  
τὴν ἀπολυτρώσιν, ἵνα κρεῖττονος ἀναστάσεως  
the redemption, so that a better resurrection  
τύχωσιν. <sup>36</sup> Ἄλλοι δὲ ἐμπαίγμων καὶ μαστι-  
they might obtain. Others but of mockings and of scourges,  
γῶν πείραν ἐλάβον, ἐτι δὲ δεσμών καὶ φυλάκης·  
a trial received, further but of bonds and of imprisonment;  
<sup>37</sup> ἐλιθασθήσαν, ἐπρίσθησαν, ἐπειρασθήσαν, ἐν  
they were stoned, they were sawn asunder, they were tempted, by  
φόνῳ μαχαίρας ἀπέθανον· περιήλθον ἐν μὴλω-  
slaughter of sword they died; they went about in sheep-  
ταις, ἐν αἰγίοις δερμασιν, ὑστεροῦμενοι, θλι-  
skins, in goat skins, being in want, be-  
βομενοὶ, κακочουμενοὶ, <sup>38</sup> (ὃν οὐκ ἦν ἀξίος ὁ  
ing afflicted, being ill-treated, (of whom not was worthy the  
κόσμος,) ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι, καὶ  
world,) in deserts wandering and in mountains, and  
σπηλαίοις καὶ ταῖς ὀπαις τῆς γῆς. <sup>39</sup> Καὶ οὗτοι  
in caves and in the holes of the earth. And these  
πάντες μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ  
all having been attested by means of the faith, not

of Jericho fell down, having been encompassed Seven Days.

<sup>31</sup> In Faith † Rahab, the HARLOT, did not perish with the UNBELIEVERS, † having received the SPIES in Peace.

<sup>32</sup> And why should I say more? for the TIME will fail me to discourse concerning † Gideon, † Barak, † Samson, † Jephthah; † David also, and † Samuel, and the PROPHETS;

<sup>33</sup> who by means of Faith subdued Kingdoms, performed Righteousness, † obtained Promises, † shut Lions' Mouths,

<sup>34</sup> † quenched the Power of Fire, † escaped the Edges of the Sword, † from Weakness were made strong, † overturned the Camps of Foreigners.

<sup>35</sup> † Women received their DEAD by a Resurrection; but others were beaten to death, not accepting the DELIVERANCE [offered,] in order that they might obtain a Better Resurrection.

<sup>36</sup> And others received a Trial of Mockings and Scourges, and also † of Bonds and Imprisonment.

<sup>37</sup> † They were stoned, sawn asunder, † tempted; they died by slaughter of the Sword; they went about in Sheep-skins and in Goat-skins, being destitute, afflicted, ill-treated;

<sup>38</sup> (of whom the WORLD was not worthy;) wandering in Deserts, and in Mountains, † and in Caverns, and in the HOLES of the EARTH.

<sup>39</sup> And all these having been attested by means of

\* ALEXANDRIAN MANUSCRIPT.—32. also and—omit.

32. and—omit.

† 35. For Women, is a reading of the Syriac. † 37. Some would read here *επειρασθήσαν*, pierced through, instead of the textual reading. See Wakefield and Newcome.

† 31. Josh. vi. 23; James ii. 25. † 31. Josh. i. 1. † 32. Judges vi. 11.  
 † 32. Judges iv. 6. † 32. Judges xiii. 26. † 32. Judges xi. 1; xii. 7. † 32.  
 † Sam. xvi. 1, 13; xvii. 45. † 32. 1 Sam. i. 20; xii. 20. † 32. 2 Sam. vii. 11.  
 † 33. Judges xiv. 5, 6; 1 Sam. xvii. 34, 35; Dan. vi. 22. † 34. Dan. iii. 25. † 34.  
 1 Sam. xx. 1; 1 Kings ix. 3; 2 Kings vi. 16. † 34. 2 Kings xx. 7. † 34. Judges  
 xv. 8, 15; 1 Sam. xiv. 13. † 35. 1 Kings xvii. 22; 2 Kings iv. 35. † 36. Jer. xx.  
 2; xxvii. 15. † 37. 1 Kings xxi. 13; 2 Chron. xxiv. 21. † 38. 1 Kings xviii. 4; xix. 9.

εκομισαντο την επαγγελιαν, <sup>40</sup> του θεου περι  
did obtain the promise, the God concerning  
ημων κρειττον τι προβλεψαμενου, ινα μη  
us a better thing having foreseen, so that not  
χωρις ημων τελειωθωσι.  
apart from: us they might be made perfect.

ΚΕΦ. ιβ'. 12.

<sup>1</sup> Τοιγαρουν και ημεις, τοσουτον εχοντες  
Therefore also we, such having  
περικειμενον ημιν νεφος μαρτυρων, ογκον απο-  
surrounding us a cloud of witnesses, encumbrance hav-  
θμενοι παντα, και την ευπεριστατον αμαρτιαν,  
ing laid aside every, and the close-girding sin,  
δι' υπομονης τρεχωμεν τον προκειμενον  
by means of patient endurance we should run the being laid out  
ημιν αγωνα· <sup>2</sup> αφορωντες εις τον της πιστεως  
for us course; looking away to the of the faith  
αρχηγον και τελειωτην Ιησουν, ος αντι της  
leader and perfecter Jesus, who in return for the  
προκειμενης αυτω χαρας, υπεμεινε σταυρον,  
being placed before him joy, endured a cross,  
αισχυνης καταφρονησας, εν δεξια τε του θρονου  
shame disregarding, at right and of the throne  
του θεου κεκαθικεν. <sup>3</sup> Αναλογισασθε γαρ τον  
of the God has sat down. Attentively consider you for the  
τοιαυτην υπομεμενηκοτα υπο των αμαρτωλων  
such one having endured from the sinners  
εις αυτον αντιλογιαν, ινα μη καμητε,  
towards himself opposition, so that not you may be wearied,  
ταις ψυχαις υμων εκλυομενοι. <sup>4</sup> Οδπω μεχρις  
in the souls of you being discouraged. Not yet even to  
αιματος αντικατεστητε προς την αμαρτιαν αν-  
blood you resisted with the sin con-  
ταγωνιζομενοι. <sup>5</sup> και εκλελησθε της παρακλη-  
tending against; and you have forgotten the exhortation,  
σεως, ητις υμιν ως υιοις διαλεγεται. Τιε μου,  
which with you as with sons reasons; O son of me,  
μη ολιγωρει παιδειας κυριου, μηδε εκλυου  
not do thou slight discipline of Lord, neither be thou discouraged  
υπ' αυτου ελεγχομενος. <sup>6</sup> ον γαρ αγαπα κυριος,  
by him being reproved; whom for loves Lord,  
παιδευει· μαστιγοι δε παντα υιον ον παρα-  
he disciplines; he scourges and every son whom he re-  
δεχεται. <sup>7</sup> Ει παιδειαν υπομενετε, ως υιοις  
ceives. If discipline you endure, as with sons  
υμιν προσφερεται ο θεος· τις γαρ εστιν υιος,  
with you deals the God; any for is son,  
ον ου παιδευει πατηρ; <sup>8</sup> Ει δε χωρις εστε  
whom not disciplines a father? If but without you are  
παιδειας, ης μετ' ου γενοσιν παντες, αρα  
discipline, of which partakers have become all, certainly  
νοθοι εστε και ουχ υιοι. <sup>9</sup> Ειτα τους μεν  
bastards you are and not sons. Then those indeed

the FAITH, did not obtain the PROMISED blessing.

<sup>40</sup> GOD having foreseen † something better concerning Us, so that not apart from Us † they might be made perfect.

CHAPTER XII.

<sup>1</sup> Therefore also we, having Such a Cloud of Witnesses surrounding us, † laying aside every Encumbrance, and the close-girding Sin, † should run † with Patience the Course MARKED OUT for us,

<sup>2</sup> looking away to the LEADER and Perfecter of the FAITH, Jesus, † who for the JOY set before him, endured the Cross, disregarding the Shame, and † has sat down at the Right hand of the THRONE of GOD.

<sup>3</sup> † For consider HIM attentively who has ENDURED Such Opposition from SINNERS, so that you may not be wearied, being discouraged in your SOULS.

<sup>4</sup> † You did not yet resist to Blood, contending against SIN.

<sup>5</sup> And have you forgotten the EXHORTATION which reasons with you as with Sons? † "My Son, "slight not the Discipline "of the Lord, neither be "discouraged when re-  
proved by him;

<sup>6</sup> "for † whom the Lord "loves, he disciplines, and "he scourges Every Son "whom he receives."

<sup>7</sup> † If you endure Discipline, GOD deals with you as with Sons; for is there any Son whom a Father does not discipline?

<sup>8</sup> But if you are without Discipline, † of which all have become Partakers, then truly you are Spurious, and not Sons.

† 40. Heb. vii. 22; viii. 6. † 40. Heb. v. 9; xii. 23; Rev. vi. 11. † 1. Col. iii. 8, 1 Pet. ii. 1. † 1. 1 Cor. ix. 24; Phil. iii. 13, 14. † 1. Rom. xii. 12; Heb. x. 36. † 2. Luke xxiv. 26; Phil. ii. 8; 1 Pet. i. 11. † 2. Ps. cx. 1; Heb. i. 3, 13; viii. 1; 1 Pet. iii. 22. † 3. Matt. x. 24, 25; John xv. 20. † 4. Heb. x. 32-40. † 5. Prov. iii. 11. † 6. Ps. xciv. 12; cxix. 75; Prov. iii. 12; James i. 12; Rev. iii. 19. † 7. Prov. xlii. 24; xix. 18; xxiii. 13. † 8. 1 Pet. v. 9.

της σαρκος ἡμῶν πατέρας εἰχομεν παιδευτας,  
of the flesh of us fathers we have disciplinarians,  
καὶ ἐνετρεπομεθα· οὐ πολλῷ μᾶλλον ὑποταγη-  
and we revered; not by much more shall we be sub-  
σομεθα τῷ πατρὶ τῶν πνευμάτων, καὶ ζήσομεν;  
missive to the father of the spirits, and we shall live;

<sup>10</sup> Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ  
They indeed for for a few days, according to that

δοκοῦν αὐτοῖς, ἐκπαιδεύον· ὁ δὲ ἐπὶ τὸ συμφέρον,  
seeming right to them, disciplined; he but for that being profitable,

εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ.  
in order that to partake of the holiness of him.

<sup>11</sup> Πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ  
All but discipline as to indeed that being present not seems

χαράς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν  
of joy to be, but of grief; afterwards but fruit

εἰρηνικὸν τοῖς δι' αὐτὴν γεγυμνασμένοις  
peaceful to those through her having been trained

ἀποδίδωσι δικαιοσύνης. <sup>12</sup> Διὸ τὰς παρειμέντας  
it returns of righteousness. Therefore the having been wearied

χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώ-  
hands and the having been enfeebled knees do you brace

σατε· <sup>13</sup> καὶ τροχίας ὀρθὰς ποιήσατε τοῖς ποσὶν  
up; and paths level do you make for the feet

ὑμῶν, ἵνα μὴ τὸ χῶλον ἐκτραπῇ, ἰαθῇ  
of you, so that not the lame may be turned out, may be healed

δὲ μᾶλλον. <sup>14</sup> Εἰρήνην διώκετε μετὰ πάντων,  
but rather. Peace do you pursue with all,

καὶ τὸν ἁγιασμόν, οὗ χωρὶς οὐδεὶς οἴεται τὸν  
and the holiness, which without no one shall see the

κύριον. <sup>15</sup> Ἐπισκοποῦντες, μὴ τις ὑστερῶν ἀπὸ  
Lord. Looking carefully, lest any one falling back from

τῆς χάριτος τοῦ θεοῦ· μὴ τις ῥίζα πικρίας ἀνω-  
the favor of the God, lest any root of bitterness upward

φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μὴ μολυνθῇ  
springing may disturb, and by means of this may be polluted

πολλοί· <sup>16</sup> μὴ τις πόρνος, ἢ βεβήλος ὡς Ἡσάν,  
many; lest any fornicator, or profane person like Esau,

ὃς ἀντὶ βρώσεως μίας ἀπέδοτο τὰ πρωτότοκιά  
who on account of eating of one sold the birthrights

αὐτοῦ. <sup>17</sup> Ἰστε γὰρ, ὅτι καὶ μετεπεῖτα θελῶν  
of himself. You know for, that even afterwards wishing

κληρονομήσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη·  
to inherit the blessing, he was rejected;

μετανοίας γὰρ τόπον οὐκ εὑρε, καί περ μετὰ  
for a change of mind for a place not he found, though with

δακρυῶν ἐκζητήσας αὐτήν. <sup>18</sup> Οὐ γὰρ πρὸς  
tears having earnestly sought her. Not for you have

9 Have we then, indeed, received discipline from our NATURAL FATHERS, and we revered them; shall we not much rather be submissive to †the FATHER OF SPIRITS, and live?

10 For THEY, indeed, for a Few Days disciplined us, according as it SEEMED RIGHT to them; but HE for our ADVANTAGE, †in order that we may PARTAKE of his HOLINESS.

11 But All Discipline, indeed, as it respects the PRESENT, seems not to be of Joy, but of Grief; yet afterwards it returns †the peaceful Fruit of Righteousness to THOSE who have been TRAINED by it.

12 Therefore, †brace up the WEARIED HANDS, and the ENFEEBLED Knees;

13 †and make level Paths for your FEET, so that †the LAME may not be turned aside, but rather be healed.

14 †Pursue Peace with all, and that HOLINESS †without which no one shall see the LORD;

15 †looking carefully, lest any one fall back from the FAVOR of GOD; †lest any Root of Bitterness springing up may disturb you, and through it \*Many be poisoned;

16 †lest there be any Fornicator, or Profane person, like Esau, †who for one Meal sold his BIRTHRIGHT.

17 For you know That †when, afterwards, he wished to inherit the BLESSING, he was refused; for he found no Place for a Change of mind, though he sought it earnestly with Tears.

18 For you have not ap-

\* ALEXANDRIAN MANUSCRIPT.—15. ΜΑΝΙ.

† 9. Num. xvi. 22; xxvii. 16; Isa. xlii. 5; lvii. 16; Zech. xii. 1. † 10. Lev. xi. 44; xix. 2; 1 Pet. i. 15, 16. † 11. James iii. 18. † 12. Job iii. 4; Isa. xxxv. 3. † 13. Prov. iv. 26, 27. † 14. Gal. vi. 1. † 14. Psal. xxxiv. 14; Rom. xii. 18; xiv. 9; 2 Tim. ii. 22. † 15. Gal. v. 4. † 16. Eph. v. 8; Col. iii. 5; 1 Thess. iv. 3. † 17. Gen. xxvii. 34, 35, 38.

ἀληλυθατε ψηλαμφόμενοι \* [ὄρει,] καὶ κεκαυ-  
 approached being touched [a mountain,] and having been  
 μένοι πυρὶ, καὶ γνόφῳ, καὶ σκοτῇ, καὶ θυέλλῃ,  
 burnt with fire, and to a thick cloud, and to darkness, and to tempest,  
 19 καὶ σαλπιγγος ἡχῷ, καὶ φωνῇ ῥημάτων ἧς  
 and of a trumpet to a sound, and to a voice of words of which  
 οἱ ἀκουσάντες παρητήσαντο, μὴ προστεθῆναι  
 those having heard entreated, not to be added  
 αὐτοῖς λόγον· 20 (οὐκ ἔφερον γὰρ τὸ διαστελ-  
 to them a word; (not they endured for that being en-  
 λομένον· Καν θηρίον θιγῇ τοῦ ὄρους, λιθοβο-  
 joined; If even a wild-beast may touch the mountain, it shall  
 ληθῇσεται· 21 καὶ, [οὕτω φοβερόν ἦν τὸ φαντα-  
 be stoned; and, [so fearful was that being  
 ζόμενον,] Μωσῆς εἶπεν· Ἐκφοβὸς εἰμι καὶ  
 seen,] Moses said; Affrighted I am and  
 ἐντρομος·) 22 ἀλλὰ προσεληλυθατε Σιών ὄρει·  
 tremble;) but you have approached Sion a mountain;  
 καὶ πόλει θεοῦ ζώντος, Ἱερουσαλὴμ ἐπουρανίῳ·  
 and to a city of God living, Jerusalem heavenly;  
 καὶ μυριάσιν, ἀγγέλων 23 πανηγυρεῖ· καὶ ἐκκλη-  
 and to myriads, of messengers an entire assembly; and to a congrega-  
 σιᾷ πρωτοτόκων, ἀπογεγραμμένων ἐν οὐρανοῖς·  
 gation of first-borns, having been enrolled in heavens;  
 καὶ κριτῇ θεῷ πάντων· καὶ πνεύμασι δικαίων  
 and to a judge God of all; and to spirits of just ones  
 τετελειωμένων· 24 καὶ διαθήκης νέας μεσίτη,  
 having been perfected; and of a covenant new to a mediator,  
 Ἰησοῦ· καὶ αἵματι ῥαντισμοῦ, κρεῖττον λα-  
 Jesus; and to blood of sprinkling, a better thing speak-  
 λουντι παρὰ τοῦ Ἀβελ· 25 Βλέπετε, μὴ παροι-  
 ing than the Abel. Beware you, lest you should  
 τήσῃσθε τὸν λαλουντα· Εἰ γὰρ ἐκεῖνοι οὐκ  
 refuse the onespeaking. If for those not  
 ἐφυγον, τὸν ἐπὶ γῆς παραιτήσαμενοι χρηματι-  
 escaped, him on earth having refused divinely ad-  
 ζοντα, πολλὰ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν  
 mounishing, by how much more we who him from heavens  
 ἀποστρεφόμενοι· 26 οὐ ἡ φωνὴ τὴν γῆν ἐσα-  
 are turning away from; of whom the voice the earth shook  
 λευσε τότε· νῦν δὲ ἐπηγγέλται, λέγων· Ἐτι  
 then; now but it has been announced, saying; Yet  
 ἅπαξ ἐγὼ σειῶ οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν  
 once for all I shake not only the earth, but also the  
 οὐρανόν· 27 Τοῦδε, ἐτι ἅπαξ δηλοῖ τῶν σαλευ-  
 heaven. The but, yet once for all denotes of the things be-

proached to a † Mountain, touched and scorched with Fire, and to a thick Cloud, and to Darkness, and to Tempest,

19 and to a Sound of a Trumpet, and to a Voice of Commands, the HEARERS of which † entreated that not another Word should be added to them;

20 (for they could not endure the INJUNCTION, † "If even a Beast should touch the MOUNTAIN it shall be stoned;")

21 † and so terrible was the SCENE, that Moses said, "I exceedingly fear and tremble."

22 But you have approached to Zion, a Mountain and City of the living God—† the heavenly Jerusalem; and to Myriads of Angels,—

23 a full Assembly; and to a Congregation of † First-borns, † having been enrolled in the Heavens; and to a Judge who is God of all; and to Spirits of the Righteous made perfect;

24 and to † a Mediator of a new Covenant—Jesus; and to a † Blood of Sprinkling speaking something Better than † ABEL.

25 Beware, lest you should reject HIM who now SPEAKS; † for if those did not escape who rejected HIM who ADMONISHED them on Earth, how much less we, who TURN AWAY from HIM who admonishes us from Heaven;

26 † whose VOICE then shook the EARTH; but now it has been announced, saying, † "Yet once for all I \* will shake not only the EARTH, but the HEAVEN also."

27 Now THIS, "Yet once for all," denotes the

\* ALEXANDRIAN MANUSCRIPT.—18. a Mountain—omit.

26. will shake.

† 18. Exod. xix. 12, 18, 19; xx. 18; Deut. iv. 11; v. 22. † 19. Exod. xx. 10; Deut. v. 5, 25; xviii. 16. † 20. Exod. xix. 13. † 21. Exod. xix. 16. † 22. Gal. iv. 26; Rev. iii. 12; xxi. 2, 10. † 23. James i. 18; Rev. xiv. 4. † 24. 1 Pet. i. 2. † 24. Gen. iv. 3; Rev. xiii. 8. † 24. Heb. viii. 6; ix. 15. † 24. 1 Pet. i. 2. † 24. Gen. iv. 16; Heb. xi. 4. † 25. Heb. ii. 2, 3; iii. 17; x. 28, 29. † 26. Exod. xix. 18. † 26. Hag. ii. 6.

ομενων την μεταθεσιν, ὡς πεποιημενων, \* [ἵνα  
ing shaken the removal, as of things having been made, [so that  
μεινῇ τα μη σαλευόμενα.] 28 Διὸ βασιλείαν  
may remain the not things being shaken.] Therefore a kingdom  
ασαλευτον παραλαμβανοντες, εχωμεν χαριν,  
unshaken receiving, may we hold fast favor,  
δι' ἧς λατρευομεν ευαρεστως τῷ θεῷ,  
by means of which we may serve acceptably to the God,  
μετα αιδους και ευλαβειας. 29 Καὶ γὰρ ὁ θεὸς  
with reverence and piety. Even for the God  
ἡμων πυρ' καταναλίσκον.  
of us a fire consuming.

ΚΕΦ. ιγ'. 13.

1 Ἡ φιλαδελφία μενετω. 2 Τῆς φιλοξενίας  
The brotherly love let continue. Of the kindness to strangers  
μη επιλανθανεσθε· δια ταυτης γὰρ ελαθον  
not be you neglectful; through this for without knowing  
τινες ξενισαντες αγγελους. 3 Μιμησκεσθε  
some having entertained messengers. Be you mindful  
των δεσμιων, ὡς συνδεδεμενοι· των κακου-  
of the prisoners, as if having been bound together; of those being ill-  
χουμενων, ὡς και αυτοι οντες εν σωματι.  
treated, as also yourselves being in body.  
4 Τιμιος ὁ γαμος εν πασι, και ἡ κοιτη αμικτος·  
Honorable the marriage among all, and the bed undefiled;  
πορνους δε και μοιχους κρινει ὁ θεος. 5 Αφίλαρ-  
fornicators but and adulterers will judge the God. Not a love  
γυρος ὁ τροπος· αρκουμενοι τοις παρουσιν·  
of money the turn of mind; beings satisfied with the things being present;  
αυτος γὰρ ειρηκεν· Ου μη σε ανω, ουδ' ου μη  
he for has said; Not not thee may I leave, not even not  
σε εγκαταλιπω· 6 ὥστε θαρβουντας ἡμας λε-  
thee may I forsake; so that being confident us to  
γειν· Κυριος εμοι βοηθος, και ου φοβηθησομαι·  
say; A Lord for me a helper, and not I will fear;  
τι ποιησει μοι ανθρωπος; 7 Μνημονευετε των  
what shall do to me a man? Remember you of those  
ἡγουμενων ὑμων, οἵτινες ελαλησαν ὑμιν τον  
leading of you, who spoke to you the  
λογον του θεου· ὧν αναθεωρουντες την εκβα-  
word of the God; of whom viewing attentively the re-  
σιν της αναστροφης, μιμεισθε την πιστιν.  
sult of the mode of life, imitate you the faith.  
8 Ἰησους Χριστος χθες και σημερον ὁ αὐτος, και  
Jesus Anointed yesterday and to-day the same, and  
εις τους αιωνας. 9 Διδαχαις ποικιλαις και ξε-  
for the ages. By teachings various and strange.

† REMOVAL of the THINGS  
SHAKEN, as of things  
made, so that the THINGS  
not SHAKEN may remain.  
28 Therefore, receiving  
an unshaken Kingdom,  
may we hold fast the Fa-  
vor, through which we may  
serve GOD acceptably with  
Reverence and Piety.  
29 For even our God  
is a consuming Fire.

CHAPTER XIII.

1 Let † BROTHERLY-  
LOVE continue.

2 † Be not neglectful of  
HOSPITALITY; for through  
this † some unconsciously  
entertained Angels.

3 † Be mindful of the  
PRISONERS, as if bound  
with them; and of THOSE  
ILL-TREATED, as being  
yourselves also in the  
Body.

4 Let MARRIAGE be  
honorable among all, and  
the BED be unpolluted;  
†\* for Fornicators and  
Adulterers GOD will judge.

5 Be not of an avari-  
cious DISPOSITION; † be  
satisfied with PRESENT  
THINGS, for he himself has  
said,—† “No, I will not  
“leave Thee; no, no, I  
“will not forsake Thee.”

6 So that, taking cour-  
age, we may say, † “The  
“Lord is My Helper, and I  
“will not fear; what can  
“Man do to me?”

7 † Remember your  
LEADERS,—those who  
spoke to you the WORD of  
GOD; and viewing atten-  
tively the RESULT of their  
CONDUCT, imitate their  
FAITH.

8 Jesus Christ, Yester-  
day and To-day is † the  
SAME, and for the AGES

9 † Be not you therefore  
led away by various and

\* ALEXANDRIAN MANUSCRIPT.—27. so that the THINGS not SHAKEN may remain—omit.

4. for Fornicators.

† 27. Heb. i. 10—12; 2 Pet. iii. 10.

† 29. Exod. xxiv. 17; Deut. iv. 24; ix. 3. Psal. i.

3; xxvii. 8; Isa. lxvi. 15; 2 Thess. i. 8; Heb. x. 27.

† 1. Rom. xii. 10; 1 Thess. iv. 9;

1 Pet. i. 22; 2 Pet. i. 7.

† 2. Matt. xxv. 35; Rom. xii. 13; 1 Tim. iii. 2; 1 Pet. iv. 9.

† 3. Gen. xviii. 8; xix. 2.

† 4. 1 Cor. vi. 9; Gal. v. 19; Col. iii. 5, 6.

† 5. Matt. vi. 23, 34; Phil. iv. 11, 13; 1 Tim. vi. 6, 8.

† 6. Psal. xxvii. 1; lvi. 4, 11, 12; cxviii. 6.

† 7. verse 17.

† 8. John viii. 56; Heb. i. 12; Rev. i. 4.

† 9. Eph. iv. 15; v. 6; Col. ii.

4, 8; 1 John iv. 1.

† 1. Rom. xii. 10; 1 Thess. iv. 9;

1 Pet. i. 22; 2 Pet. i. 7.

† 2. Matt. xxv. 35; Rom. xii. 13; 1 Tim. iii. 2; 1 Pet. iv. 9.

† 3. Gen. xviii. 8; xix. 2.

† 4. 1 Cor. vi. 9; Gal. v. 19; Col. iii. 5, 6.

† 5. Gen. xxviii. 15; Deut. xxxi.

6, 8; Josh. i. 5; Psal. xxxvii. 25.

† 6. Psal. xxvii. 1; lvi. 4, 11, 12; cxviii. 6.

† 7. verse 17.

† 8. John viii. 56; Heb. i. 12; Rev. i. 4.

† 9. Eph. iv. 15; v. 6; Col. ii.

4, 8; 1 John iv. 1.

ναις μη παραφερεσθε· καλον γαρ χαριτι βεβαι-  
 not be you led away; good for by favor to be es-  
 ουσθαι την καρδιαν, ου βρωμασιν, εν οἷς ουκ  
 tablished the heart, not by provisions by which not  
 ωφεληθησαν οἱ περιπατησαντες. <sup>10</sup> Εχομεν  
 were profited those having walked about. We have  
 θυσιαστηριον, εξ ου φαγειν ουκ εχουσιν εξου-  
 an altar, from which to eat not they have autho-  
 σιαν οἱ τη σκηνη λατρευοντες. <sup>11</sup> Ὡν γαρ εισ-  
 rity those in the tabernacle serving. Of whom for is  
 φερεται ζων το αιμα \* [περι ἁμαρτίας] εις τα  
 brought animals the blood [concerning sin] into the  
 ἁγια δια του αρχιερεως, τουτων τα σωματα  
 holies by means of the high-priest, of these the bodies  
 κατακαieiται εξω της παρεμβολης. <sup>12</sup> Διο και  
 are burned outside of the camp. Therefore also  
 ἰησους, ινα ἁγιαση δια του ιδιου αιματος  
 Jesus, so that he might sanctify through the own blood  
 τον λαον, εξω της πυλης επαθε. <sup>13</sup> Τοιουνν  
 the people, outside of the gate suffered. Now then  
 εξερχωμεθα προς αυτον εξω της παρεμβολης,  
 let us go forth to him outside of the camp,  
 τον ονειδισμον αυτου φεροντες. <sup>14</sup> ου γαρ εχο-  
 the reproach for him bearing; not for we  
 μεν ὧδε μενουσαν πολιν, αλλα την μελλου-  
 have here abiding a city, but the one being about to  
 σαν επιζητουμεν. <sup>15</sup> Δι' αυτου ουν αναφερω-  
 come we seek. Through him therefore may we  
 μεν θυσιαν αινεσεως διαπαντος τῷ θεῳ, τουτ'  
 offer a sacrifice of praise continually to the God, this  
 εστι, καρπον χειλεων ὁμολογουντων τῷ ὀνο-  
 is, fruit of lips ascribing praise to the name  
 ματι αυτου. <sup>16</sup> Της δε ευποιας και κοινωνιας  
 of him. Of the but doing good and fellowship  
 μη επιλανθανεσθε· τοιαυται γαρ θυσιας ευα-  
 not be you neglectful; with such for sacrifices is  
 ρεσταιται ὁ θεος. <sup>17</sup> Πειθεσθε τοις ἡγουμενος  
 well-pleased the God. Be you obedient to those leading  
 ὑμων, και ὑπεικετε· αυτοι γαρ αγρυπνουσιν  
 you, and be you subject; they for watch  
 ὑπερ των ψυχων ὑμων, ὡς λογον αποδωσουντες·  
 on behalf of the souls of you, as an account going to render;  
 ινα μετα χαρας τουτο ποιωσι, και μη στενα-  
 so that with joy this they may do, and not groan-  
 ζοντες· αλυσιτελες γαρ ὑμιν τουτο. <sup>18</sup> Προσ-  
 jags; disastrous for to you this. Pray  
 ευχεσθε περι ἡμων· πεποιθαμεν γαρ, οτι καλην  
 you for us; we have confidence for, because a good  
 συνειδησιν εχομεν, εν πασι καλως θελοντες  
 conscience we have, in all things well wishing

foreign Doctrines; for it is an Excellent thing for the HEART to be establish- ed by Favor; † not by Aliments, in which THOSE were not profited who WALKED in them.

10 † We have an Altar from which THOSE who SERVE in the TABERNACLE have no Right to eat.

11 For † the BODIES of those Animals, whose BLOOD is brought into the HOLY PLACES by the HIGH-PRIEST, are burned outside of the CAMP.

12 Therefore, Jesus also, that he might sanctify the PEOPLE through his OWN Blood, † suffered outside of the GATE.

13 Let us, then, now go forth to him outside of the CAMP, † bearing REPROACH for him;

14 † for we have not here an Abiding City, but we are seeking for the FUTURE ONE.

15 † Through him, therefore, let us offer † a Sacrifice of Praise to God continually, that is, the Fruit of Lips celebrating his NAME.

16 † But do not forget to be BENEFICENT and to Distribute; for † with Such Sacrifices God is well-pleased.

17 † Obey your LEAD-ERS, and be submissive; for † they keep watch on your behalf, as going to render an Account; so that they may do this with Joy, and not with groan- ings; for this would be unprofitable to you.

18 † Pray for us; for we have confidence, Be- cause we have † a Good Conscience, wishing to conduct ourselves well among all;

\* ALEXANDRIAN MANUSCRIPT.—11. concerning Sin—omit.

† 9. Rom. xiv. 17; Col. ii. 16; 1 Tim. iv. 3. † 10. 1 Cor. ix. 13; x. 18. † 11. Exod. xxix. 14; Lev. iv. 11, 12, 21; vi. 30; ix. 11; xvi. 27; Num. xix. 3. † 12. John xix. 17, 18; Acts vii. 58. † 13. Heb. xi. 26; 1 Pet. iv. 14. † 14. Micah ii. 10; Phil. iii. 20; Heb. xi. 10, 16; xii. 22. † 15. Eph. v. 20; 1 Pet. ii. 5. † 16. Rom. xii. 13. † 17. Phil. ii. 29; 1 Thess. v. 12; 1 Tim. v. 17; verse 7. † 18. Rom. xv. 30; Eph. vi. 19; Col. iv. 3; 1 Thess. v. 25; 2 Thess. iii. 1. † 19. Acts xxiii. 1; xxiv. 16; 2 Cor. i. 12.

αναστρεφεισθαι<sup>19</sup> περισσοτερας δε παρακαλω  
to conduct ourselves; more earnestly but I entreat  
τουτο ποιησαι, ινα ταχιον αποκατασταθω  
this to do, so that more quickly I may be restored  
υμιν. <sup>20</sup> Ο δε θεος της ειρηνης, ο αναγαγων  
of you. The now God of the peace, the one having led up  
εκ νεκρων τον ποιμενα των προβατων των  
out of dead ones the shepherd of the sheep the  
μεγαλ εν αιματι διαθηκης αιωνιου, τον κυριον  
great by blood of a covenant age-lasting, the Lord  
ημων Ιησουν, <sup>21</sup> καταρτισαι υμας εν παντι εργω  
of us Jesus, knit together you in every work  
αγαθω, εις το ποιησαι το θελημα αυτου· ποιων  
good, in order the to do the will of him; doing  
εν υμιν το ευαρεστον ενωπιον αυτου, δια  
in you the well-pleasing thing in presence of himself, through  
Ιησου Χριστου· ω η δοξα εις τους αιωνας  
Jesus Anointed; to whom the glory for the ages  
των αιωνων· αμην.  
of the ages; so be it.

<sup>22</sup> Παρακαλω δε υμας, αδελφοι, ανεχεσθε του  
I entreat now you, brethren, bear you with the  
λογου της παρακλησεως· και γαρ δια βραχεων  
word of the exhortation; indeed for in few words  
επεστειλα υμιν. <sup>23</sup> Γινωσκετε τον αδελφον Τι-  
I sent to you. You know the brother Tim-  
μοθεον απολελυμενον, μεθ' ου, εαν ταχιον  
othy having been sent away, with whom, if quickly  
ερχεται, οψομαι υμας. <sup>24</sup> Ασπασασθε παντας  
he comes, I shall see you. Salute you all  
τους ηγουμενους υμων, και παντας τους αγιους·  
the leaders of you, and all the holy ones.  
Ασπαζονται υμας οι απο της Ιταλιας. <sup>25</sup> Η  
Salute you those from the Italy. The  
χαρις μετα παντων υμων· αμην.  
favor with all of you; so be it.

19 † but more especially  
I entreat you to do This, so  
that I may more speedily  
be restored to you.

20 Now may † THAT  
GOD of PEACE, † who  
BROUGHT UP from the  
Dead † THAT SHEPHERD  
of the SHEEP, (become  
GREAT by † the Blood of  
an aionian Covenant,) even  
our LORD Jesus,

21 † knit you together  
in Every Good \* Work, in  
order to DO his WILL;  
† producing in you THAT  
which is WELL-PLEASING  
in his presence, through  
Jesus Christ; † to whom  
be the GLORY for the AGES  
of the AGES.

22 Now I entreat you,  
Brethren, bear the WORD of  
EXHORTATION; for indeed,  
I sent it to you in brief.

23 You know that  
† BROTHER Timothy has  
been sent away, with whom  
if he arrive soon, I shall  
see you.

24 Salute all your  
† LEADERS, and All the  
SAINTS. THOSE from  
ITALY salute you.

25 † The FAVOR be with  
you all. Amen.

\* ALEXANDRIAN MANUSCRIPT.—21. Work and Word, to do his WILL, producing in you  
by Him THAT. Subscription—To THE HEBREWS—WRITTEN FROM ROME.

† 19. Philemon 22. † 20. Rom. xv. 33; 1 Thess. v. 23. † 20. Acts ii. 24, 32;  
Rom. iv. 24; viii. 11; 1 Cor. vi. 14; xv. 15; 2 Cor. iv. 14; Gal. i. 1; Col. ii. 12. † 20. Isa.  
xl. 11; Ezek. xxxiv. 23; xxxvii. 24; John x. 11; 1 Pet. ii. 25; v. 4. † 20. Zech. ix. 11;  
Heb. x. 23. † 21. 2 Thess. ii. 17; 1 Pet. v. 10. † 21. Phil. ii. 13. † 21. Gal. i.  
5; 2 Tim. iv. 18; Rev. i. 6. † 23. 1 Thess. iii. 2. † 24. verse 7, 17. † 25. Titus iii. 5.



ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ.  
OF JAMES AN EPISTLE.

\* THE EPISTLE OF JAMES.

ΚΕΦ. α'. 1.

<sup>1</sup> Ιακώβος, θεου και κυριου Ιησου Χριστου  
James, of God and of Lord Jesus Anointed  
δουλος, ταις δωδεκα φυλαις ταις εν τη  
a bond-servant, to the twelve tribes to those in the  
διασπορα, χαιρειν. <sup>2</sup> Πασαν χαραν ἡγήσασθε,  
dispersion, health. All joy do you esteem,  
ἀδελφοι μου, όταν πειρασμοις περιπεσητε ποι-  
brethren of me, when temptations you may fall into va-  
κιλοις. <sup>3</sup> γινωσκοντες, οτι το δοκιμιον ὑμων  
rious; knowing, that the proof of you  
της πιστεως κατεργάζεται ὑπομονην. <sup>4</sup> Ἡ δε  
of the faith works out patience. The but  
ὑπομονη εργον τελειον εχεται, ἵνα ητε τελει-  
patience work perfect let have, so that you may be perfect  
οι και ὁλοκληροι, εν μηδενι λειπομενοι. <sup>5</sup> Εἰ  
ones and complete ones, in nothing being destitute. If  
δε τις ὑμων λειπεται σοφιας, αἰτειτω παρα  
but anyone of you is destitute of wisdom, let him ask from  
του διδοντος θεου πασιν ἀπλως, και μη ονειδι-  
of the one giving of God to all liberally, and not censur-  
ζοντος· και δοθησεται αὐτω. <sup>6</sup> Αἰτειτω δε εν  
ing; and it will be given to him. Let him ask but in  
πιστει, μηδεν διακρινόμενος· ὁ γαρ διακρινόμε-  
faith, not hesitating; the for one hesitat-  
νος εοικε κλυδωνι θαλασσης ανεμιζομενῳ και  
ing is like to a wave of sea being wind-agitated and  
ῥιπιζομενῳ. <sup>7</sup> Μη γαρ οἰεσθω ὁ ἀνθρωπος ἐκεῖ-  
being tossed. Not for let think the man that,  
νος, οτι ληψεται τι παρα του κυριου. <sup>8</sup> Ἀνὴρ  
that he shall receive anything from the Lord. A man  
διψυχος, ακαταστατος εν πασαις ταις ὁδοις  
of double-soul, unstable in all the ways  
αὐτου. <sup>9</sup> Καυχασθω δε ὁ ἀδελφος ὁ ταπεινος  
of himself. Let boast but the brother the humble  
εν τῷ ὑψει αὐτου· <sup>10</sup> ὁ δε πλουσιος, εν τη  
in the humiliation of himself; the but rich, in the  
ταπεινωσι αὐτου· οτι ὡς ανθος χορτου παρε-  
humiliation of himself; bec as ens a flower of grass he will  
λευσεται. <sup>11</sup> Ανετειλε γαρ ὁ ἥλιος συν τῷ  
pass away. Rose for the sun with the  
καισῶνι, και ἐξηραιε τον χορτον, και το ανθος  
scorching heat, and withered the grass, and the flower  
αυτου ἐξεπεσε, και ἡ εὐπρεπεια του προσωπου  
of it fell off, and the beauty of the face  
αυτου ἀπώλετο· οὕτω και ὁ πλουσιος εν ταις  
of it perished; thus also the rich man in the  
πορειαις αὐτου μαρανθηται. <sup>12</sup> Μακαριος  
ways of himself will fade away. Blessed

CHAPTER I.

1 †James, †a Bond-servant of God and of the Lord Jesus Christ, †to THOSE TWELVE Tribes in †the DISPERSION, greet- ing.

2 †Esteem it All Joy, my Brethren, †when you fall into various Trials;

3 †knowing That the PROOF of your FAITH pro- duces Patience.

4 But let PATIENCE have a perfect Work, so that you may be perfect and complete, deficient in Nothing.

5 †And if any one of you be deficient in Wis- dom, let him †ask it from God, who IMPARTS liber- ally to all, and does not censure; and †it will be given to him.

6 †But let him ask in Faith, not hesitating; for HE who HESITATES is like a Wave of the Sea, agitated and tossed by the wind.

7 For let not that MAN think That he shall receive anything from the LORD,—

8 †a Man of two-souls, unstable in All his WAYS.

9 But let the HUMBLE BROTHER glory in his EX- ALTATION;

10 and the RICH in his HUMILIATION; Because †as a Flower of Grass, he will pass away.

11 For the SUN rose with SCORCHING HEAT, and withered the GRASS, and its FLOWER fell off, and the BEAUTY of its AP- PEARANCE perished; thus also will the RICH man fade in his WAYS.

\* VATICAN MANUSCRIPT — Title—THE EPISTLE OF JAMES.

† 1. Acts xii. 17; xv. 13; Gal. i. 19; ii. 9; Jude 1. † 1. Titus i. 1. † 1. Acts  
xxvi. 7. † 1. Deut. i. 23; John vii. 35; Acts ii. 5; 1 Pet. i. 1. † 2. Matt. v.  
12; Acts v. 41; Heb. x. 34; 1 Pet. iv. 13, 16. † 2. 1 Pet. i. 6. † 3. Rom. v. 3.  
† 5. 1 Kings iii. 6, 11, 12; Prov. ii. 3. † 5. Matt. vii. 7; xxi. 22; Mark xi. 24; Luke xi.  
9; John xiv. 13; xv. 7; xvi. 26. † 5. 1 John v. 14. † 6. Mark xi. 24; 1 Tim. ii. 8.  
† 8. James iv. 8. † 10. Job xiv. 2; Psa. xxxvii. 7. † 10. 5, 6; eil. 11; clii. 15; Isa. xl. 6;  
1 Cor. vii. 31; James iv. 14; 1 Pet. i. 24; 1 John ii. 17.

ανηρ, ὃς ὑπομένει πειρασμον· ὅτι δοκιμος γενο-  
man, who bears up under temptation; because approved having  
μενος ληψεται τον στεφανον της ζωης, ὃν  
become he will receive the crown of the life, which  
ἐπηγγειλατο ὁ κυριος τοις αγαπωσιν αυτον.  
promised the Lord to those loving him.

13 Μηδεις πειραζομενος λεγτω· Ὅτι απο  
No one being tempted let say; That from

θεου πειραζομαι· ὁ γαρ θεος απειραστος ἐστι  
of God I am tempted; the for God not tempted is  
κακων, πειραζει δε αυτος ουδενα. 14 Ἐκαστος  
of evils, tempts and he no one. Each one

δε πειραζεται, ὑπο της ιδίας επιθυμίας ἐξελκο-  
but is tempted, by the own inordinate desire being

μενος και δελεαζομενος· 15 εἰτα ἡ επιθυμία  
drawn out and being entrapped; then the inordinate desire

συλλαβουσα τικτει ἁμαρτιων· ἡ δε ἁμαρτία  
having conceived brings forth sin; the but sin

αποτελεσθεισα αποκνει θανατον. 16 Μη πλα-  
having been perfected brings forth death. Not be you

ρασθε, αδελφοι μου αγαπητοι. 17 Πασα δοσις  
led astray, brethren of me beloved ones. Every gift

αγαθη, και παν δωρημα τελειον, ανωθεν ἐστι  
good, and every gift perfect, from above is

καταβαινον απο του πατρος των φωτων, παρ'  
coming down from of the father of the lights, with

ᾧ ουκ ἐνι παραλλαγή, η τροπης αποσκιασμα·  
whom not one change, or of turning a shade;

18 βουληθεις απεκυησεν ἡμας λογω αληθείας,  
having willed he begot us by a word of truth,

εις το ειναι ἡμας απαρχην τινα των αυτου  
in order that to be us first-fruit a kind of the of himself

κτισματων. 19 Ὡστε, αδελφοι μου αγαπητοι,  
creatures. Therefore, brethren of me beloved ones,

εστω πας ανθρωπος ταχυς εις το ακουσαι,  
let be every man quick in order that to have heard,

βραδυσ εις το λαλησαι, βραδυσ εις οργην.  
slow in order that to have spoken, slow in order to wrath.

20 Οργη γαρ ανδρος δικαιοσυνην θεου ου κατερ-  
Wrath for of man righteousness of God not works

γαζεται. 21 Διο αποθεμενοι πασαν ρυπαριαν  
out. Therefore putting away all filthiness

και περισσειαν κακίας, εν πραντητι δεξασθε  
and superabundance of badness, in meekness receive you

τον εμφυτον λογον, τον δυναμενον σωσαι τας  
the implanted word, that being able to save the

ψυχας υμων. 22 Γινεσθε δε ποιηται λογου, και  
lives of you. Become you but doers of word, and

μη μονον ακροαται, παραλογιζομενοι εαυτους.  
not only hearers, deceiving yourselves.

12 † Happy the Man who endures Trial; Be- cause having become an approved person, he will receive † the crown of life, † which \* the Lord promised to those who love him.

13 Let no one, when tempted, say, "I am tempted by God;" for God is incapable of being tempted by Evil things, and he tempts no one;

14 but each one is tempted by his own Ino: dinate desire, being drawn out and allured.

15 Then † INORDINATE DESIRE having conceived produces Sin; and SIN be- ing perfected † brings forth Death.

16 Do not be led astray, my beloved Brethren.

17 † Every good Gift and Every perfect Gift is from above, coming down from the FATHER of LIGHTS, † with whom there is No Change, or the least Varia- tion.

18 † Having willed it, he begot us by the Word of Truth, † in order that we might be a † First- fruit of HIS Creatures.

19 Therefore, my be- loved Brethren, † let Every Man be quick to HEAR, slow to SPEAK, slow to Anger;

20 for Man's Anger does not work out God's Righte- ousness.

21 Therefore, † discard- ing All Impurity and Over- flowing of Malice, embrace with Meekness THAT IM- PLANTED Word † which IS ABLE to save your SOULS.

22 But † become Doers of the Word, and not Hearers only, deceiving yourselves.

\* VATICAN MANUSCRIPT.—12. he promised.

† 12. Job v. 17; Prov. iii. 11, 12; Heb. xii. 5; Rev. iii. 19. † 12. 1 Cor. ix. 25; 2 Tim. iv. 8; James ii. 5; 1 Pet. v. 4; Rev. ii. 10. † 12. Matt. x. 22; xix. 28, 29; James ii. 5. † 15. Job xv. 35; Psa. vii. 14. † 15. Rom. vi. 21, 23. † 17. John iii. 27; 1 Cor. iv. 7. † 17. Num. xxiii. 19; 1 Sam. xv. 29; Mal. iii. 6; Rom. xi. 29. † 18. John i. 13; iii. 8; 1 Cor. iv. 15; 1 Pet. i. 23. † 18. Eph. i. 12. † 18. Jer. ii. 8; Rev. xiv. 4. † 19. Eccl. v. 1, 2; Prov. x. 19; xvii. 27. † 21. Col. iii. 8; 1 Pet. ii. 1. † 21. Acts xiii. 26; Rom. i. 16; 1 Cor. xv. 2; Eph. i. 13; Titus ii. 11; Heb. ii. 8; 1 Pet. i. 9. † 22. Matt. vii. 21; Luke vi. 46; Rom. x. 20.

23 Ὅτι εἰ τις ακροατὴς λόγου ἐστὶ καὶ οὐ ποιῇ—  
Because if any one a hearer of word is and not a doer,  
της, οὗτος εἰκεν ἀνδρὶ κατανοοῦντι τὸ προσω-  
this is like a man viewing the face  
πον της γενεσεως αὐτοῦ ἐν ἐσοπτρῷ· 24 κατε-  
of the birth of himself in a mirror; he  
νοησε γὰρ ἑαυτὸν, καὶ ἀπεληλυθε, καὶ εὐθεως  
viewed for himself, and went away, and immediately  
ἐπελαθετο ὁποῖος ἦν. 25 Ὁ δὲ παρακουσας εἰς  
forgot what sort he was. He but having looked intently into  
νομον τελειον του της ἐλευθερίας καὶ παραμει-  
a law perfect that of the freedom and having con-  
νας, \* [οὗτος] οὐκ ακροατὴς ἐπιλησμονης γενο-  
tious, [this] not a hearer of forgetfulness having  
μενος, ἀλλὰ ποιητὴς ἐργου, οὗτος μακαριος ἐν  
become, but a doer of work, this blessed in  
τῇ ποιήσει αὐτοῦ ἐσται.  
the deed of himself shall be.

26 Εἰ τις δοκεῖ θρησκος εἶναι, μὴ χαλιναγω-  
If any one thinks religious to be, not bridling  
γων γλῶσσαν αὐτοῦ, ἀλλ' ἀπατων καρδιαν  
tongue of himself, but deceiving heart  
αὐτοῦ, τουτου ματαιος ἡ θρησκεία. 27 Θρησκεία  
of himself, of this vain the religion. Religion

καθαρα καὶ ἀμικτος παρα τῷ θεῷ καὶ πατρὶ,  
pure and undefiled with the God and father,  
αὕτη ἐστίν, ἐπισκεπτεσθαι ὀρφανους καὶ χηρας  
this is, to oversee orphans and widows  
ἐν τῇ θλίψει αὐτῶν, ἀσπιλον ἑαυτὸν τηρεῖν ἀπο  
in the affliction of them, unspotted himself to keep from  
του κοσμου. ΚΕΦ. Β'. 2. 1 Ἀδελφοί μου, μὴ  
the world. Brethren of me, not

ἐν προσωποληψίαις ἐχετε τὴν πίστιν τοῦ κυρίου  
with a respect of persons do you hold the faith of the Lord  
ἡμῶν Ἰησοῦ Χριστοῦ της δόξης. 2 Εὰν γὰρ  
of us Jesus Anointed of the glory. If for

εἰσελθῇ εἰς τὴν συναγωγὴν ὁμῶν ἀνὴρ χρυσο-  
may enter into the synagogue of you a man having gold  
δακτυλῖος ἐν ἐσθῇτι λαμπρᾷ, εἰσελθῇ δὲ καὶ  
rings on his fingers in a robe splendid, may enter and also  
πτωχος ἐν βυπαρᾷ ἐσθῇτι, 3 καὶ ἐπιβλεψήτε ἐπὶ  
a poor man in dirty clothing, and you should look on  
τον φοροῦντα τὴν ἐσθῇτα τὴν λαμπραν, καὶ  
the one wearing the robe the splendid, and

εἰπητε· Σὺ καθοῦ ὧδε καλῶς, καὶ τῷ πτωχῷ  
you should say; Thou sit here honorably, and to the poor man  
εἰπητε· Σὺ στηθὶ ἐκεῖ, ἢ καθοῦ \* [ὧδε] ὑπο  
you should say; Thou stand there, or sit thou [here] under  
το ὑποπόδιον μου· 4 \* [καὶ] οὐ διεκριθῇτε  
the footstool of me; [and] not did you make a difference  
ἐν ἑαυτοῖς, καὶ ἐγενεσθε κριταὶ διαλογισμῶν  
among yourselves, and became judges reasonings

23 For if any one be a  
Hearer of the Word, and  
not a Doer, he resembles a  
Man Viewing his NATU-  
RAL FACE in a Mirror;

24 for he viewed him-  
self, and went away, and  
immediately forgot what  
kind of person he was.

25 But if HE who LOOKS  
INTENTLY into THAT  
which is the perfect Law  
of FREEDOM, and con-  
tinues in it, not becoming  
a forgetful Hearer, but a  
Doer of its Work, this  
man will be blessed in his  
DEED.

26 If any one think to  
be religious, who does not  
restrain his Tongue, but  
deceives his own Heart,  
this man's RELIGION is  
vain.

27 Pure Religion and  
undefiled with the God  
and Father is this,—to  
take the oversight of Or-  
phans and Widows in their  
AFFLICTION, and to keep  
Himself unspotted from  
the WORLD.

## CHAPTER II.

1 My Brethren! do not  
hold the FAITH of Jesus  
Christ, our GLORIOUS  
LORD, with a Respect of  
persons.

2 For if a Man enter  
your SYNAGOGUE, having  
gold rings on his fingers,  
in a splendid Robe, and  
there enter also a Poor  
man in Dirty Clothing;

3 and you look on the  
one WEARING the SPLEN-  
DID ROBE, and say, "Sit  
thou here in an honorable  
place;" and say to the  
POOR man, "Stand \* thou;  
or sit there on my FOOT-  
STOOL;"

4 do you not make dis-  
tinctions among your-  
selves, and become Judges  
from evil Reasonings?

\* VATICAN MANUSCRIPT.—25. this—omit.  
there on my FOOTSTOOL. 4. and—omit.

3. here—omit.

3. thōu; or sit

† 23. Luke vi. 47. See James ii. 14. † 25. 2 Cor. iii. 18. † 25. James ii. 12.  
† 25. John xiii. 17. † 26. Psa. xxxiv. 13; xxxix. 1; 1 Pet. iii. 10. † 27. Isa. i. 16,  
17; lviii. 6, 7; Matt. xxv. 36. † 27. Rom. xii. 2; James iv. 4; 1 John v. 18. † 1.  
1 Cor. ii. 8. † 1. Lev. xix. 15; Deut. i. 17; xvi. 19; Prov. xxiv. 23; xxviii. 21; Matt. xxii.  
16; verse 9; Jude 16.

πονηρων; <sup>5</sup> Ακουσατε, αδελφοι μου αγαπητοι,  
of evil things; Hear you, brethren of me beloved ones,  
ουχ ο θεος εξελεξατο τους πτωχους του κοσμου  
not the God chose the poor of the world  
πλουσιους εν πιστει και κληρονομους της βασι-  
rich ones in faith and heirs of the king-  
λειας, ης επηγγειλατο τοις αγαπωσιν αυτον;  
dom, which he promised to those loving him?  
<sup>6</sup> Υμεις δε ητιμασατε τον πτωχον. Ουχ οι  
You but dishonored the poor. Not the  
πλουσιοι καταδυναστεουσιν υμων, και αυτοι  
rich ones domineer over you, and they  
ελκουσιν υμας εις κριτηρια; <sup>7</sup> Ουχ αυτοι βλασ-  
drag you into courts of justice? Not they revile  
φημουσι το καλον ονομα το επικληθεν εφ'  
the honorable name that having been named on  
υμας; <sup>8</sup> Ει μεντοι νομον τελειτε βασιλικον,  
you? If indeed a law you keep royal,  
κατα την γραφην. Αγαπησεις τον πλησιον  
according to the writing; Thou shalt love the neighbor  
σου ως σεαυτον, καλως ποιειτε. <sup>9</sup> ει δε προσω-  
of thee as thyself, well you do; if but you re-  
ποληπτετε, αμαρτιαν εργαζεσθε, ελεγχομενοι  
spect persons, sin you work, being convicted  
υπο του νομου ως παραβαται. <sup>10</sup> Οστις γαρ  
under the law as transgressors. Whoever for  
ολον τον νομον τηρησει, πταισει δε εν ενι,  
whole the law keeps, shall fail but in one,  
γεγονε παντων ενοχος. <sup>11</sup> Ο γαρ ειπων. Μη  
has become of all guilty. The for one having said; Not  
μοιχευσης, ειπε και. Μη φονευσης.  
thou mayest commit adultery, said also; Not thou mayest murder  
ει δε ου μοιχευσεις, φονευσεις δε, γεγο-  
if now not thou commit adultery, thou dost murder but, thou hast be-  
νας παραβατης νομου. <sup>12</sup> Ουτω λαλειτε και  
come a transgressor of law. Thus speak you as  
ουτω ποιειτε, ως δια νομου ελευθεριας  
thus do you, as by means of a law of freedom  
μελλοντες κρινεσθαι. <sup>13</sup> Η γαρ κρισις ανιλεως  
being about to be judged. The for judgment merciless  
τω μη ποιησαντι ελεος. κατακαυχεται ελεος  
for him not having practised mercy; glories over mercy  
κρισεως.  
judgment.

<sup>14</sup> Τι \* [το] οφελος, αδελφοι μου, εαν πιστιν  
What [the] profit, brethren of me, if faith  
λεγη τις εχειν, εργα δε μη εχη; μη δυναται  
may say any one to have, works but not may have? not is able  
η πιστις σωσαι αυτον; <sup>15</sup> Εαν δε αδελφος η  
the faith to save him? If but a brother or

<sup>5</sup> Harken, my beloved Brethren! † Has not God chosen the POOR of the WORLD, † rich in Faith, and Heirs of the KINGDOM † which he promised to THOSE who LOVE him?

<sup>6</sup> But † you dishonored the POOR. Do not the RICH domineer over you, and † do they not drag you into Courts of Justice?

<sup>7</sup> Do they not revile THAT HONORABLE Name which has been NAMED ON you?

<sup>8</sup> If indeed you keep a royal Law according to the SCRIPTURE, † "Thou shalt love thy NEIGHBOR as "as thyself," you do well;

<sup>9</sup> but if you respect persons, you commit Sin, being convicted under the LAW as Transgressors.

<sup>10</sup> For whoever shall keep the WHOLE LAW, but shall fail in one point, has become † guilty of all.

<sup>11</sup> For HE who SAID, † "Thou shalt not com- mit adultery," said al- so, "Thou shalt do no "murder." Now if thou dost not commit adultery, but dost murder, thou hast become a Trans- gressor of Law.

<sup>12</sup> Thus speak, and thus act, as being about to be judged by † a Law of Free- dom;

<sup>13</sup> for † JUDGMENT is merciless for him who has not PRACTISED Mercy; Mercy triumphs over Judgment.

<sup>14</sup> † What Advantage, my Brethren, has any one, though he say he has Faith, but have not Works? This FAITH is not able to save him.

<sup>15</sup> Now suppose a

\* VATICAN MANUSCRIPT.—14. the—omit.

† 5. John vii. 48; 1 Cor. i. 26, 28. † 5. Luke xii. 21; 1 Tim. vi. 18; Rev. ii. 9.  
† 5. Exod. xx. 6; 1 Sam. ii. 30; Prov. viii. 17; Matt. v. 3; Luke vi. 20; xii. 32; 1 Cor. ii. 9;  
2 Tim. iv. 8; James i. 12. † 6. 1 Cor. xi. 22. † 6. Acts xiii. 50; xvii. 6; xviii. 12;  
James v. 6. † 8. Lev. xix. 18; Matt. xxii. 39; Rom. xiii. 8, 9; Gal. v. 14; vi. 2. † 10.  
Deut. xxvii. 26; Matt. v. 19; Gal. iii. 10. † 11. Exod. xx. 13, 14. † 12. James i. 25.  
† 13. Job. xxii. 6; Prov. xxi. 13; Matt. vi. 15; xviii. 35; xxv. 41, 42; Luke xvi. 25. † 14.  
Matt. vii. 26; James i. 23.

αδελφῶν γυμνοὶ ὑπαρχώσι, καὶ λειπομένοι ὡς  
a sister naked ones should be, and wanting may be  
τῆς ἐφημεροῦ τροφῆς, <sup>16</sup> εἰπῇ δὲ τὸς αὐτοῖς ἐξ  
of the daily food, may say and any one to them from  
ὑμῶν· Ὑπαγετε ἐν εἰρῇ, θερμαινεσθε καὶ  
of you; Go you away in peace, be you warmed and  
χορταζεσθε· μὴ δώτε δὲ αὐτοῖς τὰ ἐπιτηδεῖα  
be you filled; not you may give but to them the things necessary  
τοῦ σώματος, τί \* [το] ὄφελος; <sup>17</sup> Οὕτω καὶ ἡ  
of the body, what [the] profit? Thus also the  
πίστις, εἰ μὴ ἐχῇ ἔργα, νεκρά ἐστὶ καθ'  
faith, if not it may have works, dead it is by  
ἑαυτήν. <sup>18</sup> Ἀλλ' εἰρεῖ τις· Σὺ πίστιν ἔχεις,  
itself. But will say someone; Thou faith hast,  
καγὼ ἔργα ἔχω· δείξον μοι τὴν πίστιν σου  
and I works have; show to me the faith of thee  
χωρὶς τῶν ἔργων \* [σου,] καγὼ δεῖξω σοὶ ἐκ  
without the works [of thee,] and I will show to thee by  
τῶν ἔργων μου τὴν πίστιν \* [μου.] <sup>19</sup> Σὺ πισ-  
the works of me the faith [of me.] Thou be-  
τενεῖς, ὅτι ὁ θεὸς εἰς ἐστὶ καλῶς ποιεῖς· καὶ  
lievest, that the God one is; well thou doest; even  
τὰ δαιμόνια πιστευοῦσι, καὶ φρίσσουσι. <sup>20</sup> Θέ-  
the demons believe, and shudder. Wishest  
λεῖς δὲ γινῶναι, ὦ ἀνθρώπε κενε, ὅτι ἡ πίστις  
thou but to know, O man vain, that the faith  
χωρὶς τῶν ἔργων νεκρά ἐστὶν; <sup>21</sup> Ἀβραὰμ ὁ πατήρ  
without the works dead is? Abraham the father  
ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενεγκας Ἰσαὰκ  
of us not by works was made righteous, having brought up Isaac  
τον υἱόν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; <sup>22</sup> Βλέπεις,  
the son of himself to the altar? Seest thou,  
ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ  
that the faith worked with the works of him, and  
ἐκ τῶν ἔργων ἡ πίστις ἐτελείωθη; <sup>23</sup> Καὶ  
by the works the faith was perfected? And  
ἐπληρώθη ἡ γραφή ἡ λεγούσα· Εἰσέτευσε δὲ  
was fulfilled the writing that saying; Believed but  
Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιο-  
Abraam 'he God, and it was counted to him for righte-  
σύνην· καὶ φίλος θεοῦ ἐκλήθη. <sup>24</sup> Ὁρατε, ὅτι  
ousness; and a friend of God he was called. Do you see, that  
ἐξ ἔργων δικαιούται ἀνθρώπος, καὶ οὐκ ἐκ πισ-  
by works is made righteous a man, and not by faith  
τεως μόνον; <sup>25</sup> Ὁμοίως δὲ καὶ Ρααβ ἡ πόρνη  
alone? In like manner and also Rahab the harlot  
οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγ-  
not by works was justified, having received the mes-  
γέλους, καὶ ἕτερα ὁδὸν ἐκβαλόνσα; <sup>26</sup> Ὡς περ  
sengers, and by another way having sent out? As  
\* [γὰρ] τὸ σῶμα χωρὶς πνεύματος νεκρὸν  
[for] the body without breath dead  
ἐστὶν, οὕτω καὶ ἡ πίστις χωρὶς τῶν ἔργων  
is, so also the faith without no works  
νεκρά ἐστὶ.  
dead is.

Brother, or a Sister, be  
naked, and in want of  
DAILY Food,

<sup>16</sup> and if any one of  
you should say to them,  
"Go in Peace; be warmed  
and be filled;" but do not  
give them the THINGS  
NECESSARY for the BODY,  
what Advantage is it?

<sup>17</sup> Thus also the FAITH,  
if it has not Works, being  
by itself, is dead.

<sup>18</sup> But some one will  
say, "Thou hast Faith,  
and I have Works; show  
me thy Faith, without  
Works, and I will show  
\* Thee my FAITH by  
Works.

<sup>19</sup> Thou believest That  
there is \* One God; thou  
dost well; † the DEMONS  
also believe, and tremble.

<sup>20</sup> But dost thou wish  
to know, O vain Man!  
That FAITH without  
WORKS is \* dead?

<sup>21</sup> Was not Abraham  
our FATHER justified by  
Works, † when he brought  
up Isaac his SON to the  
ALTAR?

<sup>22</sup> Thou seest † That  
the FAITH co-operated  
with his WORKS; and that  
the FAITH was made com-  
plete by the WORKS;

<sup>23</sup> and THAT SCRIPTURE  
was verified, which says,  
† "And Abraham believed  
God, and it was counted  
'to him for Righteous-  
'ness;' and he was called  
† 'a Friend of God.'"

<sup>24</sup> You see That a Man  
is justified by Works, and  
not by Faith alone.

<sup>25</sup> And in like manner  
also † was not Rahab the  
HARLOT justified by Works,  
when she entertained the  
MESSENGERS, and sent  
them out by Another Road?

<sup>26</sup> As the BODY without  
Breath is dead, so also the  
FAITH, without WORKS, is  
dead.

\* VATICAN MANUSCRIPT.—16. the—omit. 18. of thee—omit. 18. Thee.  
18. of me—omit. 19. One God. 20. Unproductive? 26. For—omit.  
† 16. 1 John iii. 18. † 19. Matt. viii. 20; Mark i. 24; v. 7; Luke iv. 34; Acts xvi  
27; xix. 15. † 21. Gen. xxii. 9, 12. † 22. Heb. xi. 17. † 23. Gen. xv. 6;  
Rom. iv. 3; Gal. iii. 6. † 25. 2 Chron. xi. 7; Isa. xli. 8. † 26. Josh. ii. 1; Heb. xi. 31.

ΚΕΦ. γ'. 3.

<sup>1</sup> Μὴ πολλοὶ διδασκαλοὶ γινέσθε, ἀδελφοί μου, εἰδότες, ὅτι μείζον κρῖμα ληψόμεθα. <sup>2</sup> Πολλὰ γὰρ πταίμεν ἅπαντες· εἰ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλινάγει, οὗτος ὁλοῦ τοῦ σώματος. <sup>3</sup> Ἰδε, τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα βαλλόμεν, πρὸς τὸ πειθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μεταγόμεν. <sup>4</sup> Ἰδοὺ, καὶ τὰ πλοῖα, τηλιόκιστα ὄντα, καὶ ὑπὸ σκληρῶν ἀνεμῶν ἐλαυνόμενα, μεταγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου αὐτὸς ὁ δρῶν τοῦ ευθυνόντος βουληταί. <sup>5</sup> Οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλύνει. Ἰδοὺ, ὀλίγον πυρ ἥλικην ὕλην ἀναπτειν. <sup>6</sup> Καὶ ἡ γλῶσσα πυρ, ὁ κόσμος τῆς ἀδικίας· <sup>7</sup> [οὕτως] ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ὡς σπρίσκον ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογίζομεν ὑπὸ τῆς γέννης. <sup>8</sup> Πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων, δαμάσκειται καὶ δεδαμασται τῇ φύσει. <sup>9</sup> Ὡς καὶ ἡ γλῶσσα ἐν τῇ ἀνθρωπίνῃ, ὅτι τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δάμνασαι· ἀκατάσχετον κακόν, μέσση ἰοῦ θανάτου. <sup>10</sup> Ἐν αὐτῇ ἐυλογούμεν τὸν θεὸν καὶ πατέρα, καὶ ἐν αὐτῇ καταραζομεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας. <sup>11</sup> Ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται

CHAPTER III.

1 † Do not Many of you become Teachers, my Brethren, † knowing That we shall receive a Severer Judgment. 2 For in many things we all are faulty. † If any one does not err in Word, † he is a Perfect Man, able to control the Whole Body. 3 Behold! † we place BITS into the MOUTH of the HORSES to make them Obedient to us, and we direct their Whole Body. 4 Behold! the SHIPS also, though \* so GREAT, and driven by violent Winds, yet they are directed by a very Small Rudder, wherever the WILL of the PILOT chooses. 5 Thus also † the TONGUE is a Small Member, and boasts † greatly. Behold! How Large a Mass of fuel \* a Little Fire kindles! 6 (And † the TONGUE is a Fire,—the WORLD of WICKEDNESS;) thus is THAT TONGUE rendered among our MEMBERS, which † DEFILES the Whole BODY, and sets on fire the WHEEL of NATURE, and is set on fire by GEHENNA. 7 For Every Species both of Wild beasts and of Birds, both of Reptiles and of Fishes, is subdued, and has been subdued by the HUMAN RACE; 8 but the TONGUE of men No one is able to subdue—an Irrestrainable Evil, † full of death-producing Poison. 9 By it we \*bless the God and Father; and by it we curse THOSE MEN † who have been MADE according to God's Likeness; 10 out of the SAME Mouth proceeds a Bless-

\* VATICAN MANUSCRIPT.—4. SO GREAT. Bless the LORD and Father.

5. How great a Fire it kindles.

9-

† 1. Matt. xxiii. 8, 14; Rom. ii. 20, 21; 1 Pet. v. 3. † 1. Luke vi. 37. † 2. Psa. xxxiv. 13; James i. 26; 1 Pet. iii. 10. † 2. Matt. xii. 37. † 3. Psa. xxxii. 9. † 4. Prov. xii. 18; xv. 2. † 5. Psa. xii. 8; lxxiii. 8, 9. † 6. Prov. xvi. 27. † 6. Matt. xv. 11, 18—20; Mark vii. 15, 20, 23. † 8. Psa. cxi. 2. † 9. Gen. i. 26; v. 1; ix. 6.

ευλογία και καταρα. Ου χρη, αδελφοι μου, blessing and cursing. Not ought, brethren of me, ταυτα ούτω γινεσθαι. <sup>11</sup> Μητι ή πηγη εκ της these things so to be. Not the fountain out of the αυτης όπης βρκει το γλυκυ και το πικρον; same opening send forth the sweet and the bitter? <sup>12</sup> Μη δυναται, αδελφοι μου, συκη ελαιας ποιη- Not is able, brethren of me, a fig tree olives to pro- γαι, η αμπελος συκα; ούτως ουτε άλυκον duce, or a vine figs? thus neither salt γλυκυ ποιησαι ύδωρ. <sup>13</sup> Τis σοφος και επιστη- sweet to make water. Any one wise and discreet μων εν ύμιν; δειξατω εκ της καλης αναστρο- among you? let him show out of the honorable conduct φης τα εργα αυτου εν πραυτητι σοφιας. <sup>14</sup> ει the works of himself with meekness of wisdom; if δε ζηλον πικρον εχετε και εριθειαν εν τη καρ- but rivalry bitter you have and strife in the heart δια ύμων, μη κατακαυχασθε και ψευδεσθε of you, not do you boast and do you speak falsely κατα της αληθειας; <sup>15</sup> Ουκ εστιν αυτη ή concerning the truth? Not is this the σοφια ανωθεν κατερχομενη, αλλ' επιγειος, wisdom from above coming down, but earthly, ψυχικη, δαιμονιαδης. <sup>16</sup> Οπου γαρ ζηλος και soulical, demoniacal. Where for rivalry and εριθεια, εκει ακαταστασια και παν φανλον strife, there disorder and every foul πραγμα. <sup>17</sup> Η δε ανωθεν σοφια πρωτον μεν deed. The but from above wisdom first indeed άγνη εστιν, επειτα ειρηνικη, επιεικης, ευπει- pure it is, then peaceable, gentle, easily θης, μεστη ελεους και καρπων αγαθων, persuaded, full of mercy and of fruits good, αδιακριτος \* [και] ανυποκριτος. <sup>18</sup> Καρπος δε without partiality [and] without hypocrisy. Fruit and δικαιοσυνης εν ειρηνη σπειρεται τοις ποιουσιν of righteousness in peace is sown by those making ειρηνην. ΚΕΦ. δ'. 4. <sup>1</sup> Ποθεν πολεμοι και peace. Whence wars and μαχαι εν ύμιν; Ουκ εντευθεν, εκ των ήδονων fightings among you? Not hence, from the pleasures ύμων των στρατενομενων εν τοις μελεσιν ύμων; of you of those warring in the members of you? <sup>2</sup> Επιθυμειτε, και ουκ εχετε. φονευετε και ζη- You strongly desire, and not you have; you murder and are λουτε, και ου δυνασθε επιτυχειν. μαχεσθε και zealous, and not you are able to obtain; you fight and πολεμειτε, ουκ εχετε, δια το μη αιτεισθαι you war, not you have, because the not to ask

ing and a Curse. My Brethren, these things ought not so to be.

<sup>11</sup> Does a FOUNTAIN send forth from the SAME Opening SWEET and BITTER water?

<sup>12</sup> Can a Fig-tree, my Brethren, produce Olives; or a Vine, Figs? \* Neither can a Salt spring produce Sweet Water.

<sup>13</sup> Is any one wise and discreet among you? let him show by HONORABLE Conduct his WORKS with Meekness of Wisdom.

<sup>14</sup> But if you have † bitter Rivalry and Strife in your HEARTS, † do you not boast, and speak falsely concerning the TRUTH?

<sup>15</sup> † THIS is not the wisdom which comes down from above; but is earthly, animal, demoniacal.

<sup>16</sup> For † where Rivalry and Strife are, there Disorder is, and Every Vile Deed.

<sup>17</sup> But † the wisdom from above, is indeed, first pure, then peaceable, gentle, easily persuaded, full of Mercy and of good Fruits, without partiality, † without hypocrisy.

<sup>18</sup> † Now the Fruit of Righteousness is sown in Peace by THOSE who PRACTISE Peace.

#### CHAPTER IV.

<sup>1</sup> Whence Wars and \* Contentions among you? Do they not come hence, from THOSE LUSTS of yours † which WAR in your MEMBERS?

<sup>2</sup> You strongly desire, and have not; you kill, and are envious, and are not able to obtain; you fight and war. You have not, because you do not ASK;

\* VATICAN MANUSCRIPT.—12. Neither can Salt Water yield Sweet. 1. whence Contentions.

17. and—omit.

† 13. Gal. vi. 4. † 14. Rom. xiii. 13. † 14. Rom. ii. 17, 23. † 15. James i. 17; Phil. iii. 19. † 16. 1 Cor. iii. 3; Gal. 5. 20. † 17. 1 Cor. ii. 6, 7. † 17. Rom. xii. 9; 1 Pet. i. 22; ii. 1; 1 John iii. 18. † 18. Prov. xi. 18; Hosea x. 12; Matt. v. 9; Phil. i. 11; Heb. xii. 11. † 1. Rom. vii. 23; Gal. v. 17; 1 Pet. ii. 11.

ὑμᾶς· <sup>3</sup> αἰτεῖτε, καὶ οὐ λαμβανετε, διότι κακῶς  
you; you ask, and not you receive, because wickedly  
αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανησῇ-  
you ask, so that in the pleasures of you you may waste.  
τε. <sup>4</sup> \* [Μοιχοὶ καὶ] μοιχαλίδες, οὐκ οἶδατε,  
[Adulterers and] adulteresses, not know you.  
ὅτι ἡ φιλία τοῦ κόσμου ἐχθρὰ τοῦ θεοῦ ἐστίν;  
that the friendship of the world enmity of the God is;  
ὃς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου,  
whoever therefore may wish a friend to be of the world,  
ἐχθρὸς τοῦ θεοῦ καθίσταται. <sup>5</sup> ἢ δοκεῖτε, ὅτι  
an enemy of the God is rendered. Or think you, that  
κενῶς ἡ γραφὴ λέγει; Πρὸς φθονὸν ἐπιποθεῖ  
vainly the writing speaks? To envy strongly incline  
τὸ πνεῦμα ὃ κατῴκησεν ἐν ἡμῖν; <sup>6</sup> Μείζονα δὲ  
the spirit which dwelt in us? Greater but  
δίδωσι χάριν· διὸ λέγει· Ὁ θεὸς ὑπερηφάνους  
it gives favor; therefore it says; The God to haughty ones  
ἀντιτάσσεται, ταπεινὸς δὲ δίδωσι χάριν.  
sets himself in opposition, to lowly ones but he gives favor.  
<sup>7</sup> Ὑποταγῆτε οὖν τῷ θεῷ· ἀντιστήτε τῷ  
Be you subject therefore to the God; be opposed to the  
διαβολῷ, καὶ φευγεται ἀφ' ὑμῶν· <sup>8</sup> ἐγγίσατε  
accuser, and he will flee from you; draw you near  
τῷ θεῷ, καὶ ἐγγίει ὑμῖν· καθαρίσατε χεῖρας,  
to the God, and he will draw near to you; cleanse you hands,  
ἁμαρτωλοὶ, καὶ ἁγνίσατε καρδίας, διψυχοὶ.  
sinners, and purify you hearts, two-souled ones.  
<sup>9</sup> Ταλαίπωροιστε καὶ πενθήσατε καὶ κλαύσατε·  
Lament you and mourn you and weep you;  
ὁ γέλως ὑμῶν εἰς πένθος μεταστραφητῶ, καὶ ἡ  
the laughter of you into mourning let be turned, and the  
χάρα εἰς κατηφειαν. <sup>10</sup> Ὑπεινωθῆτε ἐνώπιον  
joy into sadness. Be you humbled in presence  
τοῦ κυρίου, καὶ ὑψώσει ὑμᾶς. <sup>11</sup> Μὴ καταλα-  
of the Lord, and he will lift up you. Not speak you  
λεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελ-  
of each other, brethren; The one speaking evil of  
φου, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ  
ther, and judging the brother of himself, speaks evil;  
νόμον, καὶ κρίνει νόμον, εἰ δὲ νόμον κρίνεις,  
of law, and judges law, if but law thou judgest;  
οὐκ εἰ ποιητὴς νόμου, ὅλα κριτὴς. <sup>12</sup> Εἰς  
not thou art a doer of law, at a judge. One  
ἐστίν \* [ὁ] νομοθετὴς καὶ κριτὴς, ὁ δυναμενός  
is [the] lawgiver and judge, the one being able  
σωσαὶ καὶ ἀπολεσάιν· σὺ δὲ τίς εἰ ὃς κρίνεις  
to save and to destroy; thou but who art thou who judgest

<sup>3</sup> † you ask and do not receive, † because you ask wickedly, so that you may waste it on your LUSTS.

<sup>4</sup> Adulteresses! do you not know That † the FRIENDSHIP of the WORLD is Enmity against God? † Whoever, therefore, wishes to be a Friend of the WORLD, is rendered an Enemy of God.

<sup>5</sup> Or do you suppose That the SCRIPTURE speaks falsely? Does the SPIRIT that dwells in us strongly incline to Envy?

<sup>6</sup> Indeed, it bestows Superior Favor; therefore it is said, † "God sets himself in opposition to the "Haughty, but gives Favor "to the Lowly."

<sup>7</sup> Be you subject, therefore, to GOD. † Stand opposed to the ENEMY, and he will flee from you.

<sup>8</sup> † Draw near to GOD, and he will draw near to you. † Cleanse your hands, Sinners! and † purify your Hearts, † men of Two-souls!

<sup>9</sup> † Lament, and mourn, and weep; let your LAUGHTER be turned into Mourning, and your JOY into Sadness.

<sup>10</sup> Be humbled in the presence of the LORD, and he will lift you up.

<sup>11</sup> † Speak not against each other, Brethren. He who SPEAKS AGAINST a Brother, \* or † judges his BROTHER, speaks against the Law, and judges the Law. But if thou judgest the Law, thou art not a Doer of the Law, but a Judge.

<sup>12</sup> There is One Law-giver and Judge, † HE who is ABLE to save and to destroy; † but who art thou,

\* VATICAN MANUSCRIPT.—4. Adulterers and—omit. 11. or judges. 12. the—omit.

† 3. Job xxvii. 9; xxxv. 12; Psa. xviii. 41; Prov. i. 28; Isa. i. 15; Jer. xi. 1; Micah iii. 4; Zech. vii. 13. † 3. Psa. lxxvi. 18; 1 John iii. 22; v. 14. † 4. 1 John ii. 15. † 4. John xv. 19; xvii. 15; Gal. i. 10. † 6. Job xxii. 29; Psa. cxlvi. 6; Prov. iii. 34; xxix. 23; Matt. xxiii. 11; Luke i. 52; xiv. 11; xviii. 14; 1 Pet. v. 5. † 7. Eph. iv. 27; vi. 11; 1 Pet. v. 9. † 8. 2 Chron. xv. 2. † 8. Isa. i. 16. † 8. 1 Pet. i. 22; 1 John iii. 3. † 8. James i. 8. † 9. Matt. v. 4. † 11. Eph. iv. 31; 1 Pet. ii. 1. † 11. Matt. vii. 1; Luke vi. 37; Rom. ii. 1, 1 Cor. iv. 6. † 12. Matt. x. 28. † 12. Rom. xiv. 4, 13.



τον ετερον; <sup>13</sup> Ἀγε νυν οἱ λεγοντες· Σήμερον  
the (the) Come now those saying; To-day  
καὶ αὐριον πορευσώμεθα εἰς τὴνδε τὴν πόλιν,  
and to-morrow we may go into this the city,  
καὶ ποιήσωμεν ἐκεῖ ἐνιαυτὸν ἕνα, καὶ ἐμπορευ-  
and we may stay there a year one, and may trade,  
σώμεθα, καὶ κερδήσωμεν· <sup>14</sup> οἵτινες οὐκ ἐπισ-  
and may acquire gain; who not are ac-  
τάσθε τὸ της αὐριον· (ποία \* [γὰρ ἡ] ζῶη  
quainted with that of the morrow; (what [for the] life  
ὑμῶν; ἀτμὶς γὰρ ἐστὶν \* [ἡ] προσελθὼν φαίνο-  
of you? a vapor for it is [that] for : little appearing,  
μενη, ἐπεὶτα δὲ ἀφανίζομενη·) <sup>15</sup> ἀντὶ τοῦ  
then and not appearing;) instead of the  
λεγεῖν ὑμᾶς· Ἐὰν ὁ κύριος θελήσῃ καὶ ζήσωμεν,  
to say you; If the Lord may be willing and we may live,  
καὶ ποιήσωμεν τοῦτο ἢ ἐκεῖνο· <sup>16</sup> νυν δὲ καυ-  
and we may do this or that; now but you  
χασθε ἐν ταῖς ἀλαζονεαῖς ὑμῶν. Πᾶσα καυχῆ-  
boast in the proud speeches of you. All boasting  
σις τοιαύτη πονηρὰ ἐστίν. <sup>17</sup> Εἰδοτι οὖν καλὸν  
such evil is. Knowing therefore right  
ποιεῖν, καὶ μὴ ποιοῦντι ἁμαρτία αὐτῷ ἐστίν.  
to do, and not doing sin to him it is.

## ΚΕΦ. ε'. 5.

<sup>1</sup> Ἀγε νυν οἱ πλουσιοὶ, κλαύσατε ὁλοθυζόν-  
Come now the rich ones, weep you crying aloud  
τες ἐπὶ ταῖς ταλαιπωρίαῖς ὑμῶν ταῖς ἐπερχο-  
over the miseries of you those coming.  
μεναῖς. <sup>2</sup> Ὁ πλοῦτος ὑμῶν σέσηπε, καὶ τὰ  
The wealth of you has decayed, and the  
ἱμάτια ὑμῶν σητοβρώτα γέγονεν· <sup>3</sup> ὁ χρυσοῦς  
garments of you moth-eaten have become; the gold  
ὑμῶν καὶ ὁ ἀργυρὸς κατιώται, καὶ ὁ ἰὸς αὐτῶν  
of you and the silver have become rusty, and the rust of them  
εἰς μαρτυρίον ὑμῖν ἐστί, καὶ φαγεται τὰς σαρ-  
for a witness to you will be, and will eat the bo-  
κας ὑμῶν ὡς πῦρ· ἐθησαυρίσατε ἐν ἐσχάταις  
dies of you as fire; you laid up treasure in last  
ἡμέραις. <sup>4</sup> Ἴδου, ὁ μισθὸς τῶν ἐργατῶν τῶν  
days. Lo, the reward of the laborers of those  
ἀμψαντῶν τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος  
having reaped the fields of you, that having been withheld  
ὑμῶν, κρᾶζει· καὶ αἱ βοαὶ τῶν θερισαντῶν  
by you, cries out; and the loud cries of the reapers  
εἰς τὰ ὦτα κυρίου σαβαωθ εἰσεληλυθασιν.  
into the ears of Lord of armies have entered.

\* THOU who art JUDGING thy NEIGHBOR?

<sup>13</sup> † Come now, you who SAY, "To-day and To-morrow let us go into Such a CITY, and continue there one Year, and Trade, and make gain!"

<sup>14</sup> (who know NOT WHAT will become of your Life on the MORROW; † for \* you are a Vapor, for a little while APPEARING, and then disappearing;)

<sup>15</sup> instead of which you ought to SAY, † "If the LORD be willing, we \* shall both live and do this or that."

<sup>16</sup> But now you boast in your PROUD SPEECHES. † All such Boasting is evil.

<sup>17</sup> † He therefore who knows how to do Right, and does not perform it, to him it is Sin.

## CHAPTER V.

<sup>1</sup> † Come now, you RICH, weep and lament over THOSE MISERIES of yours which are AP-PROACHING.

<sup>2</sup> Your RICH stores have decayed, and † your GARMENTS have become moth-eaten.

<sup>3</sup> Your GOLD and SILVER have become rusted; and the RUST of them will be for a Testimony against you, and consume your BODIES like Fire. † You have laid up treasures for the Last Days.

<sup>4</sup> Behold! † THAT HIRE, which you FRAUDULENTLY WITHHELD from THOSE LABORERS who HARVESTED your FIELDS, cries out; and † the LOUD CRIES of the REAPERS have entered the EARS of the Lord of Armies.

\* VATICAN MANUSCRIPT.—13. THOU who art JUDGING thy NEIGHBOR? —omit. 14. you are. 14. that—omit. 15. shall both live.

† 13. Prov. xxvii. 1; Luke xii. 18. † 14. Job vii. 7; Psa. cii. 8; James i. 10; 1 Pet. i. 24; 1 John ii. 17. † 15. Acts xviii. 21; 1 Cor. iv. 19; xvi. 7; Heb. vi. 3. † 16. 1 Cor. v. 6. † 17. Luke xii. 47; John ix. 41; xv. 22; Rom. i. 20, 21, 32; i. 17, 18, 23; i. 1. Prov. xi. 28; Luke vi. 24; 1 Tim. vi. 9. † 2. Job. xiii. 28; Matt. vi. 20; James ii. 2; i. 8. Rom. ii. 5. † 4. Lev. xix. 13; Job xxiv. 10, 11; Jer. xxii. 13; Mal. iii. 6. † 4. Deut. xxiv. 15.

5 Ἐτρυφήσατε ἐπὶ τῆς γῆς, καὶ ἰσπαταλήσατε·  
You lived luxuriously on the earth, and were waston;  
ἐβρέφατε τὰς καρδίας ὑμῶν \* [ὡς] ἐν ἡμέρᾳ  
you nourished the hearts of you [as] in a day  
σφαγῆς. 6 Κατέδικασατε, ἐφονεύσατε τὸν δι-  
of slaughter. You condemned, you murdered the just  
καίον· οὐκ ἀντίτασσεται ὑμῖν.  
one: not he opposes you.

7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς  
Be you patient then, brethren, till the  
παρουσίας τοῦ κυρίου. Ἰδοὺ, ὁ γενηγὸς ἐκδε-  
presence of the Lord. Lo, the husbandman ex-  
χεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν  
pects the precious fruit of the earth, having patience  
ἐπ' αὐτῷ ἕως ἀν' λαβῆ \* [ὕετον] πρῶτον καὶ  
for it till he may receive [rain] early and  
ὀψιμόν. 8 μακροθυμήσατε καὶ ὑμεῖς, στηριζατέ  
latter; be patient also you, establish  
τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου  
the hearts of you, because the presence of the Lord  
ἤγγικε. 9 Μὴ στεναζέτε κατ' ἀλλήλων, ἀδελ-  
has approached. Not murmur you against each other, breth-  
φοί, ἵνα μὴ κριθήτε· ἰδοὺ, ὁ κριτὴς πρὸ τῶν  
ren, so that not you may be judged; lo, the judge before the  
θύρων ἔστηκεν. 10 Ὑποδείγμα λαβετέ, ἀδελφοί  
doors has been standing. An example take you, brethren  
\*[μου,] τῆς κακοπαθείας καὶ τῆς μακροθυμίας,  
[of me,] of the suffering evil and of the patience,

τοὺς προφῆτας, οἱ ἐλάλησαν τῷ ὀνόματι κυρίου  
the prophets, who spoke in the name of Lord  
11 Ἰδοὺ, μακαρίζομεν τοὺς ὑπομένοντας· τὴν  
Lo, we call happy those patiently enduring; the  
ὑπομονὴν Ἰωβ ἠκούσατε, καὶ τὸ τέλος κυρίου  
patience of Job you heard, and the end of Lord  
εἶδετε, ὅτι πολὺσπλαγχνὸς ἐστὶν ὁ κύριος καὶ  
you saw, because very compassionate is the Lord and  
οἰκτῆρμων. 12 Πρὸ πάντων δέ, ἀδελφοί μου,  
merciful. Above all things but, brethren of me,  
μὴ ὀμνυέτε μῆτε τοῦ οὐρανοῦ, μῆτε τῆς γῆς,  
not do you swear neither the heaven, nor the earth,  
μῆτε ἄλλον τινα ὄρκον· ἢ τῷ θεῷ ὑμῶν τὸ ναί,  
nor other any oath; but to the God of you the yes,  
ναί, καὶ τὸ οὐ, οὐ· ἵνα μὴ ὑποκρισιν πέσῃτε.  
yes, and the no, no; so that not under judgment you may fall.  
13 Κακοπαθεῖ τις ἐν ὑμῖν, προσεύχεσθω, εὐθυμεῖ  
suffers evil any one among you, let him pray, is cheerful  
τις, ψάλλετω. 14 Ἀσθενεῖ τις ἐν ὑμῖν,  
any one, let him sing. Is sick any one among you,

5 † You have lived lux-  
uriously on the LAND, and  
been licentious; you have  
nourished your HEARTS in  
a Day of Slaughter.  
6 † You have con-  
demned,—you have mur-  
dered the RIGHTEOUS  
one; he does not oppose  
you.

7 Wait patiently, there-  
fore, Brethren, till the  
COMING of the LORD.  
Behold! the HUSBAND-  
MAN expects the PRECI-  
OUS Fruit of the EARTH,  
waiting patiently for it,  
till he receive the early and  
latter harvest.

8 Be you also patient;  
establish your HEARTS,  
† Because the COMING of  
the LORD has approached.

9 † Murmur not against  
each other, Brethren, that  
you be not judged; be-  
hold! † the JUDGE is  
standing before the doors.

10 † As an Example of  
SUFFERING EVIL and of  
PATIENCE, my Brethren,  
take the PROPHETS who  
spoke in the NAME of the  
Lord.

11 Behold! † we call  
THOSE happy who PATI-  
ENTLY ENDURE. You  
have heard of † the PA-  
TIENCE of Job, and you  
have seen the † END of the  
Lord; Because † the LORD  
is very compassionate and  
merciful.

12 But above all things,  
my Brethren, † swear not;  
neither by the HEAVEN,  
nor the EARTH, nor any  
other Oath; but let your  
YES be YES, and your NO,  
No; so that you may not  
fall under Judgment.

13 If any one among  
you suffers evil, let him  
pray; if any one is cheer-  
ful, † let him sing praises;

14 if any one among you

\* VATICAN MANUSCRIPT.—5. as—omit.

7. rain—omit.

10. of me—omit.

† 5. Job xxi. 13; Amos vi. 1, 4; Luke xvi. 19, 25; 1 Tim. v. 6. † 6. Acts iii. 14, †  
v. 30. † 8. Phil. iv. 5; Heb. x. 26, 37; 1 Pet. iv. 7. † 9. James iv. 11. †  
Matt. xxiv. 33. 1 Cor. iv. 5. † 10. Matt. v. 12; Heb. xi. 35. † 11. Matt. v.  
† 11. Job i. 21, 22; ii. 10. † 11. Job xlii. 10. † 11. Num. xiv. 18; Psa. ciii.  
† 12. Matt. v. 34. † 13. Eph. v. 10; Col. iii. 10.

προσκαλεσασθω τους πρεσβυτερους της εκκλη-  
let him call for the elders of the congre-  
 σιας, και προσευξασθωσαν επ' αυτον, αλειψαν-  
gation, and let them pray over him, having anointed  
 τες \* [αυτον] ελαιω, εν τω ονοματι του κυριου.  
[him] with oil, in the name of the Lord,

15 Και η ευχη της πιστεως σωσει τον καμνοντα,  
And the prayer of the faith shall save the one being sick,  
 και εγερει αυτον ο κυριος· καν αμαρτιας η  
and will raise up him the Lord; and if

πεποιηκως, αφεθησεται αυτω. 16 Εξομολο-  
having been done, they shall be forgiven him. Confess

γεισθε αλληλοις τα παραπτωματα, και ευχεσ-  
you to each other the faults, and pray

θε υπερ αλληλων, οπως ιαθητε· πολυισχυει  
you on behalf of each other, so that you may be healed; greatly prevails

δεησις δικαιου ενεργουμενη. 17 Ηλιας ανθρωπος  
a prayer of a just being operative. Elias a man

ην ομοιοπαθης ημιν, και προσευχη προσηυξατο  
was of like infirmities with us, and a prayer he prayed

του μη βρεξαι· και ουκ εβρεξεν επι της γης  
of the not to rain; and not it rained on the earth

ενιαυτους τρεις και μηνας εξ· 18 και παλιν  
years three and months six; and again

προσηυξατο, και ο ουρανος υετον εδωκε, και η  
he prayed, and the heaven rain gave, and the

γη εβλαστησε τον καρπον αυτης. 19 Αδελφοι,  
earth put forth the fruit of herself. Brethren,

εαν τις εν υμιν πλανηθη απο της αληθειας, και  
If any one among you may wander from the truth, and

επιστρεψη τις αυτον, 20 γνωσκετω, οτι ο  
may turn back any one him, let him know, that the

επιστρεψας αμαρτωλον εκ πλανης οδου αυτου,  
one having turned a sinner out of a wandering way of him,

σωσει ψυχην εκ θανατου, και καλυψει πληθος  
will save a soul from death, and will hide a multitude

αμαρτιων.  
of sins.

is sick, let him call for the  
 ELDERS of the CONGREGA-  
 TION, and let them pray  
 over him, †having anointed  
 him with Oil in the NAME  
 of the LORD;

15 and the PRAYER of  
 FAITH shall save the sick  
 person, and the LORD will  
 raise him up, †and if he  
 have committed Sins, they  
 shall be forgiven him.

16 Confess \* therefore  
 your SINS to each other,  
 and pray for each other,  
 so that you may be healed.  
 †The Earnest Supplication  
 of a Righteous man is very  
 powerful.

17 Elijah was a Man of  
 †like infirmity with us;  
 and †he prayed in Prayer  
 that it might not RAIN;  
 †and it did not rain on  
 that LAND for three Years  
 and six Months.

18 And again †he  
 prayed, and the HEAVEN  
 gave Rain, and the EARTH  
 put forth her FRUIT.

19 \* My Brethren, †if  
 any one among you wan-  
 der from the TRUTH, and  
 some one turn him back;

20 \*know you, That HE  
 who TURNS BACK a Sinner  
 from his Path of Error,  
 †will save \*his Soul from  
 Death, and †will cover a  
 Multitude of Sins. \*

\* VATICAN MANUSCRIPT.—14, him—omit. 16, therefore your sins. 19, my  
 Brethren. 20, know you, That, 20, a Soul from its Death. Subscription—  
 OF JAMES.

† 14. Mark vi. 12; xvi. 18. † 15. Matt. ix. 2. † 16. Gen. xx. 17; Num. xi. 2;  
 Deut. ix. 13—20; Josh. x. 12; 1 Sam. xii. 15; 1 Kings xiii. 8; 2 Kings iv. 33; xix. 15, 20; xx.  
 2, 4; Psa. x. 17; xxxiv. 15; cxlv. 18; Prov. xv. 29; xxviii. 9; John ix. 31; 1 John iii. 22.  
 † 17. Acts xiv. 15. † 17. 1 Kings xvii. 1. † 17. Luke iv. 25. † 18. 1 Kings  
 xviii. 42, 45. † 19. Matt. xviii. 15. † 20. Rom. xi. 14; 1 Cor. ix. 22; 1 Tim. iv. 10,  
 † 20. Prov. x. 12; 1 Pet. iv. 8.

ΠΕΤΡΟΥ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ  
OF PETER [AN EPISTLE] FIRST.  
\* FIRST OF PETER.

ΚΕΦ. α'. 1.

<sup>1</sup> Πέτρος, ἀποστόλος Ἰησοῦ Χριστοῦ, ἐκλεκ-  
Peter, an apostle of Jesus Anointed, to chosen  
τοῖς παρεπιδημοῖς διασποράς Ποντοῦ, Γαλατίας,  
ones sojourners of a dispersion of Pontus, of Galatia,  
Καππαδοκίας, Ἀσίας καὶ Βιθυνίας, <sup>2</sup> κατὰ προγ-  
of Cappadocia, of Asia and of Bithynia, according to fore-  
γνώσιν θεοῦ πατρὸς, ἐν ἁγιασμῷ πνεύματος, εἰς  
knowledge of God a father, in sanctification of spirit, for  
ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ·  
obedience and sprinkling of blood of Jesus Anointed;  
χαρὶς ὑμῖν καὶ εἰρήνη πληθυνθῇ. <sup>3</sup> Εὐλογη-  
favor to you and peace may be multiplied. Blessed  
τὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ  
the God and father of the Lord of us Jesus  
Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἐλεος ἀνα-  
Anointed, that according to the great of himself mercy having  
γεννησας ἡμᾶς εἰς ἐλπίδα ζωῆς δι' ἀναστα-  
begotten us to a hope of life through a resurrec-  
σεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, <sup>4</sup> εἰς κληρονο-  
tion of Jesus Anointed out of dead ones, to an inheri-  
μιαν ἀφθαρτὸν καὶ ἀμianτὸν καὶ ἀμαραντὸν,  
tance incorruptible and undefiled and unfading,  
τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς, <sup>5</sup> τοὺς ἐν  
having been kept in heavens for you, those by  
δυνάμει θεοῦ φρουρουμένους διὰ πίστεως εἰς  
power of God being guarded through faith for  
σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ  
a salvation ready to be revealed in season  
ἐσχάτῳ· <sup>6</sup> ἐν ᾧ ἀγαλλιασθε, ὀλίγον ἄρτι (εἰ  
last; in which rejoice you, a little while now (if  
δεὸν ἐστὶ) λυπηθέντες ἐν ποικίλοις πειρασμοῖς,  
necessary it is) having been distressed by manifold trials,  
<sup>7</sup> ἵνα τὸ δοκιμὸν ὑμῶν τῆς πίστεως πολὺ τιμο-  
so that the proof of you of the faith much more  
τερον χρυσοῦ τοῦ ἀπολλυμένου, διὰ πυρὸς  
precious of gold of that perishing, by means of fire  
δε δοκιμαζόμενου, εὑρεθῇ εἰς ἀπαινον καὶ τιμὴν  
but being proved, may be found to praise and honor  
καὶ δόξαν, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ· <sup>8</sup> ὃν  
and glory, at a revelation of Jesus Anointed; whom  
οὐκ εἰδοτες ἀγαπατε, εἰς ὃν, ἄρτι μὴ ὁρῶντες,  
not seeing you love, on whom, now not looking,  
πιστευόντες δὲ, ἀγαλλιασθε χαρὰ ἀνεκλαλητῇ  
believing but, you rejoice with a joy unspeakable

CHAPTER I.

1 Peter, an Apostle of Jesus Christ, to the Sojourners of the Dispersion, of Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 chosen, according to the Foreknowledge of God the Father, in Sanctification of Spirit, in order to Obedience and a Sprinkling of the Blood of Jesus Christ; may Favor and Peace be multiplied to you.

3 Blessed be THAT GOD and Father of our LORD Jesus Christ, who according to his GREAT Mercy, has begotten us again to a living Hope, through the Resurrection of Jesus Christ from the Dead,

4 to an Inheritance incorruptible, and undefiled, and unfading, preserved in the Heavens for you,

5 who are GUARDED by the Power of God, through Faith, for a Salvation prepared to be revealed in the last Time.

6 In which be you glad, though now for a little while, (since it is necessary,) you are distressed by various Trials,

7 so that the PROOF of Your FAITH, being much more precious than THAT Gold which PERISHES, though proved by Fire, may be found to Praise and \* Glory and Honor, at the Revelation of Jesus Christ;

8 whom, not having seen, you love; on whom, not now looking, but believing, you rejoice with Joy inexpressible and glorious,

\* VATICAN MANUSCRIPT.—Title—FIRST OF PETER.

7. Glory and Honor.

† 1. John vii. 35. Acts ii. 5, 9, 10; James i. 1. † 2. Eph. i. 4; 1 Pet. ii. 9. † 3. John iii. 3, 5; James i. 18. † 4. 2 Thess. ii. 13. † 5. John x. 28, 29; xvii. 11, 12, 15; Jude 1. † 6. Matt. v. 12; Rom. xii. 12; 2 Cor. vi. 10; 1 Pet. iv. 13. † 7. James i. 3, 12; 1 Pet. iv. 12. † 8. Rom. ii. 7, 10; 2 Cor. iv. 5; 2 Thess. i. 7—12. † 9. John xx. 29; 2 Cor. v. 7; Heb. xi. 27.

και δεδοξασμενη, <sup>9</sup> κομιζομενοι το τελος της  
and having been glorified, obtaining the end of the  
πιστεως \* [υμων,] σωτηριαν ψυχων. <sup>10</sup> Περι  
faith [of you,] a salvation of souls. Concerning  
ης σωτηριας εξεζητησαν και εξηρευνησαν προ-  
which salvation sought out and examined closely proph-  
φηται, οι περι της εις υμας χαριτος προφη-  
ets, those concerning the for you favor having  
τευσαντες. <sup>11</sup> ερευνωντες, εις τινα η ποιον  
prophesied; examining, to what things or what  
καιρον εδηλου το εν αυτοις πνευμα \* [Χριστου,]  
season did point the in them spirit [of Anointed,]  
προμαρτυρομενον τα εις Χριστον παθηματα, και  
testifying before the for Anointed sufferings, and  
τας μετα ταυτα δοξας. <sup>12</sup> οις απεκαλυφθη, οτι  
the after these things glories; to whom it was revealed, that  
νχ εαυτοις, υμιν δε διηκουουν αυτα, α  
not for themselves, for you but they ministered these things, which things  
νυν ανγγελη υμιν δια των ευαγγελισαμενων  
now were told to you through those having announced glad tidings  
υμιας εν πνευματι αγιω αποσταλεντι απ' ουρα-  
you with spirit holy having been sent from hea-  
νου, εις α επιθυμουσιν αγγελοι παρακυ-  
ven, into which things earnestly desire messengers to look at-  
ψαι.  
tentively.

<sup>13</sup> Διο αναζωσαμενοι τας οσφυας της δια-  
Therefore having girded up the loins of the mind,  
νοιας υμων, νηφοντες, τελειως ελπισατε επι  
of you, being vigilant, perfectly do you hope for  
την φερομενην υμιν χαριν εν αποκαλυψει Ιησου  
the being brought to you gift in a revelation of Jesus  
Χριστου. <sup>14</sup> ως τεκνα υπακοης, μη συσχηματι-  
Anointed; as children of obedience, not conforming  
ζομενοι τοις προτερον εν τη αγνοια υμων επι-  
yourselves to the former in the ignorance of you lusts,  
θυμiais, <sup>15</sup> αλλα κατα τον καλεσαντα υμας  
but according to the one having called you  
αγιον, και αυτοι αγιοι εν παση αναστροφη  
holy, also yourselves holy ones in all conduct  
γεννηθητε. <sup>16</sup> διοτι γεγραπται: Αγιοι γενεσθε,  
become you; because it has been written; Holy ones become you,  
οτι εγω αγιος \* [ειμι.] <sup>17</sup> Και ει πατερα επικαλ-  
because I holy [am.] And if a father you call  
εισθε τον απροσωποληπτως κρινοντα κατα το  
on him without respect of persons judging according to the  
εκάστου εργον, εν φοβη τον της παροιικιας  
of each work, in fear the of the sojourning  
υμων χρονον αναστραφητε. <sup>18</sup> ειδοτες, οτι ου  
of you time pass you; knowing, that not

<sup>9</sup> obtaining † the ISSU-  
of the FAITH,—even your  
Salvation.

<sup>10</sup> † Concerning Which  
Salvation THOSE Prophets,  
who PROPHESED concern-  
ing the FAVOR towards  
you, sought out and inves-  
tigated,

<sup>11</sup> examining closely to  
what things, or What kind  
of Season, † the SPIRIT  
which was in them was  
pointing out, when it pre-  
viously testified the SUR-  
FERINGS for Christ, and  
after these the GLORIES;

<sup>12</sup> to whom it was re-  
vealed, That † not for  
themselves, but for you,  
they ministered those  
things, which now were  
declared to you through  
THOSE who EVANGELIZED  
you with † holy Spirit sent  
from Heaven; into which  
things † Angels earnestly  
desire † to look.

<sup>13</sup> Therefore, † having  
girded up the LOINS of  
your MIND, and being † vi-  
gilant, do you hope per-  
fectly for the GIFT to be  
BROUGHT to you † at the  
Revelation of Jesus Christ.

<sup>14</sup> As obedient Children,  
† do not conform your-  
selves to the FORMER  
Lusts † in your IGNOR-  
ANCE;

<sup>15</sup> † but as HE who  
CALLED you is holy, do  
you also become holy in  
All your Conduct;

<sup>16</sup> For it has been writ-  
ten, † “You shall be holy,  
“because I am holy.”

<sup>17</sup> And if you invoke  
THAT Father who † impar-  
tially JUDGES according to  
the WORK of each one,  
† pass the TIME of your so-  
JOURNING in Fear;

\* VATICAN MANUSCRIPT.—9. of you—omit.  
shall be holy.

10. am—omit.

11. of Anointed—omit.

16. you

† 12. In parakypsaí there is supposed to be an allusion to the Cherubim, which were placed in the inner tabernacle with their faces turned down towards the mercy seat.

† 9. Rom. vi. 22. † 10. Matt. xiii. 17; Luke x. 24. † 11. 1 Pet. iii. 19; 2 Pet. i. 21.  
† 12. Heb. xi. 13, 39, 40. † 13. Acts ii. 4; Heb. ii. 4. † 14. Exod. xxv. 20.  
† 15. Luke xii. 35; Eph. vi. 14. † 16. Luke xxi. 34. † 17. Luke xvii. 30; 1 Cor.  
i. 7; 2 Thess. i. 7. † 18. Rom. xii. 2; 1 Pet. iv. 2. † 19. Acts xvii. 30; 1 Thess. iv. 5.  
† 20. Heb. xii. 14; 2 Pet. iii. 11. † 21. Lev. xi. 14; 2 Pet. iii. 11. † 22. Deut. x.  
17; Acts x. 34; Rom. ii. 11. † 23. Heb. xii. 28.

φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε  
by corruptible things, by silver or by gold, you were bought off  
ἐκ τῆς ματαιίας ὑμῶν ἀναστροφῆς πατροπαρά-  
from the foolish of you conduct handed down from your  
δοτου, <sup>19</sup> ἀλλὰ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου  
fathers, but with precious blood, as of a lamb spotless

καὶ ἀσπίλου, Χριστοῦ. <sup>20</sup> προεγνωσμένου μὲν  
and unblemished, of Anointed; having been foreknown indeed  
πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ'  
before a laying down of a world, having been manifested but in  
ἐσχάτων τῶν χρόνων δι' ὑμᾶς, <sup>21</sup> τοὺς δι'  
last of the times on account of you, those through  
αὐτοῦ πιστεύοντας εἰς θεόν, τὸν ἐγείραντα  
him having believed in God, that one having raised up  
αὐτὸν ἐκ νεκρῶν καὶ δοξάσαντα αὐτῷ δόξαν, ὥστε  
him out of dead ones and glory to him having given, so that  
τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.  
the faith of you and hope to be in God.

<sup>22</sup> Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ  
The lives of you having been purified in the obedience  
τῆς ἀληθείας \* [διὰ πνεύματος] εἰς φιλαδέλ-  
of the truth [through spirit] to brotherly-kind-  
φιαν ἀνυποκριτόν, ἐκ \* [καθάρων] καρδίας ἀλλή-  
ness unfeigned, out of [a pure] heart each

λους ἀγαπήσατε ἐκτενῶς. <sup>23</sup> ἀναγεγεννημένοι  
other love you intensely; having been begotten again  
οὐκ ἐκ σποράς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ  
not from seed corruptible, but incorruptible, through  
λόγου ζώντος θεοῦ καὶ μενοντος. <sup>24</sup> Διότι  
word living of God and remaining. Because

πᾶσα σαρὶς ὡς χορτὸς, καὶ πᾶσα δόξα αὐτῆς ὡς  
all flesh like grass, and all glory of her like  
ἀνθος χορτοῦ· ἐξηρανθὴ ὁ χορτὸς καὶ τὸ ἀνθος  
a flower of grass; withered the grass and the flower  
\*[αὐτοῦ] ἐξέπεσε. <sup>25</sup> τὸ δὲ ῥῆμα κυρίου μένει  
[of it] fell off; the but word of Lord abides

εἰς τὸν αἰῶνα· τούτο δὲ ἐστὶ τὸ ῥῆμα τὸ εὐαγ-  
to the age; this now is the word that having  
γελισθὲν εἰς ὑμᾶς. ΚΕΦ. Β'. 2. <sup>1</sup> Αποθεμένοι  
been announced to you. Having put away

οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑπο-  
therefore all malice and all guile and by-  
κρισεις καὶ φθόνους καὶ πᾶσας καταλαλίας,  
pocrisies and envies and all evil-speakings,

<sup>2</sup> ὡς ἀρτιγεννητὰ βρέφη, τὸ λογικὸν ἀδόλον  
as new-born babes, the rational sincere

γάλα ἀπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς  
milk earnestly desire you, so that by it you may grow to

18 knowing † That you were redeemed from your foolish Conduct, transmitted from your fathers, not by corruptible things, by Silver or Gold,

19 but † by the Precious Blood of Christ, as of † a spotless and unblemished Lamb;

20 † foreknown, indeed, before the Foundation of the World, but manifested in these Last TIMES ON YOUR account,

21 who through Him \* are FAITHFUL to THAT God who RAISED him from the Dead, and † gave Him Glory; so that your FAITH and Hope are towards God.

22 † Having purified your LIVES by the OBE- DIENCE of the TRUTH, to unfeigned † Brotherly love, love each other from the Heart, intensely;

23 † having been regener- ated, not from corruptible, but from incorruptible Seed, † through the living and enduring Word of God.

24 † "For All Flesh is "as Grass, and all its "Glory as the Flower of "Grass. The GRASS with- "ers, and the FLOWER "falls off;

25 "but the WORD of "the Lord continues to "the AGE." Now this is THAT WORD which has been ANNOUNCED as glad tidings to you.

## CHAPTER II.

1 † Having put away, therefore, All Malice, and All Deceit, and Hypocrisies, and Envyings, and All Evil speakings,

2 as New-born Infants, earnestly desire the PURE † RATIONAL Milk, so that you may grow by it to Sal- vation.

\* VATICAN MANUSCRIPT.—21. ARE FAITHFUL to THAT God. 22. through Spirit—omit. 22. a Pure—omit. 24. of it—omit.

† 18. 1 Cor. vi. 20; vii. 23. † 19. Acts xx. 28; Eph. i. 7; Heb. ix. 12; Rev. v. 9. † 20. Rom. iii. 25; Eph. iii. 9; Titus i. 2. † 21. Matt. xxviii. 18; Phil. ii. 9; Heb. ii. 9. † 22. Acts xv. 9. † 23. James i. 18. † 24. Psa. ciii. 15; Isa. xl. 6; li. 12; James i. 10. † 1. Eph. iv. 22, 26, 31; Col. iii. 8; Heb. xii. 1; James i. 21; v. 9. † 2. 1 Cor. iii. 2; Heb. v. 12, 13.

σωτηριαν· <sup>3</sup> εἰ\* [περ] ἐγευσασθε, ὅτι χρηστος  
salvation; if [indeed] you tasted, that gracious  
ὁ κυριος. <sup>4</sup> Προς ὃν προσερχομενοι, λιθον  
the Lord. To whom drawing near, a stone  
ζωντα, ὑπο ἀνθρωπων μεν αποδεδοκιμασμενον,  
living, by men indeed being rejected,  
παρα δε θεω εκλεκτον, εντιμον, <sup>5</sup> και αυτοι ὡς  
with but God chosen, honorable, and yourselves as  
λιθοι ζωντες οικοδομεισθε, οἶκος πνευματικος,  
stones living be you built up, a house spiritual,  
ιερατευμα ἅγιον, ἀνενεγκαι πνευματικας θυσιας,  
a priesthood holy, to offer spiritual sacrifices,  
ευπροσδεκτους \* [τω] θεω δια Ἰησου Χριστου.  
well-pleasing [to the] God through Jesus Anointed.  
<sup>6</sup> Διοτι περιεχει εν \* [τη] γραφῃ· Ἰδου, τιθημι εν  
Because it is contained in [the] writing; Lo, I place in  
Σιων λιθον ακρογωνιαιον, εκλεκτον, εντιμον·  
Sion a stone corner-foundation, chosen, honorable;  
και ὁ πιστευων ἐπ' αὐτω, ου μη καταισχυνη.  
and the one believing on it, not not may be ashamed.  
<sup>7</sup> Ὑμιν οὖν ἡ τιμη τοις πιστευουσιν· ἀπειθουσι  
To you therefore the honor to those believing; to disbelieving ones  
δε, λιθον ὃν ἀπεδοκιμασαν οἱ οἰκοδομουντες,  
but, a stone which rejected those building,  
οὗτος ἐγενηθη εἰς κεφαλὴν γωνίας, και λιθος  
this became for a head of a corner, and a stone  
προσκομματος, και πετρα σκανδαλου· <sup>8</sup> οἱ  
of stumbling, and a rock of offence; those  
προσκοπτουσι, τῷ λογῷ ἀπειθουντες, εἰς ὃ και  
stumbling, to the word being disobedient, for which even  
ἐτεθησαν. <sup>9</sup> Ὑμεῖς δε, γένος εκλεκτον, βασι-  
they were appointed. You but, a race chosen,  
λειον ιερατευμα, ἔθνος ἅγιον, λαος εἰς περι-  
royal priesthood, a nation holy, a people for a pur-  
ποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγειλητε τοῦ ἐκ  
pose, so that the virtues you may declare of the out of  
σκοτους ὑμᾶς καλεσαντος εἰς τὸ θαυμαστον  
darkness you one having called into the wonderful  
αὐτοῦ φῶς· <sup>10</sup> οἱ ποτε οὐ λαος, νυν δε λαος  
of himself light; those once not a people, now but a people  
θεοῦ· οἱ οὐκ ἠλεημενοι, νυν δε ἐλεηθεν-  
of God; those not having obtained mercy, now but having obtained  
τες. <sup>11</sup> Ἀγαπητοι, παρακαλῶ ὡς παροικους και  
mercy. Beloved ones, I entreat as strangers and  
παρεπιδημους, ἀπεχεσθαι τῶν σαρκικῶν ἐπιθυ-  
sojourners, to abstain from the fleshly lusts,  
μιῶν, αἵτινες στρατευονται κατὰ τῆς ψυχῆς·  
which war against the life;

<sup>3</sup> since you have † tasted  
the Kindness of the  
LORD.

<sup>4</sup> Drawing near to him,  
the living Stone, † rejected  
indeed by Men, but by  
God chosen, honorable,

<sup>5</sup> he put yourselves al-  
so built up, as living  
Stones, † a spiritual House  
\* for † a holy Priesthood, to  
offer † Spiritual Sacrifices,  
well-pleasing to God  
through Jesus Christ;

<sup>6</sup> because it is contained  
in the Scripture, † "Be-  
hold, I place in Zion \* a  
Foundation-corner Stone,  
"chosen, honorable; and  
"HE who CONFIDES in it  
"shall not be ashamed."

<sup>7</sup> The HONOR, there-  
fore, is for the BELIEVERS;  
but to the \* disbelieving,  
this Stone which the  
BUILDERS rejected, was  
made into the Head of a  
Corner,—

<sup>8</sup> † even a Stone of  
Stumbling, and a Rock of  
Offence; and † \* being un-  
believers, they stumble at  
the word, † to which also  
they were appointed.

<sup>9</sup> But you are a † chosen  
Race, † a Royal Priesthood,  
a holy Nation, † a People  
for a purpose; that you  
may declare the PERFEC-  
TIONS of HIM who CALLED  
You from † Darkness into  
His WONDERFUL Light;

<sup>10</sup> † who once were not  
a People, but now are  
God's People; who had not  
obtained mercy, but now  
have obtained mercy.

<sup>11</sup> Beloved! I entreat  
you, † as Strangers and  
Sojourners, † to abstain  
from FLESHLY Lusts,  
which † wage war against  
the LIFE;

\* VATICAN MANUSCRIPT.—3. indeed—omit. 5. for a holy. 5. to the—omit.  
6. the—omit. 6. a chosen Stone, a Foundation-corner, honorable. 7. disbelieving.  
8. being unbelievers.  
† 3. Psal. xxxiv. 8; Heb. vi. 5. † 4. Psal. cxviii. 22; Matt. xxi. 42; Acts iv. 11.  
† 5. Heb. iii. 6. † 5. verse 9. † 5. Rom. xii. 1; Heb. xiii. 15, 16. † 6. Isa.  
xxviii. 16; Rom. ix. 33. † 8. Isa. viii. 14; Luke ii. 34; Rom. ix. 33. † 8. 1 Cor.  
i. 23. † 8. 1 Thess. v. 9; Jude 4. † 9. 1 Pet. i. 2. † 9. Rev. i. 6; v. 10.  
† 9. Acts xv. 14. † 9. Acts xxvi. 18; Eph. v. 6; Col. i. 13. † 10. Rom. ix. 25.  
† 11. Heb. xi. 13; 1 Pet. i. 17. † 11. Rom. xiii. 14. † 11. James iv. 1.

12 **την αναστροφην υμων εν τοις εθνεσιν** \* [εχον-  
the conduct of you among the Gentiles [hav-  
tes] **καλην** **ινα εν ο** **καταλαουσιν υμων ως**  
ing] upright; so that in what they speak against you as  
**κακοποιων, εκ των καλων εργων, εποπτευσαν-**  
evil-doers, from the good works, having looked  
**τες, δαξασωσι τον θεον εν ημερα επισκοπης.**  
on, they may glorify the God in a day of inspection.

13 **υποταγητε** \* [ουν] **παση ανθρωπινη κτισει**  
Be you subject [therefore] to every human creation

**δια τον κυριον** **ειτε βασιλει, ως υπερεχον-**  
on account of the Lord; whether to a king, as being pre-emi-  
**τι** 14 **ειτε ηγεμοσιν, ως δι' αυτου πεμπο-**  
nent; or to governors, as by means of him being

**μενοις εις εκδικησιν κακοποιων, επαινον δε**  
sent for punishment of evil-doers, praise but

**αγαθοποιων** 15 **(οτι ουτως εστι το θελημα του**  
of good-doers; (because thus it is the will of the

**θεου, αγαθοποιουντας φιμουν την των αφρονων**  
God, well-doing to muzzle the of the unwise

**ανθρωπων αγνωσιαν)** 16 **ως ελευθεροι, και μη**  
of men ignorance;) as freemen, and not

**ως επικαλυμμα εχοντες της κακίας την ελευθε-**  
as a covering having of the badness the freedom,

**ριαν, αλλ' ως δουλοι θεου.** 17 **Παντας τιμη-**  
but as slaves of God. All do you

**σατε την αδελφοτητα αγαπατε τον θεον**  
honor; the brotherhood do you love; the God

**φοβεισθε τον βασιλεα τιματε.** 18 **Οι οικε-**  
to you fear; the king do you honor. The household

**ται, υποτασσομενοι εν παντι φοβω τοις δεσ-**  
terants, being submissive with all fear to the mas-

**ποταις, ου μονον τοις αγαθοις και επιεικεσιν,**  
ters, not only to the good ones and gentle ones,

**αλλα και τοις σκολιοις.** 19 **Τουτο γαρ χαρις,**  
but also to the perverse ones. This for pleasing,

**ει δια συνειδησιν θεου υποφερει τις λυπας,**  
if through a conscience of God bears up under any one griefs,

**πασχων αδικως.** 20 **Ποιον γαρ κλεος, ει αμαρ-**  
suffering unjustly. What for credit, if sinning

**τανοντες και κολαφιζομενοι υπομενειτε; αλλ'**  
and being beaten you shall endure? but

**ει αγαθοποιουντες και πασχοντες υπομενειτε,**  
if doing good and suffering you shall endure,

**τουτο χαρις παρα θεφ.** 21 **Εις τουτο γαρ εκλη-**  
this pleasing with God. To this for you were

12 † having your CON-  
DUCT upright among the  
GENTILES, so that in what  
they may speak against  
you as Evil-doers, † from  
the good Works which  
they behold, they may glo-  
rify God in a Day of In-  
spection.

13 † Be you subject to  
Every Human † Creation  
on account of the LORD;  
whether to the King, as  
supreme,

14 or to Governors, as  
sent by him † for the Pun-  
ishment of Evil-doers, and  
† the Praise of Well-doers;

15 (for thus is the WILL  
of God, that by doing  
good you may silence the  
IGNORANCE of INCONSID-  
ERATE Men;)

16 as † Freeman, and yet  
not using this FREEDOM  
as a Covering of Wicked-  
ness; but as † God's Bond-  
men,

17 † be respectful to All;  
† love the BROTHERHOOD;  
† fear God; honor the  
KING.

18 Let HOUSEHOLD  
† SERVANTS be subject  
with All Fear to their  
MASTERS; not only to the  
GOOD and Gentle, but also  
to the PERVERSE.

19 For this is † Well-  
pleasing, if any one through  
a Consciousness of God  
sustains Sorrows, suffering  
unjustly.

20 For † What Credit is  
it, if when you sin, and are  
beaten, you endure it? but  
if, when you do good, and  
suffer, you shall bear it pa-  
tiently, this is Well-pleas-  
ing with God.

21 For † to this you

\* VATICAN MANUSCRIPT.—12. having—omit.

13. therefore—omit.

† 13. or Creature. Some render *ktisei* ordinance, institution, establishment, govern-  
ment, authority. The Syriac has it as follows—"Be you submissive to all the sons of men;"  
which *Parkhurst* says is probably the sense of Peter's injunction, as enforced by exhorta-  
tions to various classes in the following part of his letter; and which he closes by giving a  
general rule in chap. v. 5, "yea, all of you be subject to each other."

† 12. Rom. xii. 17; 2 Cor. viii. 21; Phil. ii. 15; Titus ii. 8; 1 Pet. iii. 16. † 12. Matt.  
v. 16. † 13. Matt. xxii. 21; Rom. xiii. 1; Titus iii. 1. † 14. Rom. xiii. 4.  
† 14. Rom. xiii. 3. † 10. Gal. v. 1, 13. † 16. 1 Cor. vii. 22. † 17. Rom. xii.  
10; Phil. ii. 8. † 17. Heb. xiii. 1; 1 Pet. i. 22. † 17. Matt. xxii. 21; Rom. xii. 7.  
† 18. Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1; Titus ii. 9. † 19. Matt. v. 10; Rom. xiii. 5;  
1 Pet. iii. 14. † 20. 1 Pet. iv. 14, 15. † 21. Acts xiv. 22; 1 Thess. iii. 2; 2 Tim. iii. 12



θητε· ὅτι καὶ Χριστὸς ἐπαθεν ὑπὲρ ὑμῶν,  
called; because even Anointed suffered on behalf of you,  
ὑμῖν ὑπολιμπανῶν ὑπογραμμον, ἵνα ἐπακολου-  
to you leaving behind an example, so that you may  
θησῆτε τοῖς ἰχνέσιν αὐτοῦ· <sup>22</sup> ὃς ἁμαρτίαν οὐκ  
follow in the steps of him; who sin not  
ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι  
did, nor was found guile in the mouth  
αὐτοῦ· <sup>23</sup> ὃς λοιδορουμένος οὐκ ἀντελοιδορεῖ,  
of him; who being reviled not reviled again,  
πασχῶν οὐκ ἠπειλεῖ, παρεδίδου δὲ τῷ κρι-  
suffering not he threatened, delivered himself up but to the one  
νοντι δίκαιως· <sup>24</sup> ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς  
judging righteously; who the sins of us himself  
ἀνῆνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον,  
carried up in the body of himself to the tree,  
ἵνα ταῖς ἁμαρτίαις ἀπογενομένοι, τῇ δικαιοσυνῇ  
that to the sins having died, to the righteousness  
ζήσωμεν· οὐ τῷ μῶλωπι \* [αὐτοῦ] ἰαθῆτε.  
we may live; of whom by the scars [of him] you were healed.  
<sup>25</sup> Ἦτε \* [γὰρ] ὡς πρόβατα πλανωμένα· ἀλλ'  
You were [for] as sheep going astray; but  
ἐπεστραφῆτε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπισκο-  
have turned back now to the shepherd and guar-  
πον τῶν ψυχῶν ὑμῶν. ΚΕΦ. γ'. 3. <sup>1</sup> Ὁμοίως  
dian of the lives of you. In like manner  
\* [αἱ] γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις  
[the] wives, submitting yourselves to the own  
ἀνδράσιν, ἵνα \* [καὶ] εἰ τινες ἀπειθοῦσι τῷ  
husbands, so that [even] if some are disobedient to the  
λογῷ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς  
word, through the of the wives conduct  
ἀνεῷ λόγον κερδηθήσονται, <sup>2</sup> ἐποπτεύσαντες  
without a word they may be gained, having seen  
τὴν ἐν φόβῳ ἁγνὴν ἀναστροφήν ὑμῶν. <sup>3</sup> Ὡς  
the in fear pure conduct of you. Of whom  
ἑστῶ οὐχ ὁ ἐξῶθεν, ἐμπλοκῆς τριχῶν καὶ  
let be not the outside, of braiding of hairs and  
περιθεσεως χρυσιῶν ἢ ἐνδυσεως ἱματιῶν, κοσ-  
placing around of golden chains or wearing of clothes, adorn-  
μος· <sup>4</sup> ἀλλ' ὁ κρυπτός τῆς καρδίας ἀνθρώπου, ἐν  
ing; but the hidden of the heart man, with  
τῷ ἀφθάρτῳ τοῦ πραέος καὶ ἡσυχίου πνεύμα-  
the incorruptible of the meek and quiet spirit,  
τος, ὃ ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελεές.  
which is in presence of the God very precious.  
<sup>5</sup> Οὕτως γὰρ ποτε καὶ αἱ ἁγίαι γυναῖκες, αἱ ἐλ-  
Thus for formerly also the holy women, those ho-  
πιζοῦσαι ἐπὶ τὸν θεόν, κοσμοῦν ἑαυτάς, ὑποτασ-  
ping in the God, adorned themselves, submit-

were called; Because even  
† Christ suffered on your  
behalf, † leaving you a  
Copy, so that you may  
follow in his FOOTSTEPS;  
<sup>22</sup> † who committed no  
Sin; neither was Deceit  
found in his MOUTH;  
<sup>23</sup> † who being reviled,  
did not revile in return;  
suffering, he did not  
threaten; but delivered  
himself up to HIM who  
JUDGES righteously;  
<sup>24</sup> † who carried up our  
SINS himself in his own  
BODY to the TREE, † that  
we, having died to SINS,  
may live to RIGHTEOUS-  
NESS; † by whose SCARS  
you were healed.  
<sup>25</sup> You † were like Sheep  
going astray, but have now  
turned back to † the SHEP-  
HERD and Guardian of  
your LIVES.

### CHAPTER III.

1 In like manner, † let  
Wives be subject to their  
own Husbands, so that if  
some are disobedient to the  
word, † \* they may with-  
out a Word be gained  
through the CONDUCT of  
their WIVES;  
2 having seen your Con-  
duct CHASTE with Fear.  
3 † Whose Decoration,  
let it not be that EXTER-  
NAL one, of Braiding the  
Hair, and Putting on of  
Gold chains, or Wearing of  
Apparel;  
4 but decorate † the  
HIDDEN Man of the  
HEART with WHAT is IN-  
CORRUPTIBLE,—a \* MEEK  
and Quiet Spirit, which  
is very precious in the  
sight of God.  
5 For thus formerly also  
THOSE HOLY Women, who  
hoped in \* God, adorned

\* VATICAN MANUSCRIPT.—24. of him—omit.  
1. even—omit.

25. for—omit.  
4. QUIET and Meek.

1. the—omit.  
5. God.

† 21. 1 Pet. iii. 18. † 21. John xiii. 15; Phil. ii. 5; 1 John ii. 6. † 22. Isa. liii.  
9; Luke xxiii. 21; John viii. 46; 2 Cor. v. 21; Heb. iv. 15. † 23. Isa. liii. 7; Matt.  
xvii. 35; John viii. 43, 46; Heb. xii. 3. † 24. Isa. liii. 4—5, 11; Matt. viii. 15; Heb. ix. 28.  
† 24. Rom. vi. 2, 11; vii. 6. † 24. Isa. liii. 5. † 25. Isa. liii. 6. † 25. John  
x. 11, 14, 16; Heb. xiii. 20; 1 Pet. v. 4. † 1. 1 Cor. xiv. 34; Eph. v. 22; Col. iii. 18;  
Titus ii. 5. † 1. 1 Cor. vii. 16. † 3. 1 Tim. ii. 9; Titus ii. 8. † 4. Psa. xlv.  
13; Rom. ii. 20; vii. 22; 2 Cor. iv. 16.

σομεναι τοις ιδιοις ανδρασιν· ὥς Σαρρα ὑπη-  
ting. to the own husbands; as Sarah hear-  
κουσε τῷ Αβρααμ, κυριον αὐτον καλουσα, ἥς  
kened to the Abraham, lord him calling, of her  
εγενηθητε τέκνα, αγαθοποιουσαι και μη φοβου-  
you became children, doing good and not fearing  
μεναι μηδεμιαν πτοσιν. 7\* [Οἱ] ανδρες ὁμοιως,  
not one terror. [The] husbands in like manner,

συνοικουντες κατα γνωσιν ὡς ασθενεστερω  
dwelling with according to knowledge as a weaker  
σκευει τῷ γυναικειῳ, απονεμοντες τιμην ὡς  
vessel with the female, bestowing honor as  
και συγκληρονομοι χαριτος ζωης, eis το μη  
also being joint-heirs of gracious gift of life, in order that not  
εγκοπτεσθαι τας προσευχας ὑμων.  
to be hindered the prayers of you.

8 Το δε τελος, παντες ὁμοφρονες, συμπαθεις,  
The but end, all of like mind, sympathizing ones,  
φιλαδελφοι, ευσπλαγχνοι, ταπεινοφρονες,  
lovers of brethren, compassionate ones, humble-minded ones,  
μη αποδιδοντες κακον αντι κακου, η λοιδοριαν  
not returning evil on account of evil, or reviling

αντι λοιδοριας· τουναντιον δε ευλογουντες·  
on account of reviling; on the contrary but invoking blessings;  
\* [ειδοτες,] ὅτι eis τουτο εκληθητε, ινα ευλο-  
[knowing,] that for this you were called, so that a bless-  
γιαν κληρονομησητε. 10 Ο γαρ θελων ζωνν  
ing you may inherit. The for one wishing life

αγαπην, και ιδειν ἡμερας αγαθας, παυσατω την  
to love, and to see days good, let him restrain the  
γλωσσαν \* [αὐτου] απο κακου, και χειλη  
tongue [of himself] from evil, and lips

\* [αὐτου] του μη λαλησαι δολον· 11 εκκλι-  
[of himself] of the not to speak deceit; let him  
νατω απο κακου, και ποιησατω αγαθον· ζητη-  
turn away from evil, and let him do good; let

σατω ειρηνην, και διωξατω αυτην. 12 Οτι οἱ  
him seek peace, and let him pursue her. Because the

οφθαλμοι κυριου επι δικαιοις, και ωτα αυτου  
eyes of Lord on just ones, and ears of him  
eis δεησιν αυτων· πρωσωπον δε κυριου επι  
towards prayer of them; face but of Lord against

ποιουντας κακα. 13 Και τις ὁ κακωσων ὑμας  
those doing evil. And who the one will be injuring you

εαν του αγαθου μιμηται γενησθε; 14 Αλλ' ει  
if of the good imitators you become? But if

και πασχοιτε δια δικαιοσυνην, μακαριοι. Τον  
even you suffer because of righteousness, happy ones. The

δε φοβον αυτων μη φοβηθητε, μηδε παραχθη-  
but fear of them not do you fear, neither should you be

themselves, being subject  
to their own Husbands;

6 as Sarah obeyed A-  
BRAHAM, † calling Him  
Lord; Whose Children you  
are become, doing good,  
and not fearing Any Ter-  
ror.

7 † In like manner,  
Husbands, dwell accord-  
ing to Knowledge with the  
FEMALE, as the † Weaker  
Vessel, bestowing Honor,  
as being also Joint-heirs of  
the Gracious gift of Life,  
† in order that your PRAY-  
ERS may not be HIN-  
DERED.

8 FINALLY, † be all of  
like mind, sympathizing,  
† loving as brethren, † com-  
passionate, humble;

9 † not returning Evil  
for Evil, nor Reviling for  
Reviling; but, on the  
contrary, invoking bless-  
ings; Because for this you  
were called, that you may  
inherit a Blessing.

10 "For † HE WISHING  
"to enjoy Life, and to see  
"good Days, † let him re-  
"strain his tongue from  
"Evil, and his Lips from  
"SPEAKING Deceit;

11 "let him † turn away  
"from Evil, and do Good;  
"† let him seek Peace, and  
"pursue it;

12 "for the EYES of the  
"Lord are on the Righte-  
"ous, and † his Ears to-  
"wards their Prayer; but  
"the Face of the Lord is  
"against Evil-doers."

13 † And who is HE that  
will INJURE you, if you  
become \*Imitators of the  
GOOD one?

14 † But even if you suf-  
fer on account of Righte-  
ousness, you are blessed.  
And fear not with their  
FEAR, nor be alarmed;

\* VATICAN MANUSCRIPT.—7. the—omit.  
omit twice.

9. knowing—omit.

10. of himself—

† 6. Gen. xviii. 12.

† 7. 1 Cor. vii. 8; Eph. v. 25; Col. iii. 19.

† 7. 1 Cor. xii.

23; 1 Thess. iv. 4.

† 7. Job xlii. 8.

† 8. Rom. xii. 16; xv. 5; Phil. iii. 16.

† 8. Rom. xii. 10; Heb. xiii. 1; 1 Pet. ii. 17.

† 8. Col. iii. 12; Eph. iv. 32.

† 9.

Prov. xvii. 13; xx. 22; Matt. v. 39; Rom. xii. 14, 17.

† 10. Psa. xxxiv. 12.

† 10.

James i. 26; 1 Pet. ii. 1, 22.

† 11. Psa. xxxvii. 27; Isa. i. 16, 17.

† 11. Rom. xii. 13.

† 12. John ix. 31; James v. 16.

† 13. Prov. xvi. 7; Rom. viii. 28.

† 14. Matt. v. 10—12.

τε· <sup>15</sup> κυριον δε τον θεον ἁγιασατε εν ταις  
troubled; Lord but the God do you sanctify in the  
καρδιαις ὑμων· ετοιμοι δε αει προς απολογιαν  
hearts of you; prepared and always with a defence  
παντι τῷ αιτουντι ὑμας λογον περι της εν ὑμιν  
to all to the one asking you an account concerning the in you  
ελπιδος, μετα πραντητος και φοβου· <sup>16</sup> συνει-  
hope, with meekness and fear; a con-  
δησιν εχοντες αγαθην, ἵνα εν ᾧ καταλαλω-  
science having good, so that in what they may speak  
σιν ὑμων \* [ὡς κακοποιων,] κατασχυνωσιν οἱ  
against you [as of evil-doers,] they may be ashamed those  
επηρεαζοντες ὑμων την αγαθην εν Χριστῷ  
slandering of you the good in Anointed  
αναστροφην. <sup>17</sup> Κρειττον γαρ αγαθοποιουντας,  
conduct. Better for doing good,  
ει θελοι το θελημα του θεου, πασχειν, η κακο-  
if may will the will of the God, to suffer, or doing  
ποιουντας· <sup>18</sup> ὅτι και Χριστος ἁπαξ περι ἁμαρ-  
evil; because even Anointed once concerning sins  
τιων επαθε, δικαιος ὑπερ ἀδικων, ἵνα ἡμας  
suffered, a just one on behalf of unjust ones, so that we  
προσαγαγῃ τῷ θεῷ, θανατωθῆς μεν σαρκι, ζῶ-  
he might lead to the God, being put to death indeed in flesh, being  
ποιηθῆς δε πνευματι· <sup>19</sup> εν ᾧ και τοις εν  
made alive but in spirit; by which also to those in  
φυλακῇ πνευμασι πορευθῆς εκηρυξεν, <sup>20</sup> απειθη-  
prison spirits having gone he published, having  
σας ποτε, ὅτε απεξεδεχετο ἡ του θεου μακρο-  
disobeyed once, when was waiting the of the God patience,  
θυμια, εν ἡμεραις Νωε, κατασκευαζομενης  
in days of Noe, being prepared  
κιβωτου, εις ην ολιγαι (τουτ' εστιν οκτω)  
an ark, in which a few (this is eight)  
ψυχαι διεσωθησαν δι' ὕδατος· <sup>21</sup> ὁ και ἡμας  
lives were carried safely through water; which also us  
αντιτυπον νυν σωζει βαπτισμα, (ου σαρκος  
a representation now saves a dipping, (not of flesh  
αποθεσις ῥυπου, αλλα συνειδησεως αγαθης  
a putting away of filth, but a conscience good  
επερωτημα εις θεον,) δι' αναστασεως Ιησου  
seeking after towards God,) through resurrection of Jesus  
Χριστου· <sup>22</sup> ὁς εστιν εν δεξιᾳ \* [του] θεου, πορ-  
Anointed; who is at right [of the] God, having  
ευθεις εις ουρανον, ὑπαταγεντων αὐτῷ αγγελων  
gone into heaven, having been subjected to him messengers  
και εξουσιων και δυναμεων.  
and authorities and powers.

<sup>15</sup> but sanctify the  
\* ANOINTED Lord in your  
HEARTS, and be always  
prepared with a Defence  
for EVERY ONE DEMAND-  
ING an Account of the  
HOPE that is in you; but  
with Meekness and Fear;

<sup>16</sup> † having a good Con-  
science, † that in what  
they may speak against  
you, THEY may be ashamed, those  
who SLANDER Your GOOD  
Conduct in Christ.

<sup>17</sup> For it is better, if the  
WILL of GOD permit, to  
suffer for Doing good, than  
for Doing evil.

<sup>18</sup> Because Christ even  
† once suffered on account  
of Sins,—the Righteous  
for the Unrighteous,—that  
he might lead Us to GOD,  
† being indeed put to  
death in the Flesh, but  
† made alive by the Spirit;  
<sup>19</sup> by which also † he  
preached to the SPIRITS  
† in Prison,

<sup>20</sup> who formerly dis-  
obeyed, † when the PA-  
TIENCE of GOD was wait-  
ing in the Days of Noah,  
while † an Ark was being  
prepared, † in which a few,  
that is, Eight Persons,  
were carried safely through  
the Water.

<sup>21</sup> And Immersion, † a  
Representation of this,  
now † saves Us; (not a  
Putting away of the Filth  
of the Flesh, † but the  
seeking of a good Con-  
science towards God,)  
† through the Resurrection  
of Jesus Christ;

<sup>22</sup> who, having gone to  
Heaven, † is at the Right  
hand of God, † Angels and  
Authorities and Powers  
having been subjected to  
him.

\* VATICAN MANUSCRIPT.—15. ANOINTED Lord.  
22. of the—omit.

16. as of Evil-doers—omit.

† 10. "Having gone and preached" is used pleonastically for "he preached." *Elsner* has  
produced examples, in proof, from the Scriptures, and from Demosthenes. See *Macknight*.

† 15. Acts iv. 8; Col. iv. 6; 2 Tim. ii. 25. † 16. Heb. xiii. 18. † 16. Titus ii. 8;  
1 Pet. ii. 12. † 18. Rom. v. 6; Heb. ix. 26, 28; 1 Pet. ii. 21; iv. 1. † 18. 2 Cor. xiii. 4.  
† 18. Col. i. 21, 22. † 18. Rom. i. 4; viii. 11. † 19. Isa. lii. 7; xlix. 9; lxi. 1.  
† 20. Gen. vi. 3, 5, 13. † 20. Heb. xi. 7. † 20. Gen. vii. 7; viii. 18; 2 Pet. ii. 5.  
† 21. Eph. v. 26. † 21. Acts ii. 38; xii. 16. † 21. Rom. x. 10. † 21. 1 Pet. i. 3.  
† 22. Psa. cx. 1; Rom. viii. 34; Eph. i. 20; Col. iii. 1; Heb. i. 8. † 22. Rom. viii. 23;  
1 Cor. xv. 24; Eph. i. 21.

ΚΕΦ. δ'. 4.

<sup>1</sup> Χριστου ουν παθοντος \* [ὕπερ ἡμῶν] σαρκι.  
Anointed then having suffered [on behalf of us] in flesh,  
και ὑμεις την αυτην εννοιαν δ-λιστασθε, (ὅτι  
and you the same thought arm yourselves, (because  
ὁ παθων \* [εν] σαρκι, πεπαυται ἁμαρτίας,)  
the one having suffered [in] flesh, has ceased from sin.)  
<sup>2</sup> εις το μηκετι ανθρωπων επιθυμiais, αλλα  
in order that no longer of men to desire, but  
θεληματι θεου τον επιλοιπον εν σαρκι βιωσα,  
to will of God the remaining in flesh to live  
χρονον. <sup>3</sup> Αρκετος γαρ \* [ἡμιν] ὁ παρεληλυθως  
time. Sufficient for [for us] the having passed by  
χρονος \* [του βιου] το θελημα των εθνων  
time [of the life] the will of the gentiles  
κατεργασασθαι, πεπορευμενους εν ασελγειαῖς,  
to have-wrought, having walked in licentiousness,  
επιθυμiais, οἰνοφλυγiais, κωμοis, ποτοιis, και  
in inordinate desires, in excesses of wine, in revellings, in drinkings, and  
αθεμιτοιis ειδωλολατρειαιis. <sup>4</sup> εν ᾧ ξενιζονται,  
in unlawful idolatries; in which they are surprised,  
μη συντρεχοντων ὑμων εις την αυτην της  
not running with of you to the same the  
ασωτίας αναχυσιν, βλασφημουντες. <sup>5</sup> οἱ απο-  
of profligacy excess, speaking evil; they shall  
δωσουσι λογον τῷ ἐτοιμῶς εχοντι κριναι ζων-  
give an account to him in readiness having to judge living  
τας και νεκρους. <sup>6</sup> εις τουτο γαρ και νεκροιis  
ones and dead ones. In order to this for also to dead ones  
ευηγγελισθη, ινα κριθωσι μεν κα-  
was glad tidings announced, so that they might be judged indeed accord-  
τα ανθρωπους σαρκι ζωσι δε κατα θεον  
ing to men in flesh they might live but according to God  
πνευματι. <sup>7</sup> Παντων \* [δε] το τελος ηγγικε.  
in spirit. All things [but] the end has approached;  
σωφρονησατε ουν, και νηψατε εις τας προσ-  
be you of same mind therefore, and be you vigilant in the pray-  
ευχας. <sup>8</sup> Προ παντων δε την εις εαυτους  
ers. Above all things but the among yourselves  
αγαπην εκτενη εχοντες. ὅτι \* [ἡ] αγαπη καλυ-  
love fervent having; because [the] love will  
ψει πληθος ἁμαρτιων. <sup>9</sup> φιλοξενοι εις αλληλους,  
cover a multitude of sins; hospitable ones towards each other,  
ανευ γογγυσμων. <sup>10</sup> εκαστος καθως ελαβε  
without murmurings; each one as received

CHAPTER IV.

1 † Christ then having suffered in the Flesh, arm yourselves also with the SAME Mind, (for † HE HAVING SUFFERED in Flesh has ceased from \* Sins;) 2 so as no longer † to LIVE the REMAINING Time in the Flesh according to the Lusts of Men, but according to † the Will of God. 3 For the TIME which has PASSED AWAY is sufficient † to have performed the WILL of the GENTILES, having walked in Licentiousness, Inordinate Desires, Excesses in Wine, Dissolute Revels, Intemperate Banquets, and Lawless Idolatries; 4 in which they are greatly surprised that you do not run with them the SAME Dissolute course of PROFLIGACY, blaspheming; 5 who shall give an Account to HIM † who is PREPARED to judge the Living and the Dead. 6 For to this purpose were glad tidings announced also to the Dead, so that indeed they might be judged, in Flesh, according to Men, but, in Spirit, according to God. 7 † But the END of all things has approached; † be you, therefore, of a sober mind, and be attentive to Prayers. 8 † Above all things have fervent LOVE among yourselves; Because † Love \* covers a Multitude of Sins. 9 † Be hospitable to each other, † without Murmurings. 10 † As each one has

\* VATICAN MANUSCRIPT.—1. on behalf of us—omit. 1. in—omit. 1. Sins.  
3. for us—omit. 8. of LIFE—omit. 7. but—omit. . the—omit. 8.  
covers.  
† 1. 1 Pet. iii. 18. † 1. Rom. vi. 2, 7; Gal. v. 24; Col. iii. 3, 5. † 2. Gal. ii. 20;  
1 Pet. i. 14. † 2. John i. 18; Rom. vi. 11; 2 Cor. v. 15; James i. 18. † 3. Eph. ii.  
2; iv. 17; 1 Thess. iv. 5. † 5. Acts x. 42; xvii. 31. † 7. Matt. xxiv. 13, 14; Rom.  
xiii. 12; Phil. iv. 5; Heb. x. 25. † 7. Matt. xxvi. 41; Luke xxi. 34; 1 Pet. v. 8. † 8.  
Heb. xii. 1; Col. iii. 14. † 8. James v. 20. † 9. Rom. xii. 13; Heb. xiii. 2.  
† 9. 2 Cor. ix. 7; Phil. ii. 14. † 10. Rom. xii. 6; 1 Cor. iv. 7.

χαρισμα, εις εαυτους αυτο διακονουντες, ως  
a free-gift, for others it serving, as  
καλοι οικονομοι ποικιλης χαριτος θεου. <sup>11</sup> Ει  
good stewards of manifold favor of God. If  
τις λαλει, ως λογια θεου· ει τις διακονει, ως εξ  
any one speaks, as oracles of God; if any one serves, as from  
ισχυος ης χορηγει ο θεος· ινα εν πασι δοξαζη-  
strength which supplies the God; so that in all things may be glo-  
ται ο θεος δια Ιησου Χριστου, ο εστιν η  
rified the God through Jesus Anointed, to whom is the  
δοξα και το κρατος εις τους αιωνας των αιωνων·  
glory and the might for the ages of the ages;  
αμην.  
so be it.

<sup>12</sup> Αγαπητοι, μη ξενιζεσθε τη εν υμιν  
Beloved ones, not be you surprised with the among you  
πυρρωσει προς πειρασμον υμιν γινομενη, ως  
burning for a trial to you becoming, as  
ξενου υμιν συμβαινοντες. <sup>13</sup> αλλα καθο  
of a strange thing to you befalling; but according to  
κοινωνειτε τοις του Χριστου παθημασι, χαιρε-  
you partake in the of the Anointed sufferings, rejoice  
τε, ινα και εν τη αποκαλυψει της δοξης αυτου  
you, so that also in the revelation of the glory of him  
χαρητε αγαλλιωμενοι. <sup>14</sup> Ει ονειδιζεσθε εν  
you may rejoice exulting. If you are reproached in

ονοματι Χριστου, μακαριοι· οτι το της δοξης  
name of Anointed, happy ones; because the of the glory  
και το του θεου πνευμα εφ' υμας αναπαυεται·  
and the of the God spirit on you rests;

\*[κατα μεν αυτους βλασφημεται, κατα δε  
[according to indeed them he is evil spoken of, according to but  
υμας δοξαζεται.] <sup>15</sup> Μη γαρ τις υμων πασ-  
you he is glorified.] Not for any one of you let

χετω ως φονευσ η κλεπτης η κακοποιος, η ως  
suffer as a murderer or a thief or an evil-doer, or as  
αλλοτριοεπισκοπος. <sup>16</sup> ει δε ως Χριστιανος, μη  
a meddling person; if but as a Christian, not

αισχυνεσθω, δοξαζεται δε τον θεον εν τω μρει  
let him be ashamed, let him glorify but the God in the respect  
τουτφ. <sup>17</sup> Οτι ο καιρος του αρξασθαι το κριμα  
to this. Because the season for the to begin the judgment

απο του οικου του θεου· ει δε πρωτον απ' ημων,  
from the house of the God; if but first from of us,

τι το τελος των απειθουντων τφ του θεου ευαγ-  
what the end of those being disobedient to the of the God glad  
γελιω; <sup>18</sup> και ει ο δικαιος μολις σωζεται, ο  
tidings? and if the just one scarcely is safe, the

ασεβης και αμαρτωλος που φανεται; <sup>19</sup> ωστε  
impious one and sinner where will appear? therefore

received a Free gift, so  
minister it among your-  
selves, as † Good Stewards  
of the Manifold Favor of  
God.

<sup>11</sup> † If any one speak,  
let it be as the Oracles of  
God; † if any one serve,  
let it be as from the  
Strength which God sup-  
plies; so that in all things  
† God may be glorified  
through Jesus Christ;  
† whose is the GLORY and  
the POWER for the AGES of  
the AGES. Amen.

<sup>12</sup> Beloved, be not sur-  
prised at † the FIRE among  
you, occurring to you for a  
Trial, as though some  
strange thing was befall-  
ing you;

<sup>13</sup> but as † you partake  
of the SUFFERINGS of the  
ANointed one, rejoice; so  
that at the REVELATION of  
his GLORY, you may rejoice  
exultingly.

<sup>14</sup> † If you are re-  
proached in the Name of  
Christ, happy are you; Be-  
cause the SPIRIT of GLORY  
and THAT of GOD rests on  
you.

<sup>15</sup> For † let none of you  
suffer as a Murderer, or a  
Thief, or an Evil-doer, or as  
a Meddling person;

<sup>16</sup> but if as a Christian,  
let him not be ashamed,  
† but let him glorify GOD  
\* in this NAME.

<sup>17</sup> Because the SEASON  
is coming for † the JUDG-  
MENT to BEGIN from the  
HOUSE of GOD; and if it  
begin first from us, † what  
the END of THOSE who are  
disobedient to the GLAD  
TIDINGS of GOD?

<sup>18</sup> And if the RIGHTE-  
ous person scarcely is safe,  
where will the IMPIOUS  
and the Sinner appear?

<sup>19</sup> Therefore, let even

\* VATICAN MANUSCRIPT.—14. indeed according to them he is evil spoken of, but accord-  
ing to you he is glorified—omit. 16. in this NAME.

† 10. Matt. xxiv. 45; xxv. 14; Titus i. 7. † 11. Jer. xxiii. 23. † 11. Rom. xii.  
6-8; 1 Cor. iii. 10. † 11. Eph. v. 20; 1 Pet. ii. 5. † 11. 1 Tim. vi. 16; 1 Pet. v. 11;  
Rev. i. 6. † 12. 1 Cor. iii. 18; 1 Pet. i. 7. † 13. Rom. viii. 17; 2 Cor. i. 7; iv. 10;  
Phil. iii. 10; 1 Pet. v. 1, 10. † 14. Matt. v. 11; James i. 12; 1 Pet. iii. 14. † 15.  
1 Pet. ii. 20. † 16. Acts v. 41. † 17. Mal. iii. 5. † 17. Luke x. 12, 14.

και οι πασχοντες κατα το θελημα του θεου,  
also those suffering according to the will of the God,  
\*[ως] πιστω κτιση παρατιθεσθωσαν τας ψυχας  
[as] to a faithful creator let commit the lives  
\*[εαυτων] εν αγαθοποιια.  
[of themselves] in doing good.

ΚΕΦ. ε'. 5.

<sup>1</sup> Πρεσβυτερους \*[τους] εν υμιν παρακαλω, ο  
Elders [the] among you I exhort, the  
συμπρεσβυτερος και μωρτυς των του Χριστου  
fellow-elder and witness of those of the Anointed  
παθηματων, ο και της μελλουσης αποκαλυπ-  
sufferings, the and of the being about to be revealed  
τεσθαι δοξης κοινωνος. <sup>2</sup> ποιμανατε το εν υμιν  
glory partaker; do you feed the among you  
ποιμνιον του θεου, \*[επισκοπουντες] μη αναγ-  
flock of the God, [overseeing,] not by con-  
καστως, αλλ' εκουσιως. μηδε αισχροκερδως,  
straint, but voluntarily; nor for base gain,  
αλλα προθυμως. <sup>3</sup> \*[μηδ' ως κατακυριευοντες  
but promptly; nor as being lords  
των κληρων, αλλα τυποι γινόμενοι του ποιμ-  
of the heritages, but patterns being of the flock;]  
νιου. <sup>4</sup> και φανερωθεντος του αρχιποιμενος,  
and having been manifested of the chief shepherd,  
κομεισθε τον άμαραντινον της δοξης στεφανον.  
you will obtain the unfading of the glory crown.  
<sup>5</sup> Όμοιως νεωτεροι υποταγητε πρεσβυτεροις.  
In like manner younger ones be you subject to seniors;  
παντες δε αλληλοις \*[υποτασσομενοι,] την  
all but to each other [being subject,] the  
ταπεινοφροσυνην εγκομβωσασθε. οτι ο θεος  
humility be you clothed with; because the God  
υπερηφανοις αντιτασσεται, ταπεινοις δε διδωσ-  
to haughty ones is in opposition, to lowly ones but he gives  
χαριν. <sup>6</sup> Ταπεινωθητε ουν υπο την κραταιαν  
favor. Be you humbled therefore under the mighty  
χειρα του θεου, ινα υμας υψωση εν καιρω.  
hand of the God, so that you he may exalt in a season;  
<sup>7</sup> πασαν την μεριμναν υμων επιρριψαντες επ-  
all the anxious care of you having cast on  
αυτον, οτι αυτω μελει περι υμων. <sup>8</sup> Νηψατε,  
him, because with him is care concerning you. Be you sober,  
γρηγορησατε. ο αντιδικος υμων διαβολος, ως  
beyou watchful; the opponent of you an accuser, like  
λεων ωρυομενος, περιπατει, ζητων τινα κατα-  
a lion roaring, walks about, seeking whom he may

THOSE who are SUFFERING according to the WILL of GOD, † commit their LIVES in doing good to a Faithful Creator.

CHAPTER V.

1 The Elders, \*therefore, who are among you I exhort, who am a co-ELDER, and † a Witness of the SUFFERINGS of the ANOINTED one, and † a PARTAKER of that GLORY which is GOING to be revealed;

2 † tend the FLOCK of GOD which is with you, overseeing not by constraint, but voluntarily; † neither for base gain, but readily;

3 \* [neither as † being lords of the HERITAGES, but being † Patterns to the FLOCK;]

4 and when the † CHIEF SHEPHERD is manifested, you will obtain the UN-FADING † CROWN of GLORY.

5 In like manner, let the Younger persons be subject to the Seniors; and † all of you submit to each other, and be clothed with HUMILITY; Because † GOD is opposed to the Haughty, † but he bestows favor on the Humble.

6 † Be you humbled, therefore, under the MIGHTY Hand of GOD, that he may exalt You in due Time;

7 † having cast All your ANXIETY on him, Because he cares for you.

8 † Be sober, be vigilant; your OPPONENT, the Enemy, like a roaring Lion, is walking about, \* seeking to devour;

\* VATICAN MANUSCRIPT.—19, as—omit.  
1. therefore. 2. overseeing—omit.  
8. seeking to devour.

19. of themselves—omit. 1. the—omit.  
3.—omit. 5. being subject—omit.

† 19. Psa. xxi. 5; Luke xxiii. 46. † 1. Luke xxiv. 48; Acts i. 8, 22; v. 32; x. 39.  
† 1. Rom. viii. 17; Rev. i. 9. † 2. John xxi. 15—17; Acts xx. 28. † 2. 1 Tim. iii.  
3, 8; Titus i. 7. † 3. 2 Cor. i. 24. † 3. 1 Tim. iv. 12; Titus ii. 7. † 4. Heb.  
xiii. 20. † 4. 1 Cor. ix. 25; 2 Tim. iv. 8; James i. 12. † 5. Rom. xii. 10; Eph. v.  
21; Phil. ii. 3. † 5. James iv. 6. † 5. Isa. lvii. 15; lxvi. 2. † 6. James  
iv. 10. † 7. Psa. xxxvii. 5; lv. 22; Matt. vi. 25; Luke xii. 11, 22; Heb. xiii. 5. † 8.  
Luke xxi. 34, 36; 1 Thess. v. 6.

πην· <sup>9</sup> ὧς ἀντιστήτε στερεοὶ τῇ πίστει,  
 grip down; to whom be you opposed steadfast ones in the faith,  
 εἰδότες, τὰ αὐτὰ τῶν παθημάτων ἣν ἐν κόσμῳ  
 knowing, the same kinds of the sufferings by the in world  
 ἀδελφοῦν ἐπιτελεῖσθαι. <sup>9</sup> Ὁ δὲ θεὸς πάσης  
 brotherhood to be fully endured. The and God of all  
 χάριτος ὃ καλεσας ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ  
 favor that one having called us into the a-lasting of himself  
 δόξαν ἐν Χριστῷ \* [Ἰησοῦ,] ὀλίγον παθόντας,  
 glory by Anointed [Jesus,] a little having suffered,  
 αὐτὸς καταρτίσαι \* [ὑμᾶς,] στηριξέι, σθενώ-  
 himself to complete [you,] he will confirm, he will  
 σεί, \* [θεμελιώσει.] <sup>11</sup> Αὐτῷ \* [ἡ δόξα, καὶ]  
 strengthen, [he will establish.] To him [the glory, and]  
 τὸ κράτος εἰς τοὺς αἰῶνας \* [τῶν αἰώνων.] ἀμήν.  
 the power for the ages [of the ages,] so be it.  
<sup>12</sup> Διὰ Σιλβανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ,  
 By means of Silvanus to you of the faithful a brother,  
 ὡς λογίζομαι, δι' ὀλίγων ἐργαφᾶ, παρακαλῶν  
 as I think, in a few I have written, exhorting  
 καὶ ἐπιμαρτυρῶν ταυτὴν εἶναι ἀληθὴ χάριν τοῦ  
 and strongly testifying this to be true favor of the  
 θεοῦ, εἰς ἣν ἐστήκατε. <sup>13</sup> Ἀσπάζεται ὑμᾶς ἡ  
 God, in which you have stood. Salutes you she  
 ἐν Βαβυλῶνι συνεκλεκτῇ, καὶ Μάρκος ὁ υἱὸς  
 in Babylon chosen jointly, and Mark the son  
 μου. <sup>14</sup> Ἀσπασασθε ἀλλήλους ἐν φιληματι  
 of me. Salute you each other with a kiss  
 ἀγάπης. Εἰρήνη ὑμῖν πασι τοῖς ἐν Χριστῷ  
 of love. Peace to you to all those in Anointed  
 \* [Ἰησοῦ.]  
 [Jesus.]

9 † to whom be opposed,  
 standing firm in the  
 FAITH; † knowing that  
 the SAME SUFFERINGS are  
 fully endured by YOUR  
 Brotherhood in the World.  
 10 AND THAT GOD of All  
 Favor, † who has CALLED  
 \* you to His AIONIAN  
 Glory, by \* the ANOINTED  
 one, when you have suf-  
 fered a short time, \* will  
 himself † complete, con-  
 firm, strengthen you.  
 11 † To him be the  
 GLORY and the POWER for  
 the AGES. Amen.  
 12 By † Silvanus, a  
 FAITHFUL Brother to you,  
 (as I think,) I have † writ-  
 ten briefly, exhorting and  
 strongly testifying that  
 this is the True Favor of  
 God in which \* you stand.  
 13 THAT CO-ELECT  
 † Congregation in Babylon  
 salutes you, and † Mark my  
 SON.  
 14 † Salute each other  
 with a Kiss of Love.  
 † Peace be to you All in  
 Christ Jesus.\*

\* VATICAN MANUSCRIPT.—10. you. 10. the Anointed one. 10. Jesus—omit.  
 10. will himself. 10. you—omit. 10. he will establish—omit. 11. the  
 GLORY and—omit. 11. of the AGES—omit. 12. you should stand. 14. Jesus  
 —omit. Subscription—FIRST OF PETER.

† 13. The word Congregation is supplied by the Syriac, Vulgate, and by other ancient  
 versions. Grotius approves the addition, and Beza observes that Peter omitted the word ec-  
 clesia as is often done with regard to words in common use. But Mill and Wall think the  
 translation should be, "She who is in Babylon," and that the apostle meant his own wife,  
 or some honorable woman in that city. Lardner says, it is not probable that Peter would  
 send a salutation to the Christians of so many countries, from a woman not named.—Mack-  
 night.

† 9. Eph. vi. 11, 13; James iv. 7. † 9. Acts xiv. 22; 1 Thess. iii. 3. † 10.  
 1 Cor. i. 9; 1 Tim. vi. 13. † 10. Heb. xii. 21; Jude 24. † 11. 1 Pet. iv. 11; Rev. i. 6.  
 † 12. 2 Cor. i. 10. † 12. Heb. xiii. 22. † 13. Acts xii. 12, 25. † 14. Rom.  
 xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26. † 14. Eph. vi. 23.

ΠΕΤΡΟΥ [ΕΠΙΣΤΟΛΗ] ΔΕΥΤΕΡΑ.  
OF PETER [AN EPISTLE] SECOND.  
\* SECOND OF PETER.

ΚΕΦ. α'. 1.

CHAPTER I.

<sup>1</sup> Συμεων Πέτρος, δούλος και ἀποστόλος Ἰη-  
Simon Peter, a bondman and an apostle of  
σου Χριστοῦ, τοῖς ἰσοτιμοῖς ἡμῖν λαχούσι πίσ-  
Jesus Anointed, to those equally precious to us having obtained faith  
τιν ἐν δικαιοσυνῇ τοῦ θεοῦ ἡμῶν και σωτηρος  
by righteousness of the God of us and of a savior  
Ἰησοῦ Χριστοῦ. <sup>2</sup> χάρις ὑμῖν και εἰρήνη πλη-  
Jesus Anointed; favor to you and peace may be  
θυνθει ἐν ἐπιγνώσει τοῦ θεοῦ, και Ἰησοῦ τοῦ  
multiplied by a knowledge of the God, and of Jesus the  
κυρίου ἡμῶν. <sup>3</sup> Ὡς πάντα ἡμῖν τῆς θείας δυνα-  
Lord of us. As all to us of the divine power  
μειως αὐτοῦ τα πρὸς ζῶην και εὐσεβειαν  
of him the things in respect to life and piety  
δεδωρημένης, δια τῆς ἐπιγνώσεως τοῦ καλε-  
having been granted, through the knowledge of the one hav-  
σαντος ἡμᾶς δια δόξης και ἀρετῆς. <sup>4</sup> (δι-  
ing called us by means of glory and virtue; (through  
ὧν το μέγιστα ἡμῖν και τιμια ἐπαγγέλματα  
which the greatest to us and precious promises  
δεδωρηται, ἵνα δια τούτων γένησθε θείας  
have been given, so that through these you might become of a divine  
κοινωνοὶ φύσεως ἀποφυγοντες τῆς ἐν κόσμῳ,  
partakers nature having fled away from the in world,  
ἐν ἐπιθυμίᾳ φθοράς.) <sup>5</sup> και αὐτο τοῦτο δε  
by inordinate desire corruption;) also very this thing and  
σπουδὴν πᾶσαν παρενεγκαντες· ἐπιχορηγῶ-  
diligence all having brought in beside; do you super-  
σατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δε τῇ  
add to the faith of you the fortitude, to and the  
ἀρετῇ τὴν γνῶσιν, <sup>6</sup> ἐν δε τῇ γνῶσει τὴν ἐγκρα-  
fortitude the knowledge, to and the knowledge the self-con-  
τειαν, ἐν δε τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δε  
trol, to and the self-control the patience, to and  
τῇ ὑπομονῇ τὴν εὐσεβειαν, <sup>7</sup> ἐν δε τῇ εὐσεβείᾳ  
the patience the piety, to and the piety  
τὴν φιλαδελφίαν, ἐν δε τῇ φιλαδελφίᾳ τὴν  
the brotherly-kindness, to and the brotherly-kindness the  
ἀγαπὴν. <sup>8</sup> Ταῦτα γὰρ ὑμῖν ὑπάρχοντα και  
love. These things for to you belonging and  
πλεονάζοντα, οὐκ ἀργούς ουδε ἀκαρπούς καθισ-  
abounding, not idle ones nor unfruitful ones they make  
τήσιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
you in the of the Lord of us Jesus Anointed

1 Simon Peter, a Bond-  
servant and an Apostle of  
Jesus Christ, to those  
who have OBTAINED †an  
Equally precious Faith  
with us, by the Righteous-  
ness of our God and Savior  
Jesus Christ;

2 †may Favor and Peace  
be multiplied to You by a  
Knowledge of God and of  
Jesus our LORD;

3 even as his DIVINE  
Power has granted to us  
All THINGS relating to  
Life and Piety, †through  
the KNOWLEDGE of HIM  
†who CALLED us †by  
Glory and Virtue;

4 †on account of which  
VERY GREAT and Precious  
Promises have been be-  
stowed on us, so that  
through these you might  
become †Partakers of a  
Divine Nature, †having  
fled away from the COR-  
RUPTION that is in \*the  
WORLD through Lust;

5 and for this very thing  
also, †using all Diligence,  
superadd to your FAITH  
FORTITUDE, and to FOR-  
TITUDE KNOWLEDGE,

6 and to KNOWLEDGE  
SELF-CONTROL, and to  
SELF-CONTROL PATIENCE,  
and to PATIENCE PIETY,

7 and to PIETY BRO-  
THERLY-KINDNESS, and  
†to BROTHERLY-KIND-  
NESS LOVE.

8 For these things be-  
ing in You and abounding,  
they will not permit you  
to be inactive †nor unfruit-  
ful in the KNOWLEDGE of  
our LORD Jesus Christ;

\* VATICAN MANUSCRIPT.—Title—SECOND OF PETER.

4. the WORLD.

† 3. by a Glorious Kindness.—Wakefield. By his own illustrious perfections.—Dickenson. A different reading, and from the authorities by which it is supported appearing to be a genuine one is as follows;—"by his own glory and power," or "by his own glorious power."

† 1. Rom. i. 12; 2 Cor. iv. 13; Eph. iv. 5; Titus i. 4. † 2. 1 Pet. i. 2. † 3. John xvii. 3. † 4. 2 Cor. vii. 1. † 5. 2 Pet. iii. 18. † 6. 1 Pet. ii. 9; iii. 9. † 7. Gal. vi. 10; 1 John iii. 2. † 8. John xv. 2; Titus iii. 14.



ἐπιγνώσιν· <sup>9</sup> ὅτι γὰρ μὴ παρῆστι ταῦτα, τυφ-  
knowledge; to whom for not is present these things, blind  
λος ἐστὶ, μυωπαζών, λήθην λαβὼν τοῦ  
is, being short-sighted, a forgetfulness having received of the  
καθαρισμοῦ τῶν παλαι αὐτοῦ ἁμαρτημάτων.  
purification of the old of himself sins.

<sup>10</sup> Διὸ μάλλον, ἀδελφοί, σπουδασατέ βεβαίαν  
Therefore rather, brethren, do you earnestly strive sure  
ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι ταῦτα  
of you the calling and election to make; these things  
γὰρ ποιοῦντες οὐ μὴ πταίσητε ποτε. <sup>11</sup> Οὕτω  
for doing not not you may fall at any time. So

γὰρ πλουσιῶς ἐπιχορηγηθήσεται ὑμῖν ἡ εἰσο-  
for richly will be furnished to you the en-  
δος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν  
trance into the age-lasting kingdom of the Lord of us  
καὶ σωτῆρος Ἰησοῦ Χριστοῦ. <sup>12</sup> Διὸ οὐκ ἀμε-  
and Savior Jesus Anointed. Therefore not I will

λήσω αἰ ὑμᾶς ὑπομνησκείν περὶ τούτων,  
neglect always you to remind concerning these things,  
καί περ εἰδοτάς, καὶ ἐστηριγμένους ἐν τῇ παρού-  
although knowing, and being established in the present

σῇ ἀληθείᾳ. <sup>13</sup> Δικαίον δὲ ἡγούμαι, ἐφ' ὅσον  
truth. Right and I think, in as much as

εἰμι ἐν τούτῳ τῷ σκηνωματί, διεγείρειν ὑμᾶς ἐν  
I am in this the tabernacle, to stir up you by

ὑπομνησείν. <sup>14</sup> εἰδὼς, ὅτι ταχὺ ἐστὶν ἡ ἀπο-  
a reminding; knowing, that near at hand it is the laying

θεσις τοῦ σκηνώματος μου, καθὼς καὶ ὁ κύριος  
aside of the tabernacle of me, as even the Lord

ἡμῶν Ἰησοῦς Χριστὸς ἠδηλώσε μοι. <sup>15</sup> Σπου-  
of us Jesus Anointed declared to me. I will

δάσω δὲ καὶ ἑκάστοτε, εἶναι ὑμᾶς μετὰ τὴν  
endeavor but also always, to have you after the

ἐμὴν ἐξόδον, τὴν τούτων μνήμην ποιεῖσθαι.  
my departure, the of these things a recollection to make.

<sup>16</sup> Οὐ γὰρ σεσοφισμένοις μυθοῖς ἐξακολουθη-  
Not for having been cunningly devised tales having followed

σαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν  
out we made known to you the of the Lord of us

Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ'  
Jesus Anointed power and presence, but

εἰσποπταὶ γεννηθέντες τῆς ἐκείνου μεγαλειότητος.  
lookers on having become of the of that greatness.

<sup>17</sup> Λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ  
Having received for from God a father honor and

δοξάν, φωνῆς ἐνεχθείσης αὐτῷ τοιαύτης ὑπο  
glory, from a voice having been brought to him of this kind by

τῆς μεγαλοπρεποῦς δόξης· οὗτος ἐστὶν ὁ υἱὸς  
the magnificent glory; This is the son

μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδοκῶ. <sup>18</sup> Καὶ  
of me the beloved, in whom I am delighted. And

ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ  
this the voice we heard from heaven

9 for he who is not pos-  
sessed of these things is  
blind, closing his eyes,  
having become forgetful  
of the PURIFICATION of  
his OLD Sins.

10 Therefore, Brethren,  
more earnestly endeavor  
to make Your CALLING  
and Election sure; since  
by doing These things  
you will never fall;

11 for thus richly will be  
furnished to you the EN-  
TRANCE into the AIONIAN  
Kingdom of our LORD and  
Savior Jesus Christ.

12 Therefore I will  
\* not neglect always to re-  
mind You of these things,  
although you know and  
are established in the  
PRESENT Truth.

13 And I think it right,  
as long as I am in This  
TABERNACLE, to excite  
you by Remembrance;

14 knowing That the  
LAYING ASIDE of my  
TABERNACLE is at hand,  
even as our LORD Jesus  
Christ declared to me.

15 Now I will also en-  
deavor always to have you,  
after MY Departure, to  
make MENTION of these  
things.

16 For we have not been  
following cunningly de-  
vised Tales, in making  
known to you the POWER  
and Appearance of our  
LORD Jesus Christ, but  
were Beholders of THAT  
Greatness.

17 For having received  
from God the Father Honor  
and Glory, a Voice of this  
kind was brought to him  
by the MAGNIFICENT  
Glory—"This is my \*son,  
"the BELOVED, in whom  
"I delight."

18 And This VOICE  
which was brought from

\* VATICAN MANUSCRIPT.—13. be ready always.

17. my son, my BELOVED.

† 9. 1 John ii. 9, 11. † 9. Eph. v. 26; Heb. ix. 14; 1 John i. 7. † 10. 2 Pet. iii. 17.  
† 12. Rom. xv. 14, 15; Phil. iii. 1; 2 Pet. iii. 1; 1 John ii. 21; Jude 5. † 12. 1 Pet. v. 12;  
2 Pet. iii. 17. † 13. 2 Cor. v. 1, 4. † 14. 2 Tim. iv. 6. † 14. John xxi. 18, 19.  
† 16. 1 Cor. i. 17; ii. 1, 4; 2 Cor. ii. 17; iv. 2. † 16. Matt. xvii. 1, 2; Mark ix. 2; John  
i. 14; 1 John i. 1. † 17. Matt. iii. 17; xvii. 5; Mark i. 11; ix. 7; Luke iii. 22; ix. 35.

ενειχθεισαν συν αυτω οντες εν \* [τω] ορει τω  
 having been brought with him being in [the] mountain the  
 ἅγιω, 19 και εχομεν βεβαιωτερον τον προφητι-  
 holy, and we have more firm the prophetic  
 κον λογον· ὃ καλως ποιειτε προσεχοντες,  
 word; to which well you do taking heed,  
 ὡς λυχνῳ φαινοντι εν αυχμηρῳ τοπω, ἕως οὗ  
 as to a lamp shining in a filthy place, till of which  
 ἡμερα διαυγασῃ, και φωσφορος ανατειλῃ εν  
 a day may shine through, and bringing light may arise in  
 τας καρδιας ὑμων· 20 τουτο πρωτον γινωσκον-  
 the hearts of you; this first knowing,  
 τες, ὅτι πασα προφητεια γραφης, ιδιαις επιλυ-  
 that all prophecy of a writing, of its own loos-  
 σεως ου γινεται. 21 Ου γαρ θεληματι ανθρω-  
 ing not it is. Not for by will of man  
 που ηνεχθη ποτε προφητεια, αλλ' ὑπο πνευμα-  
 was brought at any time prophecy, but by spirit  
 τος ἁγιου φερομενοι ελαλησαν \* [ἁγιοι] θεου  
 holy being moved spoke [holy] of God  
 ανθρωποι  
 men.

## ΚΕΦ. β'. 2.

1 Εγενοντο δε και ψευδοπροφηται εν τῷ λαῳ,  
 Were but even false prophets among the people,  
 ὡς και εν ὑμιν εσονται ψευδοδιδασκαλοι, οἵτινες  
 as also among you will be false teachers, who  
 παρεισαξουσιν αἵρεσεις απωλειας, και τον αγο-  
 will privately introduce heresies of destruction, even the having  
 ρασαντα αυτους δεσποτην αρνουμενοι, επαγον-  
 bought them sovereign Lord denying, bringing  
 τες ἑαυτοις ταχινην απωλειαν· 2 (και πολλοι  
 on themselves swift destruction; and many  
 εξακολουθησουσιν αυτων ταις ασελγειαῖς,  
 will follow of them the impure practices,  
 δι' οὓς ἡ ὁδος της αληθειας βλασφημηθη-  
 on account of whom the way of the truth will be evil spoken  
 σεται·) 3 και εν πλεονεξια πλαστοις λογοις  
 of;) and by covetousness deceitful words  
 ὑμας εμπορευονται· οἷς το κριμα εκ αιαι ουκ  
 you they will make gain of; to whom the judgment of old not  
 αργει, και ἡ απωλεια αυτων ου νυσταζει. 4 Εἰ  
 lingers, and the destruction of them not slumbers. If  
 γαρ ὁ θεος αγγελων ἁμαρτησαντων ουκ εφει-  
 for the God messengers having sinned not spared,  
 σατο, αλλα σειραις ζοφου ταρταρωσας  
 but with chains of thick darkness having confined in Tartarus  
 παρεδωκεν εις κρισιν τηρουμενους· 5 και αρχαι-  
 he delivered up for a judgment being kept; and of old  
 ον κοσμου ουκ εφεισατο, αλλ' ογδοον Νωε δι-  
 a world not he spared, but eighth Noah of

Heaven we heard, being  
 with him on ‡ the HOLY  
 Mountain.

19 And we have the  
 PROPHEPIC Word more  
 confirmed, to which you  
 do well, taking heed, (as to  
 ‡ a Lamp shining in a  
 Dark Place, till the Day  
 dawn, and the Light-  
 bringer may arise,) in your  
 HEARTS;

20 This first ascertain-  
 ing, That All Prophecy of  
 Scripture is not of its own  
 Solution;

21 for not at any time  
 was ‡ Prophecy brought  
 by the Will of Man, ‡ but  
 \* Men from God spoke, be-  
 ing moved by holy Spirit.

## CHAPTER II.

1 But ‡ there were even  
 False Prophets among the  
 PEOPLE, as also ‡ there  
 will be False teachers  
 among you, who will pri-  
 vately introduce destruct-  
 ive Heresies, even ‡ deny-  
 ing the SOVEREIGN LORD  
 who ‡ BOUGHT them,  
 ‡ bringing on themselves  
 Swift Destruction.

2 And many will follow  
 Their Impurities; on ac-  
 count of whom the WAY of  
 TRUTH will be reviled;

3 and ‡ with Covetous-  
 ness they ‡ will make gain  
 of You with Deceitful  
 Words; whose JUDGMENT  
 of old does not linger, and  
 their DESTRUCTION does  
 not slumber.

4 For if God did not  
 spare the Angels who  
 sinned, but having confined  
 them in Tartarus with  
 Chains of Thick darkness,  
 delivered them over into  
 custody for Judgment;

5 and did not spare the  
 Old World, but kept in  
 safety Noah, the Eighth

\* VATICAN MANUSCRIPT.—18. the—omit. 21. holy—omit. 21. Men from God spoke.

† 18. Matt. xvii. 6. † 19. Ps. cxix. 105; John v. 35. † 21. 2 Tim. iii. 16;  
 1 Pet. i. 11. † 21. 2 Sam. xxiii. 2; Luke i. 70; Acts i. 16; iii. 18. † 1. Deut. xiii. 1;  
 † 1. Matt. xxiv. 11; Acts xx. 30; 1 Cor. xi. 19; 1 Tim. iv. 1; 2 Tim. iii. 1, 5; 1 John iv. 1;  
 Jude 18. † 1. Jude 4. † 1. 1 Cor. vi. 20; Gal. iii. 13; Eph. i. 7; Heb. x. 29;  
 1 Pet. i. 18; Rev. v. 9. † 1. Phil. iii. 19. † 8. Rom. xvi. 18; 2 Cor. xii. 17, 18;  
 1 Tim. vi. 5. † 3. 2 Cor. ii. 17. † 5. Gen. vii. 1, 7, 23; Heb. xi. 6; 1 Pet. iii. 20

καί σου νης κηρυκα ἐφυλαξε κατακλυσμον κοσ-  
 righteousness a herald he kept safe a deluge to a  
 μῶ ἀσεβων ἐπαξας· <sup>6</sup> και πολεις Σοδομων  
 world of impious ones having brought; and cities of Sodom  
 και Γομορρας τεφρωσας \* [καταστροφη] κατε-  
 and Gomorrah having reduced to ashes [to an overthrow] he con-  
 κρινεν, ὑποδειγμα μελλοντων ἀσεβειν τεθει-  
 demned, an example future to be impious having  
 κως· <sup>7</sup> και δικαιον Λωτ καταπονουμενον  
 been placed; and just Lot being wearied  
 ὑπο της των ἀθεσμων ἐν ἀσελγεια ἀναστροφης  
 by the of the lawless ones in lawdness of behavior  
 ἐρρύσατο· <sup>8</sup> (βλεμματι γαρ και ακοη ὁ δικαι-  
 he rescued; (in seeing for and in hearing the just one,  
 ος, ἐγκατοικων ἐν αυτοις, ἡμεραν ἐξ ἡμερας  
 dwelling among them, day by day  
 ψυχην δικαιαν ἀνομοις ἐργοις ἐβασανιζεν·)  
 soul righteous with lawless deeds was tormented;)  
<sup>9</sup> οἶδε κυριος εὐσεβεις ἐκ πειρασμου ῥυεσθαι,  
 knows Lord pious ones out of temptation to rescue,  
 ἀδικους δὲ εἰς ἡμεραν κρισεως κολαζομενους  
 unjust ones but for a day of judgment being cut off  
 τηρειν· <sup>10</sup> μαλιστα δὲ τοὺς ὀπισω σαρκος ἐν  
 to be kept; especially but those after flesh in  
 ἐπιθυμια μiasμου πορευομενους, και κυριοτητος  
 lust of pollution going, and lordship  
 καταφρονουντας. Τολμηται, αὐθαδεις, δοξας  
 despising. Daring, self-willed, of dignities  
 οὐ τρεμουσι βλασφημουντες· <sup>11</sup> ὅπου ἀγγελοι  
 not they are afraid speaking evil; where messengers  
 ἰσχυι και δυναμει μείζονες ὄντες, οὐ φερουνσι  
 in strength and power greater being, not bring  
 κατ' αὐτων παρα κυριῳ βλασφημον κρισιν·  
 against them from Lord a railing judgment;  
<sup>12</sup> οὗτοι δὲ, ὡς ἀλογα ζῶα, φυσικα, γεγεννη-  
 these but, like irrational animals, natural, having been  
 μενα εἰς ἄλωσιν και φθοραν, ἐν οἷς ἀγ-  
 made for capture and slaughter, in which things they do  
 νοουσι βλασφημουντες, ἐν τῇ φθορᾷ αὐτων  
 not understand reviling, in the corruption of them  
 καταφθαρησονται, <sup>13</sup> κομιουμενοι μισθον ἀδι-  
 they will be destroyed, receiving a reward of un-  
 κιας· ἡδονην ἡγουμενοι τὴν ἐν ἡμέρᾳ τρυ-  
 righteousness; a pleasure esteeming the in day lux-  
 φην, σπιλοι και μωμοι, ἐντρυφωντες ἐν ταῖς  
 ury, spots and stains, revelling in the  
 ἀπαταῖς αὐτων, συνευωχουμενοι ὑμῖν, <sup>14</sup> ὀφθαλ-  
 deceptions of themselves, feasting together with you, eyes  
 μους ἐχοντες μεστους μοιχαλιδος και ἀκατα-  
 having full of an adulteress and unre-  
 παυστους ἀμαρτίας, δელαιζοντες ψυχας ἀστη-  
 strained from sin, alluring souls unre-

† a Herald of Righteous-  
 ness, bringing † a Deluge  
 on a World of Impious  
 men;

6 and condemned the  
 Cities of Sodom and  
 Gomorrah, † reducing them  
 to ashes, † making them  
 an Example for the im-  
 pious hereafter;

7 † but rescued Righte-  
 ous Lot, being grievously  
 harassed with the lewd  
 CONDUCT of the LAW-  
 LESS;

8 (for that RIGHTEOUS  
 man dwelling among them,  
 was Daily tormenting his  
 righteous Soul, by seeing  
 and hearing their Lawless  
 Deeds;)

9 † the Lord knows how  
 to rescue the Pious out of  
 Trial, and to keep the Un-  
 righteous for a Day of  
 Judgment to be cut off;

10 but more especially  
 † THOSE who go after the  
 Flesh in the Lust of Pol-  
 lution, and who despise  
 Dominion; daring, self-  
 willed, they are not afraid  
 to revile Dignities,

11 where the Angels  
 who are greater in Strength  
 and Power do not bring  
 against them a Reviling  
 Judgment from the Lord;

12 but these, † like  
 natural Irrational Animals,  
 made for capture and  
 slaughter, reviling things  
 which they do not under-  
 stand, will be destroyed  
 by their own CORRUPTION,

13 \* receiving † a Re-  
 ward of Unrighteousness.  
 They esteem † LUXURIOUS  
 FESTIVITY by Day a Pleas-  
 ure; † Spots and Blem-  
 ishes, revelling in their  
 \* LOVE-FEASTS, † while  
 feasting together with  
 you;

14 having Eyes full of  
 an Adulteress, and unre-  
 strained from Sin, alluring

\* VATICAN MANUSCRIPT.—6. (1) an Overthrow—omit.  
 they have a Reward of Unrighteousness.

13. being Unrighteous.

13. LOVE-FEASTS.

† 5. 1 Pet. iii. 19. † 5. 2 Pet. iii. 6. † 6. Gen. xix. 24; Deut. xix. 23; Jude 7.  
 † 6. Num. xxvi. 10. † 7. Gen. xix. 16. † 9. Psa. xxxiv. 17, 19; 1 Cor. x. 13.  
 † 10. Jude 4, 7, 8, 10, 16. † 12. Jer. xii. 3; Jude 10. † 13. Phil. iii. 19. † 13.  
 Rom. xiii. 13. † 13. Jude 12. † 13. 1 Cor. xi. 20, 21.

ρικτους, καρδιαν γεγυμνασμενην πλεονεξιας  
stable, a heart having been trained for covetousness

εχοντες, καταρας τεκνα, <sup>15</sup> καταλιποντες ευθει-  
having, of a curse children, having left a straight

αν οδον, επλανηθησαν, εξακολουθησαντες τη  
way, they wandered, having followed in the

οδω του Βαλααμ του Βοσορ, ος μισθον αδι-  
way of the Balaam of the Bozor, who a reward of unrighte-

κιας ηγαπησεν, <sup>16</sup> ελεγξιν δε εσχεν ιδιας παρα-  
ousness loved, a reproof but he had of his own trans-

νομιας· υποζυγιον αφωνον, εν ανθρωπου φωνη  
gression; a beast of burden dumb, with of man a voice

φθεγγαμενον, εκωλυσε την του προφητου  
having spoken, restrained the of the prophet

παραφρονιαν. <sup>17</sup> Ουτοι εισι πηγαι ανυδροι, και  
madness. These are fountains without water, and

ομιχλαι υπο λαιλαπος ελαυνομεναι· οis δ  
fog by a whirlwind being driven; for which the

ζοφος του σκοτους \* [εις αιωνα] τετηρηται.  
gloom of the darkness [for an age] has been kept.

<sup>18</sup> Υπερογκα γαρ ματαιοτητος φθεγγομενοι  
Swellings for of folly speaking

δελεαζουσιν εν επιθυμiais σαρκος, ασελγειαs,  
they allure by lusts of flesh, by impurities,

τους ολιγως αποφυγοντας τους εν πλανη ανασ-  
those scarcely having fled away from those in error liv-

τρεφομενους· <sup>19</sup> ελευθεριαν αυτοis επαγγελλο-  
ing; freedom to them promising

μενοι, αυτοi δουλοι υπαρχοντες της φθορας·  
themselves slaves being of the corruption:

ψ γαρ τις ηττηται, τουτω και δεδουλω-  
by what for any one has been overcome, by this also he has been en-

ται. <sup>20</sup> Ει γαρ αποφυγοντες τα μiasματα του  
slaved. If for having fled away from the pollutions of the

κοσμου εν επιγνωσει του κυριου και σωτηρος  
world by a knowledge of the Lord and savior

Ιησου Χριστου, τουτοιs δε παλιν εμπλακεντες  
Jesus Anointed, with these and again having been entangled

ηττωνται, γεγονεν αυτοis τα εσχατα χειρονα  
they are overcome, has become to them the things last worse

των πρωτων. <sup>21</sup> Κρειττον γαρ ην αυτοis, μη  
of the first. Better for it was for them, not

επεγνωκεναι την οδον της δικαιοσυνης, η επιγ-  
to have known the way of the righteousness, than having

νουςιν επιστρεψαι εκ της παραδοθεισης αυτοis  
known to have turned back from the having been delivered to them

αγιας εντολης. <sup>22</sup> Συμβεβηκε \* [δε] αυτοis το  
holy commandment. It has happened [but] to them the

unstable Souls; † having a Heart exercised in Lasciviousness; Children of a Curse;

<sup>15</sup> having forsaken the Right Path, they wandered; having followed the way of † BALAAM, the son of \* BOZOR, they loved the Reward of Unrighteousness;

<sup>16</sup> but he had a Reproof for His Transgression; a dumb Beast, speaking with a \* Man's Voice restrained the MADNESS of the PROPHET.

<sup>17</sup> † These are Fountains without water, and Fogs driven along by a Whirlwind, for whom the GLOOM of DARKNESS is reserved.

<sup>18</sup> For † speaking extravagant words of Vanity, they allure by Sensual Lusts and Impure practises, † THOSE who had scarcely FLED AWAY from THOSE LIVING in Error;

<sup>19</sup> promising † Freedom to them, being themselves † Slaves of CORRUPTION; for by what any one has been overcome, to this also he has been enslaved.

<sup>20</sup> For † if, having fled away from the POLLUTIONS of the WORLD, by the Knowledge of our LORD and Savior Jesus Christ, and having been again entangled they are overcome by them, the LAST state with them has become worse than the FIRST.

<sup>21</sup> For † it were better for them not to have known the way of RIGHTEOUSNESS, than having known it, to have turned back from the HOLY Commandment DELIVERED to them.

<sup>22</sup> But it has happened

\* VATICAN MANUSCRIPT.—15. BOZOR, they loved the Reward of Unrighteousness. 16. Men's. 19. for an Age—omit. 22. but—omit.

† 14. Jude 11. † 15. Num. xxii. 5, 7, 21, 23, 28; Jude 11. † 17. Jude 12, 13. † 18. 2 Pet. i. 4. † 19. Gal. v. 18; 1 Pet. ii. 18. † 20. Matt. xii. 45; Luke xi. 26; Heb. vi. 4; x. 26, 27. † 21. Luke xii. 47, 48; John ix. 41; ~~2 Pet. i. 4~~.

της αληθους παροιμιας· Κυων επιστρεψας επι  
of the true proverb; A dog having turned back to  
το ιδιον εξεραμα· και· Ὅς λουσαμενη, εις  
the own vomit; and; A hog having been washed, to  
κυλισμα βορβορου.  
a rolling-place of mire.

ΚΕΦ. γ'. 3.

<sup>1</sup> Ταυτην ηδη, αγαπητοι, δευτεραν υμιν  
This now, beloved ones, second to you  
γραφω επιστολην, εν αις διεγειρω υμων εν  
I write a letter, in which I stir up of you by  
υπομνησει την ειλικρινη διανοιαν· <sup>2</sup> μνησθηναι  
a remembrance the sincere mind; to be mindful  
των προειρημενων ρηματων υπο των αγιων  
of the having been spoken before words by the holy  
προφητων, και της των αποστολων ημων εν-  
prophets, and of the of the apostles of us com-  
τολης του κυριου και σωτηρος· <sup>3</sup> τουτο πρω-  
mandment of the Lord and savior; this first  
τον γνωσκοντες, οτι ελευσονται επ' εσχατου  
knowing, that will come in last  
των ημερων εν εμπαιγμονη εμπαικται, κατα τας  
of the days with scoffing scoffers, according to the  
ιδιας επιθυμιας αυτων πορευομενοι, <sup>4</sup> και λεγον-  
own lusts of themselves walking, and saying;  
τες· Που εστιν η επαγγελια της παρουσιας  
Where is the promise of the presence  
αυτου; αφ' ης γαρ οι πατερες κοιμηθησαν,  
of him? from of which for the fathers fell asleep,  
παντα ουτω διαμενει απ' αρχης κτισεως.  
all things thus remains from a beginning of creation.  
<sup>5</sup> Λανθανει γαρ αυτους τουτο θελοντας, οτι ουρα-  
It escapes notice for them this being willing, that heav-  
νοι ησαν εκπαλαι, και γη εξ υδατος και δι'  
ens were of old, and earth out of water and through  
υδατος συνεστωσα, τω του θεου λογω,  
water having been placed together, by the of the God word,  
<sup>6</sup> δι' ων ο τοτε κοσμος υδατι κατα-  
by means of which things the then world by water having  
κλυσθεις απωλετο· <sup>7</sup> οι δε νυν ουρανοι και η γη  
been deluged was destroyed; the but now heavens and the earth  
τω αυτου λογω τεθησαυρισμενοι εισι, πυρι  
by the him word having been treasured up are, for fire  
τηρουμενοι εις ημεραν κρισεως και απωλειας  
being kept to a day of judgment and destruction  
των ασεβων ανθρωπων· <sup>8</sup> Εν δε τουτο μη  
of the impious men. One but this not  
λανθανετω υμας, αγαπητοι, οτι μια ημερα παρα  
let escape you, beloved ones, that one day with  
κυριω ως χιλια ετη, και χιλια ετη ως ημερα  
Lord as a thousand years, and a thousand years as a day  
μια· <sup>9</sup> Ου βραδυνει \* [δ] κυριος της επαγγε-  
one. Not is slow [the] Lord of the promise,  
λιας, ως τινες βραδυτητα ηγουνται· αλλα  
as some slowness account; but

to them according to the  
TRUE Proverb; † "The  
Dog returned to his own  
Vomit; and the washed  
Hog to Rolling in Mire."

CHAPTER III.

1 This Second Epistle,  
Beloved, I now write to  
you, in both of which † I  
stir up Your SINCERE  
Minds by Remembrance;

2 to recollect the words  
PREVIOUSLY SPOKEN by  
the HOLY Prophets, and of  
† the COMMANDMENT of  
our LORD and Savior, by  
the APOSTLES;

3 † knowing This first,  
That in the Last of the  
days Scoffers will come  
with scoffing, † walking  
after their own Lusts,

4 and saying, † "Where  
is the PROMISE of his  
PRESENT? for from the  
time the FATHERS fell  
asleep, all things continue  
in this way from the Be-  
ginning of the Creation."

5 For this purposely es-  
capes them, That the  
Heavens were of old, and  
† the Earth out of Water  
and by means of Water  
subsists, † by the word  
of GOD;

6 † by which the THEN  
WORLD was destroyed by a  
Deluge of Water.

7 But the present  
HEAVENS and the EARTH,  
by the \* SAME Word, are  
treasured up, being kept  
for Fire to a Day of Judg-  
ment and Destruction of  
IMPIOUS Men.

8 But let not this One  
thing escape You, Beloved,  
That One Day with the  
Lord is as a Thousand  
Years, and † a Thousand  
Years as one Day.

9 † The Lord of the  
PROMISE is not slow, as  
some regard Slowness, but

\* VATICAN MANUSCRIPT.—7. SAME Word.

9. the--omit.

† 22. Prov. xxvi. 11. † 1. 2 Pet. i. 13. † 2. Jude 17. † 3. 1 Tim. iv. 1;  
2 Tim. iii. 1; Jude 18. † 3. 2 Pet. ii. 10. † 4. Isa. v. 19; Jer. xvii. 15; Ezek. xli.  
22, 27; Matt. xxiv. 43; Luke xii. 45. † 5. Psa. xxiv. 2; cxxxvi. 6. † 5. Gen. i. 6, 9;  
Psa. xxxiii. 6. † 6. Gen. vii. 11—25; ii. 6. † 8. Psa. xc. 4. † 9. Heb. ii. 3; Heb. x. 32

μακροθυμει εις ημας μη βουλομενος τινας απο-  
is long-suffering towards us not desiring some to

λεσθαι, αλλα παντας εις μετανοιαν χωρησαι.  
perish, but all for a reformation to come.

<sup>10</sup> 'Ηξει δε η ημερα κυριου ως κλεπτης, εν η  
Will come but the day of Lord as a thief, in which  
οι ουρανοι ροιζηδον παρελευσονται, στοιχεια  
the heavens with a rushing sound will pass away, elements

δε καυσουμενα λυθουσονται, και γη και τα εν  
and burning intensely will be dissolved, and earth and all in  
αυτη εργα κατακαησεται. <sup>11</sup> Τουτων ουν  
her works will be burned up. Of these things therefore

παντων λυομενων, ποταπους δει υπαρχειν  
all being dissolved, what ones it behoves to be

\*[υμας] εν αγiais αναστοφαις και ευσεβειαις;  
[you] in holy conduct and piety?

<sup>12</sup> προσδοκοντας και σπευδοντας την παρουσιαν  
looking for and hastening the presence

της του θεου ημερας, δι' ην ουρανοι πυρου-  
of the of the God day, on account of which heavens being on  
μενοι ληθησονται, και στοιχεια καυσουμενα  
fire will be dissolved, and elements burning intensely

τηκεται. <sup>13</sup> Καινους δε ουρανους και γην και-  
melts. New but heavens and earth new

νην κατα το επαγγελμα αυτου προσδοκωμεν,  
according to the promise of him we look for,

εν οis δικαιοσυνη κατοικει. <sup>14</sup> Διο, αγαπητοι,  
in which righteousness dwells. Therefore, beloved ones,

ταυτα προσδοκωντες, σπουδασατε ασπιλοι κα-  
these things looking for, do you diligently endeavor spotless and

ομωμητοι αυτω ευρεθηναι εν ειρηνη, <sup>15</sup> και την  
blameless by him to be found in peace, and the

του κυριου ημων μακροθυμιαν, σωτηριαν ηγεισθε·  
of the Lord of us long-suffering, salvation do you reckon;

καθως και ο αγαπητος ημων αδελφος Παυλος  
as also the beloved of us brother Paul

κατα την αυτω δοθεισαν σοφιαν εγραψεν  
according to the to him having been given wisdom wrote

υμιν, <sup>16</sup> ως και εν πασαις \*[ταις] επιστολαις,  
to you, as also in all [the] letters,

λαλων εν αυταις περι τουτων· εν οis εστι δυσ-  
speaking in them concerning these; in which is hardly

νοητα τινα, α οi αμαθεις και αστηρικ-  
understood some things, which those unlearned and unstable

τοι στεβλουσιν, ως και τας λοιπας γραφας, προς  
distort, as also the remaining writings, to

την ιδιαν αυτων απωλειαν. <sup>17</sup> 'Υμεις ουν, αγα-  
the own of themselves destruction. You therefore, be-

is patient towards us, not wishing that any one should perish, †but that all should come to Reformation.

<sup>10</sup> But †the DAY of the Lord will come as a Thief, in which the HEAVENS shall pass away with a rushing sound, and the Elements burning intensely shall be dissolved, and the Earth and the works in it shall be \*burned up.

<sup>11</sup> All These things, \*therefore, being dissolved, what persons ought we to be †in Holy Conduct and Piety?—

<sup>12</sup> †expecting and hastening the PRESENCE of the DAY of GOD, on account of which the Heavens being on fire will †be dissolved, and the Elements †burning intensely will melt.

<sup>13</sup> But we, according to his PROMISE, are looking for †New Heavens and a new Earth, in which dwells Righteousness.

<sup>14</sup> Therefore, Beloved, looking for These things, diligently endeavor †to be found by him in Peace, spotless and blameless;

<sup>15</sup> and reckon †the PATIENCE of our LORD as Salvation; even as our BELOVED Brother Paul, according to the WISDOM IMPARTED to him, wrote to you;

<sup>16</sup> as also in All his Epistles, †speaking in them concerning these things; in which some things are hard to be understood; which the UN-INSTRUCTED and UNstable pervert, as also the OTHER Scriptures, to Their own Destruction.

<sup>17</sup> Do you therefore Be-

\* VATICAN MANUSCRIPT.—10. discovered. the—omit.

11. thus.

11. you—omit.

16.

† 9. Isa. xxx. 18; 1 Pet. iii. 20. † 9. Rom. ii. 4; 1 Tim. ii. 4. † 10. Matt. xxiv. 43; Luke xii. 39; 1 Thess. v. 2; Rev. iii. 3; xvi. 15. † 11. 1 Pet. i. 15. † 12. 1 Cor. i. 7; Titus ii. 13. † 12. Psa. l. 3; Isa. xxxiv. 4. † 12. Micah i. 4. † 13. Isa. lxi. 17; lxi. 23; Rev. xxi. 1, 27. † 14. 1 Cor. i. 8; xv. 58; Phil. i. 10; 1 Thess. iii. 13; y. 23. † 15. Rom. ii. 4; 1 Pet. iii. 20. † 16. Rom. viii. 19; 1 Cor. xv. 24; 1 Thess. iv. 15.

<p>πητοι, προγινωσκοντες, φυλασσεσθε, ινα μη          loved ones, knowing before, be you on guard, so that not          τη των αθεσμων πλανη συναπαχθεντες, εκπε-          by the of the lawless ones deceit having been led away, you may          σητε του ιδιου στηριγμου. <sup>18</sup> αυξανετε δε εν          fall from the own stability; grow you but in          χαριτι και γνωσει του κυριου ημων και σωτη-          favor and knowledge of the Lord of us and savior          ρος Ιησου Χριστου. Αυτω † δοξα και νυν και          Jesus Anointed. To him the glory both now and          εις ημεραν αιωνος. * [αμην.]          to a day of an age; [so be it.]</p>	<p>loved, † being forewarned,          † be on your guard, lest          being led away by the DE-          CEIT of the LAWLESS, you          should fall from your own          stability;          18 † but grow in Favor          and Knowledge of our          LORD and Savior Jesus          Christ. † To him be the          GLORY both now and for          the Day of the Age. *</p>
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\* VATICAN MANUSCRIPT.—18. so be it—omit.

Subscription—SECOND OF PETER.

† 17. Mark xiii. 23; 2 Pet. i. 12. † 17. Eph. iv. 14; 2 Pet. i. 10, 11; ii. 18. 18  
 Eph. iv. 15; 1 Pet. ii. 2. † 18. 2 Tim. iv. 18; Rev. i. 8.

ΙΩΑΝΝΟΥ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ.  
OF JOHN [AN EPISTLE] FIRST.  
\* FIRST OF JOHN.

ΚΕΦ. α'. 1.

1 Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκοαμεν, ὃ ἑώρακα-  
What was from a beginning, what we have heard, what we have  
μεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασαμεθα, καὶ  
seen with the eyes of us, what we gazed on, and  
αἱ χεῖρες ἡμῶν ἐψηλαφήσαν, περὶ τοῦ λόγου  
the hands of us felt, concerning the word  
τῆς ζωῆς. 2 (καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑώρακα-  
of the life; (and the life was manifested, and we have  
μεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν  
seen, and we bear testimony, and we declare to you  
τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν πατέρα,  
the life the age-lasting, which was with the father,  
καὶ ἐφανερώθη ἡμῖν.) 3 ὃ ἑώρακαμεν καὶ ἀκη-  
and was manifested to us; what we have seen and we  
κοαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοι-  
have heard, we declare to you, so that also you fel-  
νωνίαν ἐχῆτε μεθ' ἡμῶν· καὶ ἡ κοινωνία δε ἡ  
lowship may have with us; indeed the fellowship and the  
ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ  
our with the father and with the son  
αὐτοῦ Ἰησοῦ Χριστοῦ. 4 Καὶ ταῦτα γράφομεν  
of him Jesus Anointed. And these things we write  
\* [ὑμῖν,] ἵνα ἡ χαρὰ ὑμῶν ἡ πεπληρωμένη.  
[to you,] so that the joy of you may be complete.  
5 Καὶ αὕτη ἐστὶν ἡ ἀγγελία, ἣν ἀκηκοαμεν ἀπ'  
And this is the message, which we have heard from  
αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς  
him and announce to you, that the God light  
ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐκ ἐστὶν οὐδεμία.  
is, and darkness in him not is any.  
6 Ἐὰν εἰπῶμεν, ὅτι κοινωνίαν ἐχομεν μετ' αὐτοῦ  
If we should say, that fellowship we have with him  
καὶ ἐν τῷ σκοτεινῷ περιπατοῦμεν, ψευδομεθα, καὶ  
and in the darkness we should walk, we speak falsely, and  
οὐ ποιοῦμεν τὴν ἀληθειάν· 7 εἰ δὲ ἐν τῷ φωτὶ  
not we do the truth; if but in the light  
περιπατοῦμεν, ὥς αὐτὸς ἐστὶν ἐν τῷ φωτὶ, κοι-  
we should walk, as he is in the light, fel-  
νωνίαν ἐχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ  
lowship we have with each other, and the blood of Jesus  
\* [Χριστοῦ] τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ  
[Anointed] the son of him cleanses us from  
πάσης ἁμαρτίας. 8 Ἐὰν εἰπῶμεν, ὅτι ἁμαρτίαν  
all sin. If we should say, that sin  
οὐκ ἐχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια  
not we have, ourselves we deceive, and the truth  
οὐκ ἐστὶν ἐν ἡμῖν. 9 Ἐὰν ὁμολογῶμεν τὰς  
not is in us. If we confess the

CHAPTER I.

1 † What was from the Beginning, what we have heard, what we have seen with our EYES, † what we beheld and † our HANDS felt, concerning the WORD of LIFE;—

2 and † the LIFE was made manifest, and \* what we have seen, we also testify, and declare to you the AIONIAN LIFE, † which was with the FATHER, and was manifested to us;—

3 † what we have seen and heard, we declare to you, that you also may have Fellowship with us; and indeed † our FELLOWSHIP is with the FATHER, and with his SON Jesus Christ.

4 And these things \* we write to you, † that your JOY may be complete.

5 † And this is the MES- SAGE which we have heard from him, and announce to you, That † God is Light, and with him there is no Darkness.

6 † If we say That we have Fellowship with him, and walk in DARKNESS, we speak falsely, and per- form not the TRUTH;

7 but if we walk in the LIGHT, as he is in the LIGHT, we have Fellowship with each other, and † the BLOOD of Jesus, his SON, cleanses us from All Sin.

8 † If we say That we have not Sin, we deceive Ourselves, and † the TRUTH is not in us.

9 † If we confess our

\* VATICAN MANUSCRIPT.—Title—FIRST OF JOHN. 2. what we have seen. 4. wr.  
4. to you—omit. 7. Anointed—omit.

† 1. John i. 1; 1 John ii. 13. † 1. John i. 14; 2 Pet. i. 16. † 1. Luke xxiv. 30;  
John xx. 27. † 2. John i. 4; xi. 25; xiv. 6. † 2. John i. 1, 2. † 3. Acts iv. 20.  
† 3. John xvii. 21; 1 Cor. i. 9; 1 John ii. 24. † 4. John xv. 11; xvi. 24; 2 John 12.  
† 5. 1 John iii. 11. † 5. John i. 9; viii. 12; ix. 5; xii. 35, 36. † 6. 2 Cor. vi. 14;  
1 John ii. 4. † 7. Eph. i. 7; Heb. ix. 14; 1 Pet. i. 19. † 8. James iii. 2. † 8.  
1 John ii. 4. † 9. Psa. xxxii. 5; Prov. xxviii. 13.



ἁμαρτίας ἡμῶν, πιστὸς ἐστὶ καὶ δίκαιος, ἵνα  
sins of us, faithful he is and just, so that  
 ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθάρισθῃ ἡμᾶς  
he may forgive to us the sins, and he may cleanse us  
 ἀπὸ πάσης ἀδικίας. <sup>10</sup> Ἐὰν εἰπώμεν, ὅτι οὐχ  
from all unrighteousness. If we should say, that not  
 ἡμαρτήκαμεν, ψευστὴν ποιοῦμεν αὐτόν, καὶ ὁ  
we have sinned, a liar we make him, and the  
 λόγος αὐτοῦ οὐκ ἐστὶν ἐν ἡμῖν.  
word of him not is in us.

ΚΕΦ. β'. 2.

<sup>1</sup> Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ  
Dear children of me, these things I write to you, so that not  
 ἁμαρτήτε· καὶ εἰς τὴν ἁμαρτίαν, παρακλητοῦ  
you may sin; and if any one should sin, a helper  
 ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαι-  
we have with the father, Jesus Anointed a just  
 ον. <sup>2</sup> καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρ-  
one; and he a propitiation is on account of the sins  
 τιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον,  
of us, not on account of the ours but only,  
 ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. <sup>3</sup> Καὶ ἐν  
but also on account of whole of the world. And by  
 τούτῳ γινώσκουμεν, ὅτι ἐγνώκαμεν αὐτόν, εἰς  
this we know, that we have known him, if  
 τὰς ἐντολὰς αὐτοῦ τηρῶμεν. <sup>4</sup> Ὁ λέγων· Ἐγ-  
the commandment of him we keep. The one saying; I  
 νῶκα αὐτόν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τη-  
have known him, and the commandments of him not keep-  
 ρῶν, ψευστὴς ἐστὶ, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ  
ing, a liar he is, and in this one the truth not  
 ἐστίν. <sup>5</sup> Ὃς δ' ἀν τηρῇ αὐτοῦ τὸν λόγον,  
is. Who but may keep of him the word,  
 ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελειώ-  
truly in this one the love of the God has been per-  
 ται. Ἐν τούτῳ γινώσκουμεν, ὅτι ἐν αὐτῷ ἐσμεν.  
fect. By this we know, that in him we are.  
<sup>6</sup> Ὁ λέγων ἐν αὐτῷ μένειν, ὀφείλει, καθὼς  
The one saying in him to abide, is bound, as  
 ἐκεῖνος περιεπατήσῃ, καὶ αὐτὸς \* [οὕτως] περι-  
he walked, also himself [thus] to  
 πατεῖν.  
walk.

<sup>7</sup> Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν,  
Beloved ones, not a commandment new I write to you,  
 ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς·  
but a commandment old, which you had from a beginning;  
 ἡ ἐντολὴ ἡ παλαιά, ἐστὶν ὁ λόγος ὃν ἤκου-  
the commandment the old, is the word which you  
 σατε \* [ἀπ' ἀρχῆς.] <sup>8</sup> Πάλιν ἐντολὴν καινὴν  
heard [from a beginning.] Again a commandment new  
 γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν  
I write to you, which is true in him and in  
 ὑμῖν· ὅτι ἡ σκοτία παραγεται, καὶ τὸ φῶς το  
you; because the darkness is passing away, and the light the

SINS, he is faithful and  
 just to forgive our SINS,  
 and † to cleanse us from  
 All Unrighteousness.

<sup>10</sup> If we say That we  
 have not sinned, we make  
 him a Liar, and his word  
 is not in us.

CHAPTER II.

<sup>1</sup> My Dear Children!  
 These things I write to  
 you that you may not sin;  
 and if any one should sin,  
 † we have an Advocate  
 with the FATHER, Jesus  
 Christ, the Righteous one;

<sup>2</sup> and † he is a Propitia-  
 tion on account of our  
 SINS, and not on account  
 of OURS only, but † also on  
 account of the Whole  
 WORLD.

<sup>3</sup> And by this we know  
 That we have known him,  
 if we keep his COMMAND-  
 MENTS.

<sup>4</sup> † HE who SAYS, "I  
 have known him," and  
 keeps not his COMMAND-  
 MENTS, † is a Liar, and the  
 TRUTH is not in this man;

<sup>5</sup> but † he who keeps  
 His word, † truly in this  
 man the LOVE of GOD has  
 been made perfect. By  
 this we know That we are  
 in Him.

<sup>6</sup> † HE who SAYS he  
 abides in Him, † ought  
 himself also to walk, as  
 he walked.

<sup>7</sup> Beloved! † I am not  
 writing a new Command-  
 ment to you, but an old  
 Commandment, † which  
 you had from the Begin-  
 ning. The OLD COM-  
 MANDMENT is the word  
 which you heard.

<sup>8</sup> Again, † a new Com-  
 mandment I am writing to  
 you, which is true in him  
 and in you; † Because the  
 DARKNESS is passing

\* VATICAN MANUSCRIPT.—6. thus—omit.

7. from a Beginning—omit.

† 9. Psal. li. 2. † 1. Rom. viii. 34; 1 Tim. ii. 5; Heb. vii. 25; ix. 24. † 2. Rom.  
 iii. 25; 2 Cor. v. 18; 1 John i. 7; iv. 10. † 2. John i. 29; iv. 42; xi. 51, 52; 1 John iv. 14.  
 † 4. 1 John i. 6; iv. 20. † 4. 1 John i. 8. † 5. John xiv. 21, 23. † 5. 1 John  
 iv. 12, 13. † 6. John xv. 4, 5. † 6. Matt. xi. 20; John xiii. 15; 1 Pet. ii. 21.  
 † 7. 2 John 5. † 7. 1 John iii. 11. † 8. John xiii. 34; xv. 12. † 8. Rom.  
 xiii. 12; Eph. v. 8; 1 Thess. v. 4, 5.

κληθινον ηδη φαινει. <sup>9</sup> Ο λεγων εν τω φωτι  
true now shines. The one saying in the light  
ειναι, και τον αδελφον αυτου μισων, εν τη  
to be, and the brother of himself hating, in the  
σκοτια εστιν εως αρτι. <sup>10</sup> Ο αγαπων τον  
darkness he is till now. The one loving the  
αδελφον αυτου, εν τω φωτι μενει, και σκανδα-  
brother of himself, in the light abides, and a stumbling-  
λον εν αυτω ουκ εστιν. <sup>11</sup> Ο δε μισων τον αδελφον  
block in him not is; the but one hating the brother  
αυτου, εν τη σκοτια εστι, και εν τη σκοτια περι-  
of himself, in the darkness is, and in the darkness walks,  
πατει, και ουκ οιδε που υπαγει, οτι η σκοτια ετυφ-  
and not knows where he goes, because the darkness blinded  
λωσε τους οφθαλμους αυτου. <sup>12</sup> Γραφω υμιν, τεκ-  
the eyes of him. I write to you O dear  
νια, οτι αφωνται υμιν αι αμαρτιαι δια το  
children, because are forgiven to you the sins through the  
ονομα αυτου. <sup>13</sup> Γραφω υμιν, πατερες, οτι εγ-  
name of him. I write to you, O fathers, because you  
νωκατε τον απ' αρχης. γραφω υμιν, νεανισκοι,  
have known him from a beginning; I write to you, O young men,  
οτι νενικηκατε τον πονηρον. γραφω υμιν,  
because you have overcome the evil one; I write to you,  
παιδα, οτι εγνωκατε τον πατερα. <sup>14</sup> Εγρα-  
children, because you have known the father. I wrote  
ψα υμιν, πατερες, οτι εγνωκατε τον απ' αρχης.  
to you, O fathers, because you have known him from a beginning.  
Εγραψα υμιν, νεανισκοι, οτι ισχυροι εστε, και  
I wrote to you, O young men, because at once you are, and  
ο λογος \* [του θεου] εν υμιν μενει, και νενικη-  
the word [of the God] in you abides, and you have  
κατε τον πονηρον. <sup>15</sup> Μη αγαπατε τον κοσμον,  
overcome the evil one. Not do you love the world,  
μηδε τα εν τω κοσμω. Εαν τις αγαπα τον  
nor the things in the world. If any one should love the  
κοσμον, ουκ εστιν η αγαπη του πατρος εν αυτω.  
world, not is the love of the father in him;  
<sup>16</sup> οτι παν το εν τω κοσμω, η επιθυμια της  
because all that in the world, the lust of the  
σαρκος, και η επιθυμια των οφθαλμων, και η  
flesh, and the lust of the eyes, and the  
αλαζονεια του βιου, ουκ εστιν εκ του πατρος,  
pomp of the life, not is from the father,  
αλλ' εκ του κοσμου εστι. <sup>17</sup> Και ο κοσμος  
but from the world is. And the world  
παραγεται, και η επιθυμια αυτου. ο δε ποιων  
passes away, and the lust of it; the but one doing  
το θελημα του θεου, μενει εις τον αιωνα.  
the will of the God, abides for the age.

away, and † the TRUE  
LIGHT now shines.

<sup>9</sup> † HE who SAYS he is  
in the LIGHT, and hates  
his BROTHER, is in the  
DARKNESS till now.

<sup>10</sup> HE who LOVES his  
BROTHER, abides in the  
LIGHT, and † there is no  
Stumbling-block to him.

<sup>11</sup> But HE who HATES  
his BROTHER is in the  
DARKNESS, and † walks in  
the DARKNESS, and does  
not know where he is going,  
Because the DARKNESS  
has blinded his EYES.

<sup>12</sup> Dear children! I  
write to you, Because  
† your SINS are forgiven  
you through his NAME.

<sup>13</sup> Fathers! I write to  
you, Because you have  
known HIM from the Be-  
ginning. Young men! I  
write to you, Because you  
have overcome the EVIL  
one. Children! \* I have  
written to you, because you  
have known the FATHER.

<sup>14</sup> Fathers! I have writ-  
ten to you, Because you  
have known HIM from the  
Beginning. Young men! I  
have written to you, Be-  
cause † you are strong, and  
the WORD of GOD abides in  
You, and you have over-  
come the EVIL one.

<sup>15</sup> † Love not the  
WORLD, nor the THINGS  
in the WORLD. † If any  
one love the WORLD, the  
LOVE of the FATHER is not  
in him;

<sup>16</sup> Because EVERY thing  
in the WORLD,—the DE-  
SIRE of the FLESH, and the  
DESIRE of the EYES, and the  
POMP of LIFE, is not from  
the FATHER, but is from  
the WORLD.

<sup>17</sup> And † the WORLD is  
passing away, and its DE-  
SIRE; but HE who DOES  
the WILL of GOD abides  
for the AGE.

\* VATICAN MANUSCRIPT.—13. I have written.

14. of God—omit.

† 8. John i. 9; viii. 12; xii. 35. † 9. 1 Cor. xiii. 2; 2 Pet. i. 9; 1 John iii. 14, 15.  
† 10. 2 Pet. i. 10. † 11. John xii. 35. † 12. Luke xxiv. 47; Acts iv. 22; x. 43;  
xiii. 38. † 14. Eph. vi. 11. † 15. Rom. xii. 2. † 15. Matt. vi. 24; Gal. i. 10;  
James iv. 4. † 17. 1 Cor. vii. 31; James i. 10; iv. 14; 1 Pet. i. 24

18 Παιδια, εσχατη ωρα εστι· και καθως ηκου-  
Children, last hour it is; and as you  
σατε, οτι ο αντιχριστος ερχεται, και νυν αντι-  
heard, that the antichrist is coming, even now anti-  
χριστοι πολλοι γεγονασιν· οθεν γινωσκομεν,  
christa many have become; whence we know,  
οτι εσχατη ωρα εστιν. 19 Εξ ημων εξηλθον,  
that last hour it is. From of us they went out,  
αλλ' ουκ ησαν εξ ημων· ει γαρ ησαν εξ ημων,  
but not they were of us; if for they were of us,  
μεμενηκεισαν αν μεθ' ημων· αλλ' ινα φανερω-  
they would have remained with us; but so that they might  
θωσιν, οτι ουκ εισι παντες εξ ημων. 20 Και  
be manifested, that not they are all of us. And  
υμεις χρισμα εχετε απο του αγιου, και οιδατε  
you an anointing have from the holy, and you know  
παντα. 21 Ουκ εγραψα υμιν, οτι ουκ οιδατε  
all things. Not I wrote to you, because not you know  
την αληθειαν, αλλ' οτι οιδατε αυτην, και οτι  
the truth, but because you know her, and because  
παν ψευδος εκ της αληθειας ουκ εστι. 22 Τις  
every lie from the truth not is. Who  
εστιν ο ψευστης, ει μη ο αρνουμενος, οτι Ιη-  
is the liar, if not the one denying, that Je-  
σους ουκ εστιν ο Χριστος; ουτος εστιν ο αντι-  
ous not is the Anointed one? this is the anti-  
χριστος, ο αρνουμενος τον πατερα και τον  
christ, the one denying the father and the  
υιον. 23 Πας ο αρνουμενος τον υιον, ουδε τον  
son. Every one the denying the son, hat even the  
πατερα εχει· ο ομολογων τον υιον, και τον  
father has; the one confessing the son, also the  
πατερα εχει.  
father has.

24 \*Υμεις \* [ουν] ο ηκουσατε απ' αρ-  
You [therefore] what heard from a be-  
γινωσκον, εν υμιν μενετω· εαν εν υμιν μει-  
ginning, in you let abide, if in you should  
νη· ο απ' αρχης ηκουσατε, και υμεις εν τω  
abide what from a beginning you heard, also you in the  
υιω και \* [εν] τω πατρι μενειτε. 25 Και αυτη  
son and [in] the father will abide. And this  
εστιν η επαγγελια, ην αυτος επηγγειλατο  
is the promise which he promised  
ημιν, την ζωην την αιωνιον. 26 Ταυτα εγραψα  
to us, the life the age-lasting. These things I wrote  
υμιν περι των πλανωντων υμας. 27 Και υμεις  
to you concerning those deceiving you. And you  
το χρισμα ο ελαβετε απ' αυτου, εν υμιν  
the anointing which received from him, in you  
μενει, και ου χρειαν εχετε, ινα τις διδασκη  
abides, and not need you have, so that any one may teach  
υμας· αλλ' \* [ως] το αυτο χρισμα διδασκει υμας  
you; but [as] the same anointing teaches you

18 Children! it is the  
Last Hour; and as you  
heard That the ANTI-  
CHRIST is coming, even  
now many have become  
Antichrists; whence we  
know that it is the Last  
Hour.

19 They went out from  
Us, but they were not of  
us; for if they had been of  
Us, they would have re-  
mained with us; but it  
was that they might be  
made manifest That they  
are not all of us.

20 And you have an  
Anointing from the HOLY  
one; you all know it.

21 I have not written to  
you Because you do not  
know the TRUTH, but Be-  
cause you know it, and Be-  
cause No Lie is from the  
TRUTH.

22 Who is the LIAR,  
but HE who DENIES That  
Jesus is the ANOINTED  
one? This is the ANTI-  
CHRIST, HE who DENIES  
the FATHER and the SON.

23 NO ONE who DENIES  
the SON has the FATHER;  
HE who CONFESSES the  
SON has the FATHER also.

24 Let that which you  
heard from the Beginning  
abide in You. If what you  
heard from the Beginning  
abide in You, you also  
shall abide in the SON and  
in the FATHER.

25 And this is the  
PROMISE which he prom-  
ised us,—AIONIAN LIFE.

26 I have written these  
things to you concerning  
THOSE who DECEIVE you.

27 But the ANOINTING  
which you received from  
him abides in you, and you  
have no need that any one  
should teach you; but the  
SAME Anointing teaches

\* VATICAN MANUSCRIPT.—20. you all know it.  
omit. 25. you. 27. FREE GIFT.

24. therefore—omit.

24. in

† 18. 2 Thess. ii. 3; 2 Pet. ii. 1; 1 John iv. 3. † 18. Matt. xxiv. 5, 24; 2 John 7.  
† 18. 1 Tim. iv. 1; 2 Tim. iii. 1. † 19. 1 Cor. xi. 19. † 20. 2 Cor. i. 21; Heb. i. 9;  
verse 27. † 21. 1 John iv. 3; 2 John 7. † 23. John xv. 23; 2 John 9. † 24.  
John xiv. 23; 1 John i. 3. † 25. John xvii. 3; 1 John i. 2; v. 11. † 26. 1 John iii.  
7; 2 John 7. † 27. verse 20. † 27. John xiv. 26; xvi. 13.

περι παντων, και αληθες εστι, και ουκ εστι  
concerning all things, and true is, and not is  
ψευδος· και καθως εδιδασεν υμας, μενετε εν  
a lie; and as it taught you, do you abide in  
αυτω. 28 Και νυν, τεκνια, μενετε εν αυτω·  
him. And now, dear children, do you abide in him;  
ινα οταν φανερωθῃ, εχωμεν παρρησιαν, και μη  
so that when he may appear, we may have boldness, and not  
αισχυνθωμεν απ' αυτου, εν τη παρουσια αυτου.  
we may be put to shame from him, in the presence of him.

29 Εαν ειδητε, οτι δικαιος εστι, γνωσκετε, οτι  
If you may know, that righteous he is, you know, that  
πας ο ποιων την δικαιοσυνην, εξ αυτου  
every one the doing the righteousness, by him  
γεγεννηται. ΚΕΦ. γ'. 3. 1 Ιδετε, ποταπην  
has been begotten. See you, what

αγαπην δεδωκεν ημιν ο πατηρ, ινα τεκνα θεου  
love has given to us the father, so that children of God  
κληθωμεν. Δια τουτο ο κοσμος ου  
we should be called. On account of this the world not  
γνωσκει ημας, οτι ουκ εγνω αυτον.  
knows us, because not it knew him.

2 Αγαπητοι, νυν τε ινα θεου εσμεν, και ουπω  
Beloved ones, now children of God we are, and not yet  
εφανερωθῃ, τι εσομεθα· οιδαμεν \* [δε,] οτι  
was it brought to light, what we shall be; we know [but,] that  
εαν φανερωθῃ, ομοιοι αυτω εσομεθα· οτι οψο-  
if he should appear, like to him we shall be; because we  
μεθα αυτον, καθως εστι. 3 Και πας ο εχων  
shall see him, as he is. And every one the having

την ελπιδα ταυτην επ' αυτω, αγνιζει εαυτον,  
the hope this in him, purifies himself,  
καθως εκεινος αγνος εστι. 4 Πας ο ποιων την  
as he pure is. Every one the doing the

αμαρτιαν, και την ανομιαν ποιει· και η αμαρτια  
sin, also the lawlessness does; and the sin  
εστιν η ανομια. 5 Και οιδατε, οτι εκεινος εφα-  
is the lawlessness. And you know, that he was

νερωθῃ, ινα τας αμαρτίας \* [ημων] αρη·  
manifested, so that the sins [of us] he might take away;  
και αμαρτια εν αυτω ουκ εστι. 6 Πας ο εν  
and sin in him not is. Every one the in

αυτω μενων, ουχ αμαρτανει· πας ο αμαρτα-  
him abiding, not sins; every one the sinning,  
νων, ουχ εωρακεν αυτον. ουδε εγνωκεν αυτον.  
not has seen him, nor has known him.

7 Τεκνια, μηδεις πλανατω υμας· ο ποιων την  
Dear children, no one let deceive you; the one doing the  
δικαιοσυνην, δικαιος εστι, καθως εκεινος δικαιος  
righteousness, righteous is, as he righteous

you concerning all things, and is true, and is not a  
lie; and as it taught you, abide in him.

28 And now, Dear child-  
ren, abide in him, so that  
† when he shall appear we  
may have Confidence, † and  
not be put to shame by  
him, in his PRESENCE.

29 † If you know That  
he is Righteous, you know  
That † EVERY ONE PRA-  
CTISING RIGHTEOUSNESS  
has been begotten by him.

### CHAPTER III.

1 See What Love the  
FATHER has given us, that  
† we should be called Chil-  
dren of \* God! On this ac-  
count the WORLD does not  
know us, † Because it did  
not know him.

2 Beloved! † now are  
we Children of God, and it  
has not yet been seen what  
we shall be. We know,  
however, That if he should  
appear, † we shall be like  
him, Because † we shall  
see him as he is.

3 And EVERY ONE HAV-  
ING this HOPE in him puri-  
fies himself, as he is pure.

4 EVERY ONE who  
PRACTISES SIN, also prac-  
tises INIQUITY; and † SIN  
is INIQUITY.

5 And you know That  
he was manifested that  
† he might take away  
SINS; † and in Him there  
is no Sin.

6 EVERY ONE who  
ABIDES in Him does not  
sin; † EVERY ONE who  
SINS has not seen him, nor  
known him.

7 Dear children! let no  
one deceive you. † He who  
PRACTISES RIGHTEOUS-  
NESS, is Righteous, even  
as he is Righteous.

\* VATICAN MANUSCRIPT.—1. God, and such we are.  
—omit.

2. but—omit.

5. of us

† 28. 1 John iii. 2. † 28. 1 John iv. 17. † 29. Acts xxii. 14. † 29. 1 John  
iii. 7, 10. † 1. John i. 12. † 1. John xv. 18, 19; xvi. 3; xvii. 25. † 2. Rom.  
viii. 15; Gal. iii. 26; iv. 6. † 2. Rom. viii. 29; 1 Cor. xv. 40; Phil. iii. 21; Col. iii. 4;  
2 Pet. i. 4. † 2. Job xix. 26; Psa. xvi. 11; Matt. v. 8. † 4. Rom. iv. 15; 1 John v. 17.  
† 5. Isa. liii. 5, 6, 11; 1 Tim. i. 15; Heb. i. 3; ix. 26; 1 Pet. ii. 24.  
† 5. 2 Cor. v. 21;  
Heb. iv. 15; ix. 28; 1 Pet. ii. 22. † 6. 1 John ii. 4; iv. 8; 3 John 11. † 7. Ezek.  
xviii. 5—9; Rom. ii. 13; 1 John ii. 29.

8 <sup>8</sup> Ὁ ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ διαβο-  
is. The one doing the sin, from the accuser  
λου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ διαβολὸς ἁμαρτα-  
is; because from a beginning the accuser sine.  
νει. Εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ,  
For this was manifested the son of the God,  
ἵνα λύσῃ τὰ ἔργα τοῦ διαβολοῦ. <sup>9</sup> Πᾶς  
so that he might destroy the works of the accuser. Every one  
ὁ γεγεννημένος ἐκ τοῦ θεοῦ, ἁμαρτίαν οὐ ποιεῖ,  
the having been begotten of the God, sin not does,  
ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται  
because seed of him in him abides; and not is able  
ἁμαρτανεῖν, ὅτι ἐκ τοῦ θεοῦ γεγεννηται. <sup>10</sup> Ἐν  
to sin, because by the God he has been begotten. In  
τούτῳ φανερά ἐστι τὰ τέκνα τοῦ θεοῦ καὶ  
this manifest is the children of the God and  
τὰ τέκνα τοῦ διαβολοῦ. Πᾶς ὁ μὴ ποιῶν  
the children of the accuser. Every one the not doing  
δικαιοσύνην, οὐκ ἐστὶν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ  
righteousness, not is of the God, and the not  
ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. <sup>11</sup> Ὅτι αὕτη ἐστὶν  
unloving the brother of himself. Because this is  
ἡ ἀγγελία, ἣν ἤκουσατε ἀπ' ἀρχῆς, ἵνα ἀγα-  
the message, which you heard from beginning, that we  
πώμεν ἀλλήλους· <sup>12</sup> οὐ καθὼς Καὶν ἐκ τοῦ  
should love each other; not as Cain of the  
πονηροῦ ἦν, καὶ ἐσφάξε τὸν ἀδελφὸν αὐτοῦ·  
evil one was, and killed the brother of himself;  
καὶ χάριν τίνος ἐσφάξεν αὐτόν; ὅτι τὰ ἔργα  
and on account of what killed he him? because the works  
αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δι-  
of him evil was, those but of the brother of him right-  
καία.  
eous.

<sup>13</sup> Μὴ θαυμάζετε, ἀδελφοί \* [μου,] εἰ μισεῖ  
Not do you wonder, brethren [of me,] if hates  
ὑμᾶς ὁ κόσμος. <sup>14</sup> Ἡμεῖς οἶδαμεν, ὅτι μεταβε-  
you the world. We know, that we have  
βηκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγα-  
passed over from the death into the life, because we  
πώμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν \* [τὸν  
love the brethren; the not loving [the  
ἀδελφόν,] μένει ἐν τῷ θανάτῳ. <sup>15</sup> Πᾶς ὁ  
brother,] abides in the death. Every one the  
μισῶν τὸν ἀδελφὸν αὐτοῦ, ἀνθρωποκτόνος ἐστὶ·  
hating the brother of himself, a man-killer is;  
καὶ οἶδατε, ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἐχει  
and we know, that every man-killer not has  
ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. <sup>16</sup> Ἐν τούτῳ  
life age-lasting in him abiding. By this  
ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ  
we have known the love, because he on behalf  
ἡμῶν τὴν ψυχὴν αὐτοῦ ἐθήκε· καὶ ἡμεῖς ὀφεί-  
of us the life of himself laid down; and we ought  
λομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τίθηναι.  
on behalf of the brethren the lives to lay down.

8 † HE who PRACTISES  
SIN is of the ENEMY; For  
the ENEMY has been sin-  
ning from the Beginning.  
For this was the SON of  
GOD manifested, † that he  
might destroy the WORKS  
of the ENEMY.

9 NO ONE who has been  
BEGOTTEN by GOD prac-  
tises Sin; Because † his  
Seed abides in Him; and  
he cannot sin, Because he  
has been begotten by GOD.

10 By this are the  
CHILDREN of GOD dis-  
covered, and the CHIL-  
DREN of the ENEMY; † NO  
ONE who does not PRAC-  
TISE Righteousness is of  
GOD, and NO ONE who  
does not LOVE his BRO-  
THER.

11 For this is the MES-  
SAGE which you heard  
from the Beginning;  
† That we should love each  
other;

12 not as † Cain, who  
was of the EVIL one, and  
killed his BROTHER. And  
on account of what did he  
kill him? Because his  
WORKS were evil, and his  
BROTHER's righteous.

13 Wonder not, Breth-  
ren, if † the WORLD hate  
you.

14 We know That we  
have passed over from  
DEATH to LIFE, Because  
we love the BRETHREN.  
HE who LOVES not, abides  
in DEATH.

15 † EVERY ONE who  
HATES his BROTHER is a  
Murderer; and you know  
That † No Murderer has  
eternal Life abiding in  
Him.

16 † By this we have  
known LOVE, Because † he  
laid down his LIFE on Our  
behalf; and we ought to  
lay down our LIVES for  
the BRETHREN.

\* VATICAN MANUSCRIPT.—13. of me—omit.

14. BROTHER—omit.

† 8. Matt. xiii. 38; John viii. 44. † 8. Gen. iii. 15; Luke x. 18; John xvi. 11; Heb. ii. 14.  
† 9. 1 Pet. i. 23. † 10. 1 John ii. 20. † 11. John xiii. 34; xv. 12; ver. 23; 1 John  
iv. 7, 21; 2 John 5. † 12. Gen. iv. 4, 8; Heb. xi. 4; Jude 11. † 13. John xv. 18,  
19; xvii. 14; 2 Tim. iii. 12. † 15. Matt. v. 21, 22; 1 John iv. 20. † 15. Gal. v. 21.  
Rev. xxi. 8. † 16. John iii. 16; xv. 13; Rom. v. 8; Eph. v. 2, 25; 1 John iv. 9, 11.

17 Ὃς δ' ἂν ἐχῇ τὸν βίον τοῦ κόσμου, καὶ θεω-  
Who but may have the substance of the world, and may  
ρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα, καὶ  
see the brother of himself need having, and  
κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ  
may close the bowels of himself from him, how the  
ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ; 18 Τεκνία  
love of the God abides in him? Dear children  
\*[μου,] μὴ ἀγαπῶμεν λόγῳ μῆδὲ τῇ γλῶσσῃ,  
[of me,] not we should love in word nor in the tongue,  
ἀλλ' ἐν ἔργῳ καὶ ἀληθείᾳ. 19 \*[Καὶ] ἐν τούτῳ  
but in work and in truth. [And] by this  
γινώσκουμεν, ὅτι ἐκ τῆς ἀληθείας ἐσμεν, καὶ  
we know, that of the truth we are, and  
ἐμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν,  
in presence of him we shall assure the hearts of us,  
20 ὅτι, εἰ καὶ καταγινώσκῃ ἡμῶν ἡ καρδιά, ὅτι  
because, if should condemn us the heart, that  
μεῖζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν, καὶ  
greater is the God of the heart of us, and  
γινώσκει πάντα. 21 Ἀγαπητοί, εἰ ἡ καρδιά  
knows all things. Beloved ones, if the heart  
\*[ἡμῶν] μὴ καταγινώσκῃ \*[ἡμῶν,] παρρησίαν  
[of us] not should condemn [us,] boldness  
ἐχομεν πρὸς τὸν θεόν, 22 καὶ ὃ εἰ ἂν αἰτῶμεν,  
we have towards the God, and whatever we may ask,  
λαμβανόμεν παρ' αὐτοῦ, ὅτι τὰς ἐντολάς αὐτοῦ  
we receive from him, because the commandments of him  
τηρούμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποι-  
we keep, and the things pleasing in presence of him we  
οῦμεν. 23 Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα  
do. And this is the commandment of him, that  
πιστευσῶμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ  
we should believe in the name of the son of him Jesus  
Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἐδῶ-  
Anointed, and should love each other, as he  
κεν ἐντολὴν ἡμῖν. 24 Καὶ ὃ τῆρων τὰς ἐν-  
gave commandment to us. And the one keeping the com-  
τολάς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν  
mandments of him, in him abides, and he in  
αὐτῷ· καὶ ἐν τούτῳ γινώσκουμεν, ὅτι μένει ἐν  
him; and by this we know, that he abides in  
ἡμῖν, ἐκ τοῦ πνεύματος, οὗ ἡμῖν ἐδῶκεν.  
us, from the spirit, of which to us he gave.

ΚΕΦ. Δ'. 4.

1 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε,  
Beloved ones, not every spirit do you believe,  
ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ θεοῦ  
but do you prove the spirits, if from of the God  
ἐστὶν· ὅτι πολλοὶ ψευδοπροφῆται ἐξελθυσιν  
is; because many false-prophets have gone out

17 But † whoever has  
the GOODS of the WORLD,  
and may see his BROTHER  
have Need, and may shut  
up his COMPASSIONS from  
him, † how abides the  
LOVE of GOD in him?

18 Dear children! † we  
should not love in Word  
nor in TONGUE, but in  
Work and in Truth.

19 By this we \* know  
† That we are of the  
TRUTH, and shall assure  
our \* HEARTS in His  
presence;

20 † Because if our  
HEART condemn us, GOD  
is greater than our HEART,  
and knows all things.

21 † Beloved! if the  
HEART does not condemn,  
† we have Confidence to-  
wards GOD,

22 and † whatever we  
may ask we receive from  
him, Because we keep his  
COMMANDMENTS, † and  
do WHAT is PLEASING in  
His sight.

23 † And this is his  
COMMANDMENT, That we  
should believe in the NAME  
of his SON Jesus Christ,  
and † love each other, as he  
gave us Commandment.

24 And † HE who KEEPS  
his COMMANDMENTS † a-  
bides in Him, and he in  
him, and by this we know  
That he abides in us, by the  
SPIRIT which he gave Us.

CHAPTER IV.

1 Beloved! † believe  
not Every Spirit, but † prove  
the SPIRITS whether they  
are from GOD; Because  
† Many False-prophets  
have gone out into the  
WORLD.

\* VATICAN MANUSCRIPT.—18. of me—omit. 19. And—omit. 19. shall know.  
19. HEART. 21. of us—omit. 21. us—omit.

† 17. Deut. xv. 7; Luke iii. 11. † 17. 1 John iv. 20. † 18. Ezek. xxxiii. 31;  
Rom. xii. 9; Eph. iv. 15; James ii. 15. † 19. John xviii. 37; 1 John i. 8. † 20.  
1 Cor. iv. 4. † 21. Job xxii. 26. † 21. Heb. x. 22; 1 John ii. 28; iv. 17. † 22. Psa.  
xxiv. 15; cxlv. 13, 19; Prov. xv. 29; Jer. xxix. 12; Matt. vii. 8; xxi. 22; Mark xi. 24; John  
xiv. 13; xv. 7; xvi. 23, 24; James v. 17; 1 John v. 14. † 22. John viii. 29; ix. 31.  
† 23. John vi. 29; xvii. 3. † 23. John xiii. 34. † 24. John xiv. 23; xv. 10.  
† 24. John xvii. 27. † 1. Matt. xxiv. 4. † 1. 1 Cor. xiv. 29; 1 Thess. v. 21; Rev. ii. 2  
† 1. Matt. xxiv. 5, 24; Acts xx. 30; 1 Tim. iv. 1; 2 Pet. ii. 1; 1 John ii. 18; 2 John 7.

eis ton kosmon. <sup>2</sup> En toutw ginwskete to  
into the world. By this you know the  
πνευμα του θεου· παν πνευμα δὲ ὁμολογεῖ  
spirit of the God; every spirit which confesses  
Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ  
Jesus Anointed in flesh having come, from of the  
θεοῦ ἐστὶ. <sup>3</sup> Καὶ παν πνευμα δὲ μὴ ὁμολογεῖ  
God is. And every spirit who not confesses  
τον Ἰησοῦν, ἐκ τοῦ θεοῦ οὐκ ἐστὶ· καὶ τοῦτο  
the Jesus, from the God not is; and this  
ἐστὶ τοῦ ἀντιχριστοῦ, ὃ ἀκηκοατε ὅτι ἐρχε-  
is that of the antichrist, which you heard that it  
ται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. <sup>4</sup> Ὑμεῖς  
comes, and now in the world is already. You  
ἐκ τοῦ θεοῦ ἐστε, τέκνια, καὶ νενικηκατε  
of the God are, dear children, and have overcome  
αὐτοὺς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν, ἢ ὁ ἐν τῷ  
them; because greater is he in you, than he in the  
κόσμῳ. <sup>5</sup> Αὐτοὶ ἐκ τοῦ κόσμου εἰσι· διὰ  
world. They from the world are; on account of  
τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος  
this of the world they speak, and the world  
αὐτῶν ἀκούει. <sup>6</sup> Ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν· ὁ  
them hears. We of the God are; the  
γινώσκων τὸν θεόν, ἀκούει ἡμῶν· ὃς οὐκ ἐστὶν  
one knowing the God, hears us; who not is  
ἐκ τοῦ θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου  
of the God, not hears us. By this  
γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ  
we know the spirit of the truth and the  
πνεῦμα τῆς πλάνης.  
spirit of the error.

<sup>7</sup> Ἀγαπητοὶ, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ  
Beloved ones, we should love each other; because the  
ἀγάπη ἐκ τοῦ θεοῦ ἐστὶ, καὶ πᾶς ὁ ἀγαπῶν,  
love of the God is, and every one the loving,  
ἐκ τοῦ θεοῦ γεγεννηταί, καὶ γινώσκει τὸν θεόν·  
by the God has been begotten, and knows the God;  
<sup>8</sup> ὁ μὴ ἀγαπῶν, οὐκ ἐγνώ τὸν θεόν, ὅτι ὁ θεὸς  
he not loving, not knew the God, because the God  
ἀγάπη ἐστίν. <sup>9</sup> Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη  
love is. In this was manifested the love  
τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονο-  
of the God to us, because the son of himself the only-  
γενῆ ἀπεσταλκεν ὁ θεὸς εἰς τὸν κόσμον, ἵνα  
begotten sent forth the God into the world, so that  
ζήσωμεν δι' αὐτοῦ. <sup>10</sup> Ἐν τούτῳ ἐστὶν ἡ  
we might live through him. In this is the  
ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν θεόν,  
love, not that we loved the God,  
ἀλλ' ὅτι αὐτὸς ἠγαπήσεν ἡμᾶς, καὶ ἀπέστειλε  
but that he loved us, and sent forth  
τὸν υἱὸν αὐτοῦ ἱλασμον περὶ τῶν ἁμαρτιῶν  
the son of himself a propitiation respecting the sins

<sup>2</sup> By this you know the SPIRIT of GOD,—† Every Spirit which confesses Je-  
sus Christ \* to have come in the Flesh, is from God;

<sup>3</sup> and † Every Spirit which does not confess JE-  
sus, is not from God. And this is the [SPIRIT] of the Antichrist, which you heard That it is coming, and now it is in the WORLD already.

<sup>4</sup> † You are of GOD, Dear children! and have overcome them; Because greater is HE who is in you, than † HE who is in the WORLD.

<sup>5</sup> † They are of the WORLD; on this account they speak of the WORLD, and the WORLD hears them.

<sup>6</sup> They are of GOD; † HE who KNOWS GOD, hears us; he who is not of GOD does not hear us. By this we know † the SPIRIT of TRUTH and the SPIRIT of ERROR.

<sup>7</sup> † Beloved! we should love each other; Because LOVE is from GOD; and EVERY ONE who LOVES has been begotten by GOD, and knows GOD.

<sup>8</sup> HE who does not LOVE, † does not know God; Because † GOD is Love.

<sup>9</sup> † By this the LOVE of GOD to us was manifested, that GOD sent forth his ONLY-BEGOTTEN SON into the WORLD, that † we might live through him.

<sup>10</sup> In this is LOVE; † not That we \* have loved GOD, but That HE loved us, and sent forth his SON as a † Propitiation for our SINS.

\* VATICAN MANUSCRIPT.—2. to have come.

10. have loved.

† 2. 1 Cor. xii. 8; 1 John v. 1. † 3. 1 John ii. 18, 22; 2 John 7. † 4. 1 John iii. 4. † 4. John xii. 31; xiv. 30; xvi. 11; 1 Cor. ii. 12; Eph. ii. 2; vi. 12. † 5. John iii. 31; xv. 19; xvii. 14. † 6. John viii. 47; x. 27; 1 Cor. xiv. 37; 2 Cor. x. 7. † 6. Isa. viii. 20; John xiv. 17. † 7. 1 John iii. 10, 11, 23. † 8. 1 John ii. 4; iii. 6. † 8. ver. 16. † 9. John iii. 16; Rom. v. 8; viii. 32; 1 John iii. 16. † 9. 1 John v. 11. † 10. John xv. 16; Rom. v. 8, 10; Titus iii. 4. † 10. 1 John ii. 2.

ἡμῶν. <sup>11</sup> Ἀγαπητοὶ, εἰ οὕτως ὁ θεὸς ἠγαπήσεν  
of us. Beloved ones, if thus the God loved  
ἡμᾶς, καὶ ἡμεῖς ὀφειλομέν αλλήλους ἀγαπᾶν.  
us, also we ought each other to love.  
Θεὸν οὐδεὶς πώποτε τεθεαται. <sup>12</sup> Ἐὰν ἀγαπώ-  
God no one at any time has seen. If we love  
μεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει, καὶ ἡ  
each other, the God in us abides, and the  
ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. <sup>13</sup> Ἐν  
love of him having been perfected it is in us. By  
τούτῳ γινώσκομεν, ὅτι ἐν αὐτῷ μένομεν, καὶ  
this we know, that in him we abide, and  
αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ  
he in us, because out of the spirit of himself  
δεδώκεν ἡμῖν. <sup>14</sup> Καὶ ἡμεῖς τεθεαμεθα καὶ  
he has given us. And we have seen and  
μαρτυροῦμεν, ὅτι ὁ πατὴρ ἀπεσταλκε τὸν υἱὸν  
we testify, that the father sent forth the son  
σωτῆρα τοῦ κόσμου. <sup>15</sup> Ὃς ἂν ὁμολογήσῃ, ὅτι  
a savior of the world. Whoever may confess, that  
Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ  
Jesus is the son of the God, the God in him  
μένει, καὶ αὐτὸς ἐν τῷ θεῷ. <sup>16</sup> Καὶ ἡμεῖς ἐγ-  
abides, and he in the God. And we have  
νώκαμεν καὶ πεπιστευκαμεν τὴν ἀγάπην, ἣν  
known and we have believed the love, which  
ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστὶ, καὶ  
has the God in us. The God love is, and  
ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ θεῷ μένει, καὶ ὁ  
the one abiding in the love, in the God abides, and the  
θεὸς ἐν αὐτῷ. <sup>17</sup> Ἐν τούτῳ τετελειώται ἡ  
God in him. By this has been perfected the  
ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἐχωμεν ἐν τῇ  
love with us, so that boldness we may have in the  
ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνος ἐστὶ, καὶ  
day of the judgment, because as he is, also  
ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. <sup>18</sup> Φόβος οὐκ  
we are in the world this. Fear not  
ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἐξω  
is in the love, but the perfect love outside  
βαλλεῖ τὸν φόβον· ὅτι ὁ φόβος κολασίν ἐχει·  
casts the fear; because the fear a restraint has;  
ὁ δὲ φοβούμενος οὐ τετελειώται ἐν τῇ ἀγάπῃ.  
the one fearing not has been perfected in the love.  
<sup>19</sup> Ἡμεῖς ἀγαπῶμεν \* [αὐτόν,] ὅτι αὐτὸς πρῶτος  
We love [him,] because he first  
ἠγαπήσεν ἡμᾶς. <sup>20</sup> Ἐὰν τις εἰπῇ· Ὅτι ἀγαπῶ  
loved us. If any one may say; That I love  
τὸν θεόν, καὶ τὸν ἀδελφόν αὐτοῦ μισῇ, ψευ-  
the God, and the brother of himself he may hate, a  
τῆς ἐστίν· ὁ γὰρ μὴ ἀγαπᾶν τὸν ἀδελφόν  
liar he is; the for not one loving the brother  
αὐτοῦ, ὃν ἑώρακε, τὸν θεόν, ὃν οὐχ ἑώρακε,  
of himself, whom he has seen, the God, whom not he has seen,

11 Beloved! † if God so loved us, we also ought to love each other.

12 [Though] † no one has seen God at any time, [yet,] if we love each other, God dwells in Us; and † his LOVE has been perfected in us.

13 † By this we know That we abide in Him, and † he in Us, Because he has imparted to us of his SPIRIT.

14 And † we have seen and testify That † the FATHER sent forth the SON as a Savior of the WORLD.

15 † Whoever may confess That \* Jesus is the SON of GOD, GOD abides in Him, and † he in GOD.

16 And we have known and believed the LOVE which God has for us. † GOD is LOVE; and † HE who ABIDES in LOVE, abides in GOD, and GOD \* abides in Him.

17 By this has LOVE been perfected with us, that † we may have Confidence in the DAY of JUDGMENT; Because as † he is we also are in this WORLD.

18 There is no Fear in LOVE, but PERFECT LOVE casts out FEAR; Because FEAR has Restraint; and HE who FEARS † has not been perfected in LOVE.

19 We love, Because † he first loved us.

20 † If any one say, "I love GOD," and yet hate his BROTHER, he is a Liar; for HE who does not LOVE his BROTHER, whom he has seen, \* is not able to

\* VATICAN MANUSCRIPT.—15. Jesus Christ. omit.  
20. is not able.

16. abides in Him.

19. him—

† 11. Matt. xviii. 33; John xv. 12; 1 John iii. 16. verse 20. † 12. 1 John ii. 5; ver. 18. † 13. John xiv. 1; 1 John iii. 24. † 14. John iii. 17. † 15. Rom. x. 9; 1 John v. 1, 5. † 16. verse 8. † 16. 1 John iii. 24. † 17. James ii. 13; 1 John ii. 28; iii. 19, 21. † 18. verse 12. † 20. 1 John ii. 4; iii. 17.



\*[πως] ἵκανται ἀγαπᾶν; <sup>21</sup> Καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.  
[how] is he able to love? And this the commandment we have from him, that the one loving the God should love also the brother of himself.

ΚΕΦ. Ε'. 5.

<sup>1</sup> Πᾶς ὁ πιστευὼν, ὅτι Ἰησοῦς ἐστὶν ὁ Χριστός, ἐκ τοῦ θεοῦ γεγεννηταί· καὶ πᾶς ὁ ἀγαπῶν τὸν γεγεννησάντα, ἀγαπᾷ \* [καὶ] τὸν γεγεννημένον ἐξ αὐτοῦ. <sup>2</sup> Ἐν τούτῳ γινώσκομεν, ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. <sup>3</sup> Αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσιν, <sup>4</sup> ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ, νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἣν νίκησας τὸν κόσμον, ἡ πίστις ἡμῶν. <sup>5</sup> Τίς ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστευὼν, ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ; <sup>6</sup> Ὁὗτος ἐστὶν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς \* [ὁ] Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ πνεῦμα ἐστὶ τὸ μαρτυροῦν, ὅτι τὸ πνεῦμα ἐστὶν ἡ ἀλήθεια. <sup>7</sup> Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες· <sup>8</sup> τὸ πνεῦμα, <sup>9</sup> καὶ ὁ υἱὸς τοῦ πατρὸς, καὶ ὁ πατήρ, οἱ τρεῖς ἑνός.

love God † whom he has not seen.

<sup>21</sup> And we have † This COMMANDMENT from him, That HE who LOVES GOD should love his BROTHER also.

CHAPTER V.

<sup>1</sup> † EVERY ONE WHO BELIEVES That Jesus is the ANOINTED one, has been begotten by GOD; † and EVERY ONE who LOVES the BEGETTER, loves the one BEGOTTEN by him.

<sup>2</sup> By this we know That we love the CHILDREN of GOD, when we love GOD and \* practise his COMMANDMENTS.

<sup>3</sup> † For this is the LOVE of GOD, that we keep his COMMANDMENTS; and † his COMMANDMENTS are not burdensome;

<sup>4</sup> † Because ALL that has been BEGOTTEN by GOD overcomes the WORLD; and this is THAT VICTORY which OVERCOMES the WORLD,—our FAITH.

<sup>5</sup> \* And who is HE that OVERCOMES the WORLD, but † HE who BELIEVES That Jesus is the SON of GOD.

<sup>6</sup> This is HE who CAME by Water and Blood,—Jesus the ANOINTED one; not by the WATER only, but by the WATER and \* by the BLOOD; and † the SPIRIT is THAT which TESTIFIES, Because the SPIRIT is the TRUTH.

<sup>7</sup> † For there are THERE which TESTIFY;

\* VATICAN MANUSCRIPT.—20. how—omit. And who. 6. the—omit.

1. also—omit.

2. practise.

5.

† 7. The received text reads, "For there are three who bear witness in heaven, the Father, the Word, and the holy Spirit, and these three are one. And there are three that bear witness in earth." This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers; nor by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority. It is therefore evidently spurious; and was first cited (though not as it now reads) by Virgilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century; but by whom forged, is of no great moment, as its design must be obvious to all.—Improved Version.

† 20. verse 12. † 21. Matt. xxii. 37, 39; John xiii. 34; xv. 12; 1 John iii. 23. † 1. John i. 12, 13. † 1. John xv. 23. † 8. John xiv. 15, 21, 23; xv. 10. † 5. 1 Cor. xv. 57. † 6. John xiv. 17; xi. 30. † 4. 1 John iii. 9; iv. 4. † 5. 1 Cor. xv. 57. † 6. John xiv. 17; xv. 26; xvi. 13; 1 Tim. iii. 16.

και το ὕδωρ, και το αίμα· και οἱ τρεις εἰς το ἓν  
and the water, and the blood; and the three for the one  
εἰσιν. <sup>9</sup> Εἰ την μαρτυριαν των ανθρωπων λαμ-  
are. If the testimony of the men were-  
βανομεν, ἡ μαρτυρια του θεου μεζων εστιν·  
ceive, the testimony of the God greater is;  
ὅτι αὐτὴ εστιν ἡ μαρτυρια του θεου, ἣν μεμαρτυ-  
because this is the testimony of the God, which he has testi-  
ρηκε περι του υἱου αὐτου. <sup>10</sup> Ὁ πιστευων εἰς τον  
fied concerning the son of himself. The one believing into the  
υἱον του θεου, εχει την μαρτυριαν εν ἑαυτῷ·  
son of the God, has the testimony in himself;  
ὁ μὴ πιστευων τῷ θεῷ, ψευστην πεποιηκεν  
then not one believing the God, a liar has made  
αυτον, ὅτι ου πεπιστευκεν εἰς την μαρτυριαν,  
him, because not he has believed in the testimony,  
ἣν μεμαρτυρηκεν ὁ θεος περι του υἱου αὐτου.  
which has testified the God concerning the son of himself.  
<sup>11</sup> Καὶ αὕτη εστιν ἡ μαρτυρια, ὅτι ζων αιωνιον  
And this is the testimony, because life age-lasting  
εδωκεν ἡμῖν ὁ θεος, και αὕτη ἡ ζωὴ εν τῷ υἱῷ  
gave to us the God, and this the life in the son  
αυτου εστιν. <sup>12</sup> Ὁ εχων τον υἱον, εχει την  
of him is. The one having the son, has the  
ζωην· ὁ μὴ εχων τον υἱον του θεου, την ζωην  
life; the not on having the son of the God, the life  
ουκ εχει. <sup>13</sup> Ταυτα εγραψα ὑμῖν, ἵνα εἰδη-  
not has. These things I wrote to you, so that you may  
τε, ὅτι ζων αιωνιον εχετε οἱ πιστευοντες  
know, that life age-lasting you have those believing  
εἰς το ονομα του υἱου του θεου. <sup>14</sup> Καὶ αὕτη  
into the name of the son of the God. And this  
εστιν ἡ παρρησια ἣν εχομεν προς αυτον, ὅτι  
is the boldness which we have towards him, that  
εαν τι αιτωμεθα κατα το θελημα αυτου,  
if anything we may ask according to the will of him,  
ακουει ἡμων· <sup>15</sup> και εαν οιδαμεν, ὅτι ακουει  
he hears us; and if we know, that he hears  
ἡμων, ὁ αν αιτωμεθα, οιδαμεν, ὅτι εχομεν τα  
us, whatever we may ask, we know, that we have the  
αιτηματα ἃ ᾤτηκαμεν παρ' αυτου. <sup>16</sup> Εαν  
petitions which we have asked from him. If  
τις ἰδῃ τον αδελφον αυτου ἁμαρτανον-  
any one should see the brother of himself sinning  
τα ἁμαρτιαν μὴ προς θανατον, αιτησει, και  
a sin not to death, he shall ask, and  
δωσει αυτῷ ζωην, τοις ἁμαρτανουσι μὴ προς  
he will give to him life, for those sinning not to  
θανατον. Εστιν ἁμαρτια προς θανατον· ου  
death. It is a sin to death; not  
περι εκεινης λεγω ἵνα ερωτησῃ. <sup>17</sup> Πασα  
concerning that I say that he should ask. All

8 the SPIRIT, and the WATER, and the BLOOD; and the THREE are for ONE.

9 If we receive † the TESTIMONY of MEN, the TESTIMONY of GOD is greater; † For this is the TESTIMONY of GOD \* that he has testified concerning his SON.

10 (HE who BELIEVES into the SON of GOD, † has the TESTIMONY in him- self; HE who does not BELIEVE GOD, † has made him a LIAR; Because he has not believed in the TESTIMONY which GOD has testified concerning his SON.)

11 † And this is the TESTIMONY, That GOD has given to us aionian Life, and † This LIFE is in his SON.

12 † HE who HAS the SON has the LIFE; HE who has not the SON has not the LIFE.

13 † These things I have written to you, that you who BELIEVE on the NAME of the SON of GOD may know that you have aionian Life.

14 And this is the CON- FIDENCE which we have towards him, That † if we ask Any thing according to his WILL, he hears us.

15 And if we know That he hears us, whatever we ask, we know That we have the PETITIONS which we have asked from him.

16 If any one see his BROTHER sinning a Sin, not to Death, let him ask, and † he will give him Life for THOSE who SIN not to Death. † There is a Sin to Death; I do not say that he should ask concerning THAT.

17 † All Unrighteous-

\* VATICAN MANUSCRIPT.—9. That.

† 9. John viii. 17, 18. † 9. Matt. iii. 16, 17; xvii. 5. † 10. Rom. viii. 16; Gal. iv. 6.  
† 10. John iii. 33; v. 38. † 11. John i. 4; Col. iii. 4; 1 John iv. 9. † 12. John  
iii. 36; v. 24. † 13. John xx. 31. † 14. 1 John iii. 22. † 16. James v. 14, 15.  
† 16. Matt. xii. 31, 32; Mark iii. 29; Luke xii. 10; Heb. vi. 4, 6; x. 26. † 17. 1 John iii. 4.

αδικία ἁμαρτία ἐστὶ καὶ ἐστὶν ἁμαρτία οὐ  
 unrighteousness sin is; and it is asin not  
 προς θάνατον. 18 Οἶδαμεν, ὅτι πᾶς ὁ γεγεν-  
 to death. We know, that every one the having  
 νημένος ἐκ τοῦ θεοῦ, οὐχ ἁμαρτάνει ἀλλ'  
 been begotten by the God, not sins; but  
 ὁ γεννηθεὶς ἐκ τοῦ θεοῦ, τηρεῖ ἑαυτὸν,  
 the one having been begotten by the God, keeps himself,  
 καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ. 19 Οἶδαμεν,  
 and the evil one not lays hold of him. We know,  
 ὅτι ἐκ τοῦ θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν  
 that from the God we are, and the world whole in  
 τῷ πονηρῷ κεῖται. 20 Καὶ οἶδαμεν, ὅτι ὁ υἱὸς  
 the evil one lies. And we knew that the son  
 τοῦ θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διανοίαν, ἵνα  
 of the God is come, and has given to us an understanding, so that  
 γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμεν ἐν τῷ  
 we might know the true one and we are in the  
 ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. Οὗ-  
 true one, in the son of him Jesus Anointed. This  
 τος ἐστὶν ὁ ἀληθινὸς θεὸς καὶ ἡ ζωὴ αἰώνιος.  
 is the true God and the life are-lasting  
 21 Τεκνία, φυλαξάτε ἑαυτοὺς ἀπὸ τῶν εἰδωλῶν.  
 Dear children, do you keep yourselves from the idols.

ness is Sin; but the is a Sin not to Death.

18 We know That EVERY ONE † who has been BEGOTTEN by GOD does not sin; but the one BEGOTTEN by GOD † guards \* himself, and the EVIL one does not lay hold of him.

19 We know That we are from God, and that † the whole WORLD lies under the EVIL one.

20 And we know that the SON of GOD has come, and † has given us Discernment, that we might know the TRUE one; and we are in the TRUE one.—by his SON Jesus Christ. This is the TRUE God, and † the aionian LIFE.

21 Dear children! † keep yourselves from IDOLS. \*

\* VATICAN MANUSCRIPT.—18. him.

Subscription—FIRST OF JOHN.

† 18. 1 Pet. i. 23; 1 John iii. 9. † 18. James i. 27. † 19. Gal. i. 4.  
 Luke xxiv. 45. † 20. John xvii. 3. † 21. 1 Cor. x. 14.

ΙΩΑΝΝΟΥ [ΕΠΙΣΤΟΛΗ] ΔΕΥΤΕΡΑ.  
OF JOHN [AN EPISTLE] SECOND.  
\* SECOND OF JOHN.

1 Ὁ πρεσβυτερος εκλεκτη Κυρια, και τοις  
The elder to a chosen lady, and to the  
τεκνοις αυτης, ους εγω αγαπω εν αληθεια,  
children of her, whom I love in truth,  
(και ουκ εγω μονος, αλλα και παντες οἱ εγνω-  
(and not I only, but also all those know-  
κοτες την αληθειαν,) 2 δια την αληθειαν την  
ing the truth,) on account of the truth that  
μενουσαν εν ἡμιν, και μεθ' ἡμων εσται εἰς τον  
abiding in us, and with us shall be for the  
αιωνα. 3 εσται μεθ' ὑμων χαρις, ελεος, ειρηνη  
age; will be with you favor, mercy, peace  
παρα θεου πατρος, και παρα \* [κυριου] Ιησου  
from God a father, and from [Lord] Jesus  
Χριστου του νιου του πατρος, εν αληθεια και  
Anointed the son of the father, in truth and  
αγαπη. 4 Εχαρην λιαν, οτι ευρηκα εκ των  
love. I rejoiced greatly, because I have found of the  
τεκνων σου περιπατουντας εν αληθεια, καθως  
children of thee walking in truth, as  
εντολην ελαβομεν παρα \* [του] πατρος.  
a commandment we received from [the] father.  
5 Και νυν ερωτω σε, Κυρια, ουχ ὡς εντολην  
And now I entreat thee, lady, not as a commandment  
γραφω σοι καινην, αλλα ἣν ειχομεν απ'  
writing to thee new, but which we had from  
αρχης, ινα αγαπωμεν αλληλους. 6 Και αὕτη  
beginning, that we should love each other. And this  
εστιν ἡ αγαπη, ινα περιπατωμεν κατα τας  
is the love, that we should walk according to the  
εντολας αυτου. Αὕτη εστιν ἡ εντολη,  
commandments of him. This is the commandment,  
καθως ηκουσατε απ' αρχης, ινα εν αυτη περι-  
as you heard from beginning, that in it you  
πατητε. 7 Ὅτι πολλοι πλανοι εισηλθον εις  
should walk. Because many deceivers entered into  
τον κοσμον, οἱ μη ὁμολογουντες Ιησουν Χριστον  
the world, who not confessing Jesus Anointed  
ερχομενον εν σαρκι· οὗτος εστιν ὁ πλανος και  
coming in flesh; this is the deceiver and  
ὁ αντιχριστος. 8 Βλεπετε ἑαυτους, ινα μη  
the antichrist. See you yourselves, that not  
απολεσωμεν ἃ ειργασαμεθα, αλλα μισθον  
we may lose the things we performed, but a reward  
πληρη απολαβωμεν. 9 Πας ὁ παραβαινων,  
full we may receive. Every one the transgressing,  
και μη μενων εν τη διδαχη του Χριστου, θεου  
and not abiding in the teaching of the Anointed, God

1 The ELDER to the Chosen Cyria, and to her CHILDREN † whom I love in Truth; (and not only I, but also All THOSE who have known † the TRUTH.)

2 ON account of THAT TRUTH which ABIDES in us, and shall be with us to the AGE.

3 † Favor, Mercy, and Peace from God the Father, and from Jesus Christ the SON of the FATHER, shall be with you in Truth and Love.

4 I rejoiced greatly That I found some of thy CHILDREN † walking in Truth, as we received a Commandment from the FATHER.

5 And now I entreat thee, Cyria, † not as writing to thee a New Commandment, but that which we had from the Beginning, † that we should love each other.

6 † And this is LOVE, that we should walk according to his COMMANDMENTS. \* This COMMANDMENT is, as you heard from the Beginning, that you should walk in it.

7 † For Many Deceivers \* went forth into the WORLD,—THOSE who do not CONFESS Jesus Christ did come in the Flesh. This is the DECEIVER and the ANTICHRIST.

8 † Look to yourselves, † that \* you may not lose the things we performed, but that \* you may receive a full Reward.

9 † EVERY ONE who \* GOES BEYOND, and does not abide in the DOCTRINE of the ANOINTED one, has

\* VATICAN MANUSCRIPT.—Title—SECOND OF JOHN. 3. Lord—omit. 4. the—omit.  
6. This COMMANDMENT is. 7. went forth. 8. you may not lose. 8. you may receive.  
9. GOES BEYOND.

† 1. 1 John iii. 18; 3 John 1. † 1. John viii. 32; Gal. ii. 5, 14; iii. 1; v. 7; Gal. i. 5;  
2 Thess. ii. 13; 1 Tim. ii. 4; Heb. x. 26. † 3. 1 Tim. i. 2. † 4. 3 John 8.  
† 5. 1 John ii. 7, 8; iii. 11. † 5. John xiii. 34; xv. 12; Eph. v. 2; 1 Pet. iv. 8; 1 John iii. 23.  
† 6. John xiv. 15, 21; xv. 10; 1 John ii. 5; v. 3. † 7. 1 John iv. 1—3. † 8. Mark  
xiii. 9. † 8. Gal. iii. 4; Heb. x. 32, 35. † 9. 1 John ii. 23.

οὐκ ἔχει· ὁ μὲν ὧν ἐν τῇ διδαχῇ \* [τοῦ Χρισ-  
not has; the one abiding in the teaching [of the Anointed,]  
του,] οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.  
this both the father and the son has.

10 Εἰ τις ἐρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν  
If any one comes to you, and this the  
διδαχὴν οὐ φέρει, μὴ λαμβανέτε αὐτὸν εἰς  
teaching not brings, not do you receive him into  
οἰκίαν, καὶ χαιρεῖν αὐτῷ μὴ λέγετε. 11 Ὁ γὰρ  
house, and health him not say you. The for  
λεγων αὐτῷ χαιρεῖν, κοινώνει τοῖς ἐργοῖς αὐτοῦ  
onesaying to him health, partakes in the works of him  
τοῖς πονηροῖς.  
in the evil ones.

12 Πολλὰ ἔχων ὑμῖν γραφεῖν, οὐκ ἠβουλήθην  
Many things having to you to write, not I wished  
διὰ χαρτοῦ καὶ μελανοῦ· ἐλπίζω γὰρ ελθεῖν  
by means of paper and of ink; I hope for to come  
πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλήσαι, ἵνα  
to you, and mouth to mouth to speak, so that  
ἡ χάρα ἡμῶν ἢ πεπληρωμένη. 13 Ἀσπάζεται  
the joy of us may be having been perfected. Salute

σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.  
thee the children of the sister of thee the chosen one.

not Go. He who ABIDES  
in the DOCTRINE, has both  
the FATHER and the SON.

10 If any one come to  
you and bring not this  
DOCTRINE, do not receive  
him into your House, nor  
wish Him success;

11 for HE who WISHES  
him success partakes in  
his EVIL WORKS.

12 † Having Many things  
to write to You, I did not  
wish to do it by Paper and  
Ink; \* but I hope to be  
with you, and to talk,  
Mouth to Mouth, † so that  
\* our JOY may be complete.

13 † The CHILDREN of  
thy CHOSEN SISTER salute  
thee. \*

\* VATICAN MANUSCRIPT.—Ο. of the ANOINTED—omit.  
you. 12. your. Subscription—SECOND OF JOHN.

† 10. *Chairein* was a form of salutation, expressive of friendly feeling. The Greeks  
usually began their letters with it. See Acts xv. 23; James i. 1.

† 10. Rom. xvi. 17; 1 Cor. v. 11; xvi. 22; Gal. i. 8, 9; 2 Tim. iii. 5; Titus iii. 10. † 12.  
3 John 13. † 12. John xvii. 13; 1 John i. 4. † 13. 1 Pet. v. 13.

12. but I hope to be with

ΙΩΑΝΝΟΥ [ΕΠΙΣΤΟΛΗ] ΤΡΙΤΗ.  
OF JOHN [AN EPISTLE] THIRD.  
\* THIRD OF JOHN.

1 Ὁ πρεσβυτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ  
The elder to Gaius the beloved one, whom I  
ἀγαπῶ ἐν ἀληθείᾳ. 2 Ἀγαπήτε, περὶ πάντων  
love in truth. O beloved one, concerning all things  
ἐνχομαι σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς  
I wish thee to prosper and to be in health, even as  
εὐδοῦται σου ἡ ψυχή. 3 Ἐχαρην γὰρ λίαν,  
prosperest thee the life. I rejoiced for greatly,  
ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ  
coming brethren and testifying of thee in the  
ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.  
truth, even as thou in truth walkest.

4 Μειζότεραν τούτων οὐκ ἔχω χαρὰν, ἵνα ἀκούω  
Greater of these not I have joy, that I hear  
τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. 5 Ἀγα-  
the my children in truth walking. O be-  
πήτε, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς  
loved one, faithfully thou doest whatever thou mayest work for  
τοὺς ἀδελφούς καὶ εἰς τοὺς ξένους, 6 οἱ ἐμαρτυ-  
the brethren and for the strangers, these bore tes-  
ρησαν σου τῇ ἀγαπῇ ἐνώπιον ἐκκλησίας· οὓς  
timony of thee to the love in presence of congregation; whom  
καλῶς ποιήσεις προπεμπὰς ἀξίως τοῦ θεοῦ.  
well thou wilt do having sent forward worthily of the God.

7 Ὑπερ γὰρ τοῦ ὀνόματος ἐξηλθόν, μὴδὲν λαμ-  
On behalf for of the name they went forth, nothing ra-  
βανόντος ἀπὸ τῶν ἐθνῶν. 8 Ἡμεῖς οὖν οφείλο-  
ceiving from the Gentiles. We therefore ought  
μεν ἀπολαμβάνειν τοὺς τοιοῦτους, ἵνα συνεργοί  
to receive the such like ones, that co-workers  
γινώμεθα τῇ ἀληθείᾳ. 9 Ἐγράψα τῇ ἐκκλησίᾳ·  
we may become in the truth. I wrote to the congregation;  
ἀλλ' ὃ φιλοπρωτεύων αὐτῶν Διοτρεφῆς οὐκ  
but the one loving to be first of them Diotrophes not  
ἐπιδέχεται ἡμᾶς. 10 Διὰ τοῦτο, ἐὰν ἐλθῶ,  
receives us. On account of this, if I come,  
ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις  
I will remember of him the works which he does, with words  
πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ  
evil prating against us; and not being satisfied in  
τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς,  
these things, not even he receives the brethren,  
καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκ-  
and those wishing he forbids, and out of the cou-  
κλησίας ἐκβάλλει. 11 Ἀγαπήτε, μὴ μιμοῦ  
gregation he casts. O beloved one, not do thou imitate  
τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγαθοποιῶν, ἐκ  
the evil thing, but the good thing. The one doing good, of

1 The ELDER to Gaius, the BELOVED, † whom I love in the TRUTH.

2 Beloved! I desire concerning all things that thou mayest prosper and be in health, even as Thy SOUL prospers.

3 For I rejoiced greatly when the Brethren came and testified to thy TRUTH, even as † thou walkest \* in the TRUTH.

4 I have no greater \* Joy than in these things, that I hear of † MY Children walking \* in the TRUTH.

5 Beloved! thou doest faithfully what thou performest for the BRETHREN, and \* this to Strangers;

6 who testified of Thy LOVE in the presence of the Congregation; whom thou wilt do well to send forward worthily of GOD;

7 for on behalf of his NAME they went forth, receiving nothing from the GENTILES.

8 We, therefore, ought to \* entertain SUCH, that we may become Co-workers for the TRUTH.

9 I wrote \* something to the CONGREGATION, but Diotrophes, who LOVES TO BE FIRST among them, does not receive us.

10 Therefore, if I come, I will remember His WORKS which he does, prating against us with Evil Words; and not being satisfied with these things, he does not even receive the BRETHREN, and forbids and casts out of the CONGREGATION THOSE WISHING to do it.

11 Beloved! † do not thou imitate THAT which is EVIL, but THAT which is GOOD. † HE who DOES

\* VATICAN MANUSCRIPT.—Title—THIRD OF JOHN.

Pleasure.  
something.

4. in the TRUTH.

5. this to Strangers.

3. in the TRUTH.

8. entertain.

4.

9.

† 1. 2 John 1.  
ix. 12, 15.  
iii. 8, 9.

† 3. 2 John 4.  
† 11. Psa. xxxvii. 37; Isa. i. 16, 17; 1 Pet. iii. 11.

† 4. 1 Cor. iv. 15; Philemon 10.

† 7. 1 Cor.  
† 11. 1 John ii. 29;

του θεου εστιν· ὁ κακοποιων, ουχ ἑωρακε τον  
the God is; the one doing evil, not has seen the  
θεον. <sup>12</sup> Δημητριῳ μεμαρτυρηται ὑπο παντων,  
God. Demetrius has been testified to by all,

και ὑπ' αὐτης της αληθειας· και ἡμεῖς δε μαρ-  
and by herself the truth; also we and tes-  
τυρουμεν, και οἰδατε, ὅτι ἡ μαρτυρια ἡμῶν  
tify, and you know, that the testimony of us

αληθης εστι. <sup>13</sup> Πολλα εἶχον γραφειν, ἀλλ' ου  
true is. Many things I had to write, but not

θελω δια μελανος και καλαμου σοι γραψαι·  
I wish by means of ink and pen to thee to write;

<sup>14</sup> ἐλπίζω δε εὐθεὺς ἰδειν σε, και στομα προς  
I hope but immediately to see thee, and mouth to

στομα λαλησομεν. <sup>15</sup> Εἰρηνη σοι. Ἀσπάζονται  
mouth we wills, ak. Peace to thee. Salute

σε οἱ φίλοι· ἀσπάζου τοὺς φίλους κατ' ὄνομα.  
thee the friends; do thou salute the friends by name.

GOOD is of GOD; HE WHO  
DOES EVIL has not seen  
GOD.

<sup>12</sup> † Testimony is borne  
to Demetrius by all, even  
by the TRUTH Herself;  
and we also testify, † and  
\* thou knowest That our  
TESTIMONY is true.

<sup>13</sup> † I had Many things  
\* to write, but I do not  
wish to write them to thee  
with Ink and Pen;

<sup>14</sup> but I hope to see  
thee immediately, and we  
will speak Mouth to  
Mouth. Peace be to thee!  
The FRIENDS salute thee.  
Salute the FRIENDS by  
Name.

\* VATICAN MANUSCRIPT.—12. thou knowest.  
Scriptor—THIRD OF JOHN.

13. to write to thee, but.

Sub.

† 12. 1 Tim. iii. 7.

† 12. John xxi. 24.

† 13. a John 12.

ΙΟΥΔΑ [ΕΠΙΣΤΟΛΗ.]  
OF JUDA [AN EPISTLE.]  
\* OF JUDAS.

<sup>1</sup> Ιουδας, Ιησου Χριστου δουλός, αδελφός δε  
Judas, of Jesus Anointed a bond-servant, a brother and  
Ιακώβου, τοῖς ἐν θεῷ πατρὶ ἡγιασμένοις καὶ Ἰη-  
of James, to those in God a father sanctified ones and of  
σου Χριστῷ τετηρημένοις κλητοῖς. <sup>2</sup> ἔλεος ὑμῖν  
Jesus Anointed preserved ones called ones; mercy to you  
καὶ εἰρήνη καὶ ἀγάπη πληθυνθεῖη. <sup>3</sup> Ἀγαπητοί,  
and peace and love may be multiplied. Beloved ones,  
πάσαν σπουδὴν ποιοῦμενος γράφειν ὑμῖν, περὶ  
all haste making to write to you, concerning  
τῆς κοινῆς σωτηρίας ἀναγκὴν ἐσχόν γραφαί  
the common salvation a necessity I had to have written  
ὑμῖν παρακαλῶν ἐπαγωνιζέσθαι τῇ ἀπαξ παρα-  
to you exhorting to earnestly contend for the once having  
δοθείσῃ τοῖς ἁγίοις πίστει. <sup>4</sup> Παρεῖσεδυσαν  
been delivered to the saints faith. Privily entered  
γὰρ τινες ἄνθρωποι, οἱ παλαὶ προγεγραμμέ-  
for some men, those of old having been previously de-  
νοὶ εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ  
vignated for this the judgment, impious ones, the of the  
θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσελγείαν,  
God of us favor changing into licentiousness,  
καὶ τὸν μόνον δεσποτὴν καὶ κύριον ἡμῶν Ἰησοῦν  
and the only sovereign and Lord of us Jesus  
Χριστὸν ἀρνούμενοι. <sup>5</sup> Ὑπομνησαὶ δὲ ὑμᾶς  
Anointed denying. To remind but you  
βουλομαι, εἰδὼς ὑμᾶς ἀπαξ τοῦτο, ὅτι ὁ  
I wish, knowing you once this, because the  
κύριος, λαὸν ἐκ γῆς Αἰγυπτίου σώσας, τὸ δευ-  
Lord, people out of land of Egypt having saved, the second  
τερον τοὺς μὴ πιστευσάντας ἀπώλεσεν. <sup>6</sup> ἁγ-  
time those not having believed he destroyed; mes-  
γέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν  
tongers and those not having kept the of themselves  
ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἰδίον οἰκητήριον,  
principality, but having left the own habitation,  
εἰς κρίσιν μεγάλης ἡμέρας, δεσμοῖς αἰδίοις ὑπὸ  
for a judgment of a great day, with chains perpetual under  
ζοφὸν τετήρηκεν. <sup>7</sup> ὥς Σόδομα καὶ Γομορρά,  
thick darkness have been kept; as Sodom and Gomorrah,  
καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τοῦτοις  
and the about them cities, the like to them  
τρόπον ἐκπορνεύσασαι, καὶ ἀπελθούσαι ὀπίσω  
manner having committed fornication, and having gone away after  
σάρκος ἑτέρας, προκείμεναι δειγμα, πυρὸς αἰώ-  
flesh of another, are placed before an example, of fire age-

1 Judas, a Bond-servant of Jesus Christ, and † Brother of James, to THOSE who are \*BELOVED by God the Father, even the called ones who are †pre-served by Jesus Christ;

2 may Mercy and † Peace and Love be multiplied to you.

3 Beloved, making All Haste to write to you concerning \*our † COMMON Salvation, I had a necessity to write to you, exhorting you † to earnestly contend for the FAITH which was once DELIVERED to the SAINTS.

4 † For Some Men have come in privily, who of old were PREVIOUSLY DESIGNATED for THIS JUDGMENT, impious, † changing the FAVOR of our GOD into Licentiousness, † denying the ONLY Sovereign, and our LORD Jesus Christ.

5 But I wish to remind you, though you once knew \*this, That † the LORD having saved the People out of the Land of Egypt, AFTERWARDS † destroyed THOSE who did not BELIEVE;

6 and THOSE Angels who KEPT not THEIR own Principality, but left their own Habitation, † he has kept in perpetual Chains, under Thick Darkness, for the Judgment of the Great Day;

7 † as Sodom and Gomorrah, and the CITIES about them, which in a LIKE Manner to these, committed Fornication, and went after strange Flesh, are placed as an Example, enduring the re-

\* VATICAN MANUSCRIPT.—Title—OF JUDAS.

common Salvation.  
† 1. Luke vi. 16; Acts i. 13.  
† 3. Titus i. 4.  
† 4. 2 Pet. ii. 1.  
† 5. 1 John ii. 22.  
† 6. Heb. iii. 17, 19.

5. all things, That Jesus, having saved.  
† 1. John xvii. 11, 12, 15.  
† 3. Phil. i. 27; 1 Tim. i. 18; vi. 12; 2 Tim. i. 13; iv. 7.  
† 4. 2 Pet. ii. 10; Titus ii. 11; Heb. xii. 16.  
† 5. 1 Cor. x. 9.  
† 6. 2 Pet. ii. 4.

1. BELOVED by God.

2. our

† 2. 1 Pet. i. 2; 2 Pet. i. 2.  
† 4. Gal. i. 16;  
† 5. Num. xiv. 20, 37; xxvi. 54; Psa. cvi. 25;  
† 7. Gen. xix. 24; Deut. xxix. 23; 2 Pet. ii. 6.



ριου δικην ὑπεχουσαι. 8 Ὅμοιως μὲντοι  
lasting retributive justice are undergoing. In like manner truly

καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μαινουσι,  
also these dreaming ones flesh indeed they pollute,  
κυριοτητα δὲ ἀθετοῦσι, δοξας δὲ βλασφημοῦσιν.  
lordships and they set aside, glories and they revile.

9 Ὁ δὲ Μιχαὴλ ὁ ἀρχαγγέλος, ὅτε τῷ διαβολῷ  
The but Michael the chief messenger, when with the accuser  
διακρινόμενος διελέγετο περὶ τοῦ Μωσέως  
contending he reasoned about the of Moses

σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν  
body, not he dared a judgment to bring against  
βλασφημίας, ἀλλ' εἶπεν· Ἐπιτιμῆσαι σοὶ κύριος.  
of reviling, but he said; May rebuke thee Lord.

10 Οὗτοι δὲ, ὅσα μὲν οὐκ οἶδασι, βλασφη-  
These but, what things indeed not they know, they re-  
μοῦσιν ὅσα δὲ φυσικῶς, ὥς τὰ ἀλογα ζῶα,  
vile; what things but naturally, as the irrational animals,  
ἐπιστάνται, ἐν τούτοις φθεῖρονται. 11 Οὐαὶ  
they know, in these things they are corrupt. Woe

αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Καὶν ἐπορεύθησαν, καὶ  
to them, because in the way of the Cain they went, and  
τῇ πλάνῃ τοῦ Βαλαάμ μισθοῦ ἐξεχύθησαν, καὶ  
in the error of the Balaam reward they rushed, and  
τῇ ἀντιλογίᾳ τοῦ Κορε ἀπώλοντο.  
in the contradiction of the Kore they destroyed themselves.

12 Οὗτοι εἰσιν ἐν ταῖς ἀγαπαῖς ὑμῶν σπιλάδες,  
These are in the love-feasts of you hidden rocks,  
συννεύχομενοι ἀφοβῶς, ἑαυτοὺς ποιμαίνοντες·  
feasting together without fear, themselves feeding;

νεφέλαι ἀνυδροὶ, ὑπὸ ἀνέμων παραφερομεναί·  
clouds without water, by winds being swept along;

δένδρα φθινοπωρινά, ἀκαρπὰ, δις ἀποθανόντα,  
trees autumnal, unfruitful, twice having died,

ἐκρίζωθέντα· 13 κύματα ἀγρία θαλάσσης, ἐπα-  
having been rooted, waves wild of sea, foam-

φρίζοντα τὰς ἑαυτῶν αἰσχυράς· ἀστερες πλά-  
ing out the of themselves shame; stars wan-

νῆται, οἷς \* [δ] ζόφος \* [τοῦ] σκοτοῦς εἰς  
dering, for which [the] gloom [of the] darkness for

αἰῶνα τετηρηται. 14 Προεφητεῦσε δὲ καὶ τού-  
an age has been kept. Prophesied and also these

τοῖς ἑβδόμοις ἀπὸ Ἀδὰμ Ἐνώχ, λέγων· Ἰδοὺ,  
seventh from Adam Enoch, saying; Lo,

ἦλθε κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ, 15 ποιη-  
came a Lord with holy myriads of himself, to exe-

σαι κρίσιν κατὰ πάντων, καὶ ἐξελεγεῖν πάντας  
cute judgment against all, and convict all

τοὺς ἀσεβεῖς \* [αὐτῶν] περὶ πάντων τῶν  
the impious ones [of them] concerning all of the

ἐργῶν ἀσεβείας αὐτῶν ὧν ἡσεβήσαν, καὶ  
works of impiety of them which they did impiously, and

tributive justice of an aeo-  
nian Fire.

8 † In like manner in-  
deed These Dreamers also  
pollute the Flesh, and des-  
pise Lordships, and revile  
Dignities.

9 \* But † MICHAEL,  
the ARCHANGEL, when  
contending with the EN-  
EMY he reasoned about  
the BODY of MOSES, † did  
not presume to bring  
against him a reviling  
Judgment, but said, † "The  
"Lord rebuke thee."

10 † Yet these blaspheme  
what indeed they do not  
understand, but what they  
know naturally as IRRAT-  
IONAL Animals, in These  
things they are corrupt.

11 Alas for them! Be-  
cause they went in † the  
WAY of CAIN, and † rushed  
into the ERROR of BALAAM  
for a Reward, and des-  
troyed themselves in † the  
REBELLION of KORAH.

12 These are HIDDEN  
ROCKS in your † LOVE-  
FEASTS, feasting together  
without fear, feeding  
Themselves; Clouds with-  
out water, being swept  
along by Winds; bare  
autumnal Trees, unfruitful  
for two seasons, dead,  
rooted up;

13 wild Waves of the  
Sea, foaming out THEIR  
OWN Shame; wandering  
Stars, † for which has been  
kept the GLOOM of DARK-  
NESS for the Age.

14 And † Enoch also,  
the Seventh from Adam  
prophesied of these, say-  
ing, "Behold, † the Lord  
"came with his Holy My-  
riads,

15 "to execute Judg-  
ment against all, and to  
"convict ALL the IMPIOUS  
"of All their WORKS of  
"Impiety which they im-

\* VATICAN MANUSCRIPT.—9. When Michael, the ARCHANGEL, then contending. 13.  
the—omit. 13. of the—omit. 15. of them—omit.

† 8. 2 Pet. ii. 10. † 9. Dan. x. 13; xii. 1; Rev. xii. 7. † 9. 2 Pet. ii. 11.  
† 9. Zech. iii. 2. † 10. 2 Pet. ii. 12. † 11. Gen. iv. 6; 1 John iii. 12. † 11.  
Num. xxi. 7, 21; 2 Pet. ii. 15. † 11. Num. xvi. 1, &c. † 12. 1 Cor. xi. 21; 2 Pet.  
ii. 13. † 13. 2 Pet. ii. 17. † 14. Gen. v. 18. † 14. Deut. xxxii. 2; Dan. vii.  
10; Zech. xiv. 5; Matt. xxv. 31; 2 Thess. i. 7; Rev. i. 7.

περι παντων των σκληρων, ὡν ἐλάλησαν  
concerning all of the hard things, as spoke  
κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς. <sup>16</sup> Οὗτοι εἰσι  
against him sinners impious. These are  
γογγυσταὶ, μεμψιμοῖροι, κατὰ τὰς ἐπιθυμίας  
murmurers, complainers, according to the lusts  
αὐτῶν πορευόμενοι· καὶ τὸ στόμα αὐτῶν λαλεῖ  
of themselves walking; and the mouth of them speaks  
ὑπερογκά, θαυμάζοντες πρόσωπα, ὠφέλειαι  
swelling words, admiring faces, of gain  
χαρὶν. <sup>17</sup> Ὑμεῖς δὲ, ἀγαπητοὶ, μνησθητέ τῶν  
on account. You but, beloved ones, do you remember the  
ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστο-  
words of those having been before spoken by the apos-  
λων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. <sup>18</sup> ὅτι  
ties of the Lord of us Jesus Anointed; that  
ἐλεγον ὑμῖν, ὅτι ἐν ἐσχάτῳ χρόνῳ ἐσονται  
they said to you, that in last time will be  
ἐμπαίκται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευ-  
seoffers, according to the of themselves lusts walk-  
όμενοι τῶν ἀσεβειῶν. <sup>19</sup> Οὗτοι εἰσὶν οἱ ἀποδιο-  
ing the impious. These are they marking  
ρίζοντες \* [ἑαυτοὺς,] ψυχικοὶ, πνεῦμα μὴ ἐχον-  
out boundaries [themselves,] soulical ones, a spirit not hav-  
τες. <sup>20</sup> Ὑμεῖς δὲ ἀγαπητοὶ, τῇ ἁγίωτάτῃ ὑμῶν  
ing. You but beloved ones, in the most holy of you  
πιστεῖ ἐποικοδομοῦντες ἑαυτοὺς, ἐν πνεύματι  
faith building up yourselves, in spirit  
ἁγίῳ προσευχομένοι, <sup>21</sup> ἑαυτοὺς ἐν ἀγαπῇ θεοῦ  
holy praying, yourselves in love of God  
τήρησατε, προσδεχόμενοι τὸ ἐλεος τοῦ κυρίου  
do you keep, looking for the mercy of the Lord  
ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. <sup>22</sup> Καὶ  
of us Jesus Anointed for life age-lasting; And  
οὓς μὲν ἐλεεῖτε διακρινόμενοι. <sup>23</sup> οὓς δὲ ἐν φόβῳ  
some indeed do you pity discriminating; some but in fear  
σωζετε, ἐκ τοῦ πυρὸς ἀρπάζοντες· μισούντες  
do you save, out of the fire snatching; hating  
καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.  
even the from the flesh having been spotted garment.  
<sup>24</sup> Τῷ δὲ δυναμένῳ φυλαξάει ὑμᾶς ἀπταιστοὺς,  
To the now one being powerful to guard you from stumbling,  
καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμω-  
and to place in presence of the glory of himself blame-  
μους ἐν ἀγαλλίᾳσει, <sup>25</sup> μόνῳ θεῷ σωτῇ ἡμῶν,  
lets with exceeding joy, to only God a savior of us,  
διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα \* [καὶ]  
through Jesus Anointed of the Lord of us glory [and]  
μεγαλῶσυνή, κρατος καὶ ἐξουσία, καὶ νῦν καὶ  
majesty, strength and authority, both now and  
εἰς πάντας τοὺς αἰῶνας· ἀμήν.  
for all the ages; so be it.

"piously did, and of All  
"† the HARSH words which  
"impious Sinners spoke  
"against him."

16 These are Murmurers,  
Fault-finders, walking ac-  
cording to their own  
LUSTS; and † their MOUTH  
speaks boastful words,  
† admiring men's persons  
for the sake of Gain.

17 † But do you, Be-  
loved, remember THOSE  
WORDS which were PRE-  
VIOUSLY SPOKEN by the  
APOSTLES of our LORD Je-  
sus Christ;

18 That they said to  
you, That in the Last Time  
† there will be Mockers,  
walking according to THEIR  
OWN IMPIOUS LUSTS.

19 These are THEY who  
SEPARATE, † Sensual, not  
having the Spirit.

20 But you, Beloved,  
† building up yourselves on  
Your MOST HOLY Faith,  
praying with holy Spirit,

21 keep yourselves in the  
Love of God, † looking for  
the MERCY of our LORD Je-  
sus Christ to eternal Life.

22 And, making a differ-  
ence, Some indeed do you  
pity;

23 but Others save by  
Fear, snatching them out  
of the FIRE, hating even  
† the GARMENT SPOTTED  
by the FLESH.

24 † Now to HIM who is  
ABLE to guard you from  
falling, and to place you  
† blameless in the presence  
of his GLORY, with great  
Joy,

25 † to God alone, our  
Savior, through Jesus  
Christ our LORD, be Glory,  
Majesty, Power, and Au-  
thority, \* both now, and  
throughout ALL the AGES.  
Amen.

\* VATICAN MANUSCRIPT.—19. themselves—omit.  
every AGE, and now. Subscription—OF JUDAS.

25. and—omit.

25. before

† 15. 1 Sam. ii. 3; Psa. cxxi. 18; xciv. 4; Mal. iii. 13.  
Prov. xxi. 23; James ii. 1, 9. † 17. 2 Pet. iii. 2.  
iv. 3; 2 Pet. ii. 1; iii. 3. † 19. 1 Cor. ii. 14; James iii. 15.  
i. 4. † 21. Titus ii. 13. † 23. Rev. iii. 4.  
† 24. Col. i. 23. † 25. Rom. xvi. 27; 1 Tim. i. 17; ii. 3.

† 16. 2 Pet. ii. 18. † 16.  
† 18. 1 Tim. iv. 1; 2 Tim. iii. 1;  
† 20. Col. ii. 7; 1 Tim.  
† 24. Rom. xvi. 25. Ph. iii. 20.

ΑΠΟΚΑΛΥΨΙΣ.  
A REVELATION.  
THE APOCALYPSE.

ΚΕΦ. α'. 1.

<sup>1</sup> Αποκαλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ  
A revelation of Jesus Anointed, which gave to him  
ὁ θεός, δειξάτω τοῖς δούλοις αὐτοῦ ἃ δεῖ  
the God, to point out to the bond-servants of himself the things it behoves  
γενεσθαι ἐν ταχέϊ, καὶ ἐσήμανεν ἀποστείλας  
to have done with speed, and he signified having sent  
διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ  
by means of the messenger of himself to the bond-servant of himself  
Ἰωάννῃ· <sup>2</sup> ὃς ἐμαρτύρησε τὸν λόγον τοῦ θεοῦ,  
to John; who testified the word of the God,  
καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδε.  
and the testimony of Jesus Anointed, what things he saw.  
<sup>3</sup> Μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες  
Blessed the one reading, and those hearing  
τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες  
the words of the prophecy, and keeping strictly  
τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς  
the things in it having been written; the for season  
ἐγγύς.  
near.

<sup>4</sup> Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ  
John to the seven congregations to those in the  
Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος  
Asia; favor to you and peace from the one existing  
καὶ τοῦ ὄντος καὶ τοῦ ἐρχομένου· καὶ ἀπὸ τῶν  
and the one who was and the one coming; and from the  
ἑπτὰ πνευμάτων, ἃ ἔστιν ἐνώπιον τοῦ  
seven spirits, which [is] in presence of the  
θρόνου αὐτοῦ· <sup>5</sup> καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μαρ-  
throne of him; and from Jesus Anointed, the wit-  
νύς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ  
ness the faithful, the first-born of the dead ones, and the  
πρince τῶν βασιλευν τῆς γῆς· τῷ ἀγαπῶντι  
prince of the kings of the earth; to the one loving  
ἡμᾶς καὶ λουσάντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν  
us and having washed us from the sins of us  
ἐν τῷ αἵματι αὐτοῦ, <sup>6</sup> καὶ ἐποίησεν ἡμᾶς βασι-  
in the blood of himself, and made us a king-  
λειαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ἡ  
dom, priests to the God and father of himself, to him the

CHAPTER I.

1 A Revelation of Jesus Christ, which God gave to him, to point out to his SERVANTS the things it is necessary to have done speedily; and which he signified, † having sent by his ANGEL, to his SERVANT John,

2 † who testified the word of God, and the TESTIMONY of Jesus Christ \* whatever things † he saw.

3 Blessed is HE who READS, and THOSE who HEAR the WORDS of the PROPHECY, and † observe the THINGS which have been WRITTEN in it; for † the TIME is near.

4 John to THOSE SEVEN Congregations in ASIA; Favor and Peace to you from \* God, the ONE † who IS, and the ONE who WAS, and the ONE who IS COMING; and from † the SEVEN Spirits which are before his THRONE;

5 and from Jesus Christ, the FAITHFUL WITNESS, † the CHIEF-BORN of the DEAD, and † the PRINCE of the KINGS of the earth. To HIM who LOVES us, † and † freed us from our SINS by his own BLOOD,

6 and made † for us a Kingdom,—Priests for his God and Father; † to Him

\* The Revelation is not found in the Vat. Ms., 1209, therefore the Various Readings, are taken from Dr. Birch's Collation of the Vat. Ms., 1160, of the eleventh century. Where these readings agree with the three oldest Uncial MSS. they are respectively marked as follows;—A.—*Codex Alexandrinus*, probably of the fifth century; B.—*Codex Vaticanus*, written about the end of the seventh century or beginning of the eighth; C.—*Codex Ephraemi Rescriptus*, No. 9, probably of the fifth century. A few corroborative Readings, otherwise marked D.—*Codex Sinaiticus*, will be given from the very ancient Uncial, discovered by Dr. Tischendorf, probably of the same date as Vat. Ms., 1209.

\* VATICAN MANUSCRIPT, No. 1160.—No title is given in this MS.; C. has REVELATION OF JOHN. The Greek word "ΑΠΟΚΑΛΥΨΙΣ" has been adopted for the title. 2. whatever things he saw (A. B.) 4. God, the one who is (B.)

† 4. *estin*, is—omitted by B. C. † 5. So reads A. C. and some other MSS. and versions. † 6. *heemin*, for us.—A.; *heemoon*, of us.—C.

† 1. Rev. xxii. 16. † 2. Rev. vi. 9; xii. 17. † 2. 1 John i. 1. † 3. Rev. xxii. 7. † 3. Rev. xxii. 19. † 4. Exod. iii. 14; verse 8. † 4. Zech. iii. 9; iv. 10; Rev. iii. 1; iv. 5; v. 6. † 5. 1 Cor. xv. 20; Col. i. 18. † 5. Rev. xvii. 14; xix. 16. † 6. 1 John i. 7. † 6. 1 Tim. vi. 16; Heb. xiii. 21; 1 Pet. iv. 11; Rev. v. 12.

δοξα και το κρατος εις τους αιωνας των αιωνων.  
glory and the strength for the ages of the ages;  
αμην.  
so be it.

7 <sup>†</sup>Ιδου, ερχεται μετα των νεφελων, και οψε-  
Lo, he comes with the clouds, and shall  
ται αυτον πας οφθαλμος, και οιτινες αυτον  
see him every eye, and those who him  
εξεκεντησαν· και κοψονται επ' αυτον πασαι αι  
pierced; and shall mourn over him all the  
φυλαι της γης· ναι, αμην. <sup>8</sup> Εγω ειμι το Α  
tribes of the earth; yes, so be it. I am the Alpha  
και το Ω, λεγει κυριος ο θεος, ο ων και  
and the Omega, says Lord the God, the one existing and  
ο ην και ο ερχομενος, ο παντοκρατωρ.  
the one who was and the one coming, the almighty.

9 Εγω Ιωαννης, ο αδελφος υμων, και συγκοι-  
I John, the brother of you, and co-part-  
νωνος εν τη θλιψει και βασιλεια και υπομονη  
ner in the affliction and kingdom and patience  
Ιησου Χριστου, εγενομην εν τη νησω τη καλου-  
of Jesus Anointed, was in the island that being  
μενφ Πατμοφ, δια τον λογον του θεου,  
called Patmos, on account of the word of the God,  
και \* [δια] την μαρτυριαν Ιησου \* [Χρισ-  
and [on account of] the testimony of Jesus [Anoint-  
του.] <sup>10</sup> Εγενομην εν πνευματι εν τη κυριακη  
ed.] I was in spirit in the Lord's

ημερα· και ηκουσα οπισω μου φωνην μεγα-  
day; and I heard behind of me a voice loud  
λην ως σαλπιγγος, <sup>11</sup> λεγουσης· 'Ο βλεπεις  
as of a trumpet, saying; What thou seest  
γραφον εις βιβλιον, και πεμψον ταις επτα εκ-  
do thou write for a scroll, and send to the seven con-  
κλησιαις, εις Εφεσον, και εις Σμυρναν, και εις  
gregations, to Ephesus, and to Smyrna, and to  
Περγαμον, και εις Θυατειρα, και εις Σαρδεις,  
Pergamos, and to Thyatira, and to Sardis,  
και εις Φιλαδελφειαν, και εις Λαοδικειαν.  
and to Philadelphia, and to Laodicea.

12 Και επεστρεψα βλεπειν την φωνην ητις  
And I turned to see the voice which  
ελαλησε μετ' εμου· και επιστρεψας ειδον επτα  
spoke with me; and having turned I saw seven  
λυχνιας χρυσας, <sup>13</sup> και εν μεσω των \* [επτα]  
lampstands golden, and in midst of the [seven]  
λυχνιων ομοιον υιφ ανθρωπου, ενδεδυμενον  
lampstands like to a son of man, having on a garment  
ποδηρη, και περιεζωσμενον προς τοις  
reaching to the foot, and having been girded about at the  
μαστοις ζωνην χρυσην· <sup>14</sup> η δε κεφαλη αυτου  
breasts a girdle golden; the but head of him  
και αι τριχες, λευκαι ως εριον λευκον, ως χιων·  
and the hairs, white as wool white, as snow;

be the GLORY and the  
MIGHT for the AGES of the  
AGES. Amen.

7 Behold! he is com-  
ing with the CLOUDS, and  
Every Eye shall see him,  
and those who pierced  
him; and All the TRIBES  
of the LAND shall mourn  
over him. Yes, Amen.

8 <sup>†</sup> "I am the ALPHA  
and the OMEGA," says the  
Lord GOD, <sup>†</sup> "the ONE who  
is, and the ONE who WAS,  
and the ONE who is COM-  
ING—the OMNIPOTENT."

9 <sup>†</sup> John, your BRO-  
THEE and <sup>†</sup> Co-partner in  
the AFFLICTION, and  
Kingdom, and Patient  
waiting for \* Jesus, was in  
THAT ISLAND which is  
CALLED Patmos, <sup>†</sup> on ac-  
count of the WORD of GOD,  
and the TESTIMONY of  
Jesus.

10 <sup>†</sup> I was in Spirit on  
the LORD's Day; and I  
heard behind me a loud  
Voice as of a Trumpet,

11 saying, "What thou  
seest write in a Scroll, and  
send to THOSE SEVEN Con-  
gregations;—to Ephesus,  
and to Smyrna, and to  
Pergamos, and to Thyatira,  
and to Sardis, and to Phil-  
adelphia, and to Laodicea."

12 And I turned to see  
the VOICE which \* was  
speaking with me; and  
having turned I saw  
<sup>†</sup> Seven golden Lamp-  
stands,

13 and in <sup>†</sup> the Midst of  
the Lampstands <sup>†</sup> one like  
to a Son of Man, <sup>†</sup> invested  
with a garment to the foot,  
and girded about at <sup>†</sup> the  
BREASTS with a golden  
Girdle;

14 and his HEAD and  
HAIRS white as white

\* VATICAN MANUSCRIPT, No. 1160.—9. Christ Jesus (D.) Jesus (D.) 9. on account  
of—omit (A C.) 9. Anointed—omit (A C.) 12. was speaking (B C.) 13.

<sup>†</sup> 7. Dan. vii. 13; Matt. xxiv. 30; xxvi. 64; Acts i. 11. <sup>†</sup> 7. Zech. xii. 10; John xix. 37.  
<sup>†</sup> 8. Isa. xli. 4; xlv. 6; xlviii. 12; verse 17; Rev. ii. 8; xxi. 6; xxii. 13. <sup>†</sup> 8. verse 4;  
Rev. iv. 8; xi. 17; xvi. 5. <sup>†</sup> 9. Phil. i. 7; iv. 14; 2 Tim. i. 8. <sup>†</sup> 9. ver. 2; Rev. vi. 9.  
<sup>†</sup> 10. Acts x. 10; 2 Cor. xii. 2; Rev. iv. 2; xvii. 3; xxi. 10. <sup>†</sup> 12. Ezek. xxv. 37; Zech.  
iv. 2; verse 20. <sup>†</sup> 13. Rev. ii. 1. <sup>†</sup> 13. Ezek. i. 26; Dan. vii. 13; x. 16; xiv. 14.  
<sup>†</sup> 13. Dan. x. 6. <sup>†</sup> 13. Rev. xv. 6.

και οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλογὶ πυρός· <sup>15</sup> και οἱ  
and the eyes of him as a flame of fire; and the  
ποδες αὐτοῦ ὅμοιοι χαλκολιβανῷ, ὡς ἐν καμινῷ  
feet of him like to fine white brass, as in a furnace  
πεπυρωμένοι· και ἡ φωνὴ αὐτοῦ ὡς φωνὴ  
having been set on fire; and the voice of him as a voice  
ὕδατων πολλῶν· <sup>16</sup> και ἐχὼν ἐν τῇ δεξιᾷ αὐτοῦ  
of waters many; and having in the right of himself  
χειρὶ ἀστέρας ἑπτὰ· και ἐκ τοῦ στοματός  
hand stars seven; and out of the mouth  
αὐτοῦ ῥομφαία διστόμος ὀξεία ἐκπορευομένη·  
of him a broad-sword two-mouthed sharp proceeding;  
και ἡ ὄψις αὐτοῦ, ὡς ὁ ἥλιος φαίνει ἐν τῇ  
and the appearance of him, as the sun shines in the  
δυναμεί αὐτοῦ. <sup>17</sup> Καὶ ὅτε εἶδον αὐτὸν ἐπεσα  
power of himself. And when I saw him I fell  
πρὸς τοὺς πόδας αὐτοῦ, ὡς νεκρός· και ἐθήκε τὴν  
at the feet of him, as dead; and he placed the  
δεξιάν αὐτοῦ ἐπ' ἐμέ, λέγων· Μὴ φοβού· ἐγώ  
right of himself on me, saying; Not do thou fear; I  
εἰμι ὁ πρῶτος και ὁ ἐσχάτος, <sup>18</sup> και ὁ ζῶν· και  
am the first and the last, and the living one; even  
ἐγενόμην νεκρός, και ἰδοὺ ζῶν εἰμι εἰς τοὺς  
I was dead, and lo living I am for the  
αἰῶνας τῶν αἰώνων· και ἐχὼ τὰς κλείς τοῦ  
ages of the ages; and I have the keys of the  
θανάτου και τοῦ ᾗδου. <sup>19</sup> Γράψον οὖν  
death and of the unseen. Write thou therefore the things  
εἶδες, και ἃ εἰσὶ, και ἃ μέλλει γίνεσθαι  
thou sawest, even the things are, and the things about to occur  
μετὰ ταῦτα· <sup>20</sup> τὸ μυστήριον τῶν ἑπτὰ ἀστε-  
after these; the secret of the seven stars  
ρων ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, και τὰς  
which thou sawest on the right of me, and the  
ἑπτὰ λυχνίας τὰς χρυσεῖς. Οἱ ἑπτὰ ἀστέρες,  
seven lampstands the golden. The seven stars,  
ἀγγελοὶ τῶν ἑπτὰ ἐκκλησιῶν εἰσὶ· και αἱ λυχ-  
messengers of the seven congregations are; and the lamp-  
νιαι αἱ ἑπτὰ, ἑπτὰ ἐκκλησίαι εἰσὶ.  
stands the seven, seven congregations are.

ΚΕΦ. β'. 2.

<sup>1</sup> Τῷ ἀγγέλῳ τῆς ἐν Ἐφεσῷ ἐκκλησίας γρά-  
By the messenger of the in Ephesus congregation do thou  
ψον· Ταδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας  
write; These things says the one holding the seven stars  
ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν  
in the right of himself, the one walking in midst of the  
ἑπτὰ λυχνίων τῶν χρυσεῶν· <sup>2</sup> οἶδα τὰ ἔργα σου,  
seven lampstands the golden; I know the works of thee,  
και τὸν κόπον \* [σου,] και τὴν ὑπομονὴν σου,  
and the toil [of thee,] and the patient endurance of thee

Wool, as Snow; and his  
feet as a Flame of Fire;

<sup>15</sup> † and his FEET like  
to fine Brass glowing with  
fire, as in a Furnace; and  
† his VOICE as the Voice of  
many Waters;

<sup>16</sup> † and having in his  
RIGHT Hand seven Stars;  
† and out of his MOUTH  
proceeding a sharp two-  
edged broad Sword; and  
† his APPEARANCE as the  
SUN shines in his  
STRENGTH.

<sup>17</sup> And † when I saw  
him, I fell at his FEET as  
dead; but † he placed his  
RIGHT hand on me, saying,  
"Fear not; † I am the  
† FIRST and the LAST,

<sup>18</sup> and the LIVING ONE;  
I was even dead, but, be-  
hold, † I am living for the  
AGES of the AGES; and I  
have the KEYS of DEATH  
and of HADES.

<sup>19</sup> Write therefore the  
things thou sawest, even  
† those which are, and † the  
things which are about to  
transpire after these.

<sup>20</sup> As for the SECRET  
of the SEVEN Stars which  
thou sawest in my RIGHT  
hand, and the SEVEN  
GOLDEN Lampstands; the  
SEVEN Stars are † Mes-  
sengers of the SEVEN Con-  
gregations, and † the  
SEVEN LAMPSTANDS are  
Seven Congregations.

CHAPTER II.

<sup>1</sup> By the MESSENGER of  
the CONGREGATION in  
Ephesus, write; These  
things says † HE who  
HOLDS the SEVEN Stars  
in his RIGHT hand, † HE  
who walks in the Midst of  
the SEVEN GOLDEN Lamp-  
stands;

<sup>2</sup> † I know thy WORKS,  
and thy TOIL, and thy  
PATIENT ENDURANCE,

† 17. FIRST-BORN (A.)

2. thy—is omitted by A C.

† 14. Dan. x. 6; Rev. ii. 18.  
2; xix. 6. † 16. verse 20.  
xxvi. 13; Rev. x. 1. † 17. Ezek. i. 28.  
xli. 4; xlv. 6; xlviii. 12; verse 11; Rev. ii. 8; xxii. 13.  
Rev. ii. 1, &c. † 19. Rev. iv. 1, &c. † 20. Mal. ii. 7; Rev. ii. 1, &c.  
iv. 2; Matt. v. 15. † 1. Rev. i. 18, 20. † 1. Rev. i. 12

† 15. Ezek. i. 7.

† 16. Rev. ii. 12, 16; xix. 15, 21.

† 17. Dan. viii. 18; x. 10.

† 18. Rev. iv. 9; v. 14.

† 19. Zech.

† 20. Zech.

† 1. Rev. i. 12

† 15. Ezek. xliii. 2; Rev. xix.

† 16. Acts

† 17. Isa.

† 18. Rev. iv. 9; v. 14.

† 19. Zech.

† 20. Zech.

† 1. Rev. i. 12

† 2. Psa. i. 6; ver.

καὶ ὅτι οὐ δύνη βαστασαι κακούς· καὶ ἐπει-  
and that not thou art able to bear with bad ones; and thou hast  
ρασας τοὺς λεγοντας ἑαυτοὺς ἀποστόλους εἶναι,  
tried those declaring themselves apostles to be,  
καὶ οὐκ εἰσι· καὶ εὔρες αὐτοὺς ψευδεῖς·<sup>3</sup> καὶ  
and not they are; and thou hast found them liars;  
ὕπομονην ἔχεις, καὶ ἐβαστασας διὰ τὸ  
patient endurance thou hast, and thou hast suffered on account of the  
ὄνομα μου, καὶ οὐκ ἐκοπιάσας.<sup>4</sup> Ἀλλ' ἔχω  
name of me, and not thou hast wearied. But I have  
κἀτα σου, ὅτι τὴν ἀγαπὴν σου τὴν πρώτην  
against thee, because the love of thee the first  
ἀφήκας.<sup>5</sup> Μνημονεὺε οὖν ποθεν πεπτώκας,  
thou hast relaxed. Do thou remember therefore whence thou hast fallen,  
καὶ μετανόησον, καὶ τὰ πρῶτα ἔργα ποιήσον·  
and change thy mind, and the first works do thou;  
εἰ δὲ μὴ, ἐρχομαι σοὶ †[ταχύ,] καὶ κινήσω τὴν  
if but not, I am coming to thee [speedily,] and I will remove the  
λυχνίαν σου ἐκ τοῦ τοποῦ αὐτῆς, εἰ μὴ  
lampstand of thee out of the place of itself, if not  
μετανοήσης.<sup>6</sup> Ἀλλὰ τοῦτο ἔχεις, ὅτι μίσεις  
thou dost change thy mind. But this thou hast, that thou hatest  
τὰ ἔργα τῶν Νικολαιτῶν, ἃ καγὼ μίσω.<sup>7</sup> Ὅ  
the works of the Nicolaitans, which I also hate. The  
ἔχων οὖς, ἀκουσάτω τι τὸ πνεῦμα λέγει ταῖς  
one having an ear, let him hear what the spirit says to the  
ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φαγεῖν  
congregation; To the one overcoming I will give to him to eat  
ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ παρα-  
from the wood of the life, which is in the para-  
δείσῳ τοῦ θεοῦ †[μου.]  
dise of the God [of me.]

<sup>8</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας  
And by the messenger of the in Smyrna congregation  
γράφον· Ταδε λέγει ὁ πρῶτος καὶ ὁ ἐσχά-  
do thou write; These things says the first and the last,  
τος, ὅς ἐγενετο νεκρός, καὶ ἐζήσεν·<sup>9</sup> οἶδα σου  
who became dead, and lived; I know of thee  
†[τὰ ἔργα, καὶ] τὴν θλίψιν, καὶ τὴν πτωχείαν,  
[the works, and] the affliction, and the poverty,  
(ἀλλὰ πλούσιος εἶ,) καὶ τὴν βλασφημίαν ἐκ  
(but rich thou art,) and the blasphemy from  
τῶν λεγοντῶν Ἰουδαίους εἶναι ἑαυτοὺς, καὶ οὐκ  
those declaring Jews to be themselves, and not  
εἰσιν, ἀλλὰ συναγωγὴ τοῦ σατανα.<sup>10</sup> Μὴ δὲν  
are, but an assembly of the adversary. Not  
φοβοῦ ἃ μέλλεις πασχεῖν· ἰδοὺ, μέλλει  
fear thou the things thou art about to suffer; lo, is about  
βαλεῖν ὁ διαβόλος ἐξ ὑμῶν εἰς φυλακὴν, ἵνα  
to cast the accuser from of you into prison, so that

and that thou art not able to endure wicked men; and †thou hast tried THOSE who DECLARE themselves to be Apostles, but are not, and hast found them Liars;

3 and thou hast patient-ly endured and hast suffered on account of my NAME, †and †thou hast not been weary.

4 But I have this against thee, That thou hast relaxed thy FIRST LOVE.

5 Remember, therefore, whence thou hast fallen, and reform, and do the FIRST Works; but if not, I am coming to thee, and I will remove thy LAMP- STAND out of its PLACE, unless thou reform.

6 But This thou hast, That thou hatest the works of †the NICOLAI- TANS, which I also hate."

7 († Let HIM who HAS an Ear, hear what the SPIRIT says to the CON- GREGATIONS.) "To the CONQUEROR will I give † to eat of † the † wood of the LIFE, which is in the PARADISE of GOD.

8 And by the MESSEN- GER of the CONGREGA- TION in Smyrna write; These things says † the † FIRST and the LAST, who was dead, and lived;

9 I know Thy AFFLI- CTION and POVERTY, (but thou art † rich;) and I know the BLASPHEMY of † THOSE DECLARING them- selves to be Jews, and are not, but † an Assembly of the ADVERSARY.

10 † Fear not the things which thou art about to suffer; behold, the ENNE- MY is about to cast some of you into Prison, that

† 3. thou hast not been weary (A.C.) 5. speedily—is omitted by (A.C.) 7. Wood is the primary signification of *ξύλον*, and may here denote, as in Rev. xii. 2, an aggregation of *dendra*, or trees, commonly called a *wood*, or *forest*; a *ξύλον* of life, occupying a place on both sides of the river. 7. my—is omitted by (A.C.) 8. FIRST-BORN (A.C.) 9. thy works, and—is omitted by (A.C.)

† 2. 1 John iv. 1. † 3. Gal. vi. 9; Heb. xii. 3, 5. † 6. verse 15. † 7. Matt. x. 15; xiii. 9, 43; verses 11, 17, 29; Rev. iii. 6, 13, 22; xiii. 9. † 7. Rev. xxii. 2, 14. † 7. Gen. ii. 9. † 8. Rev. i. 8, 17, 18. † 9. Luke xii. 21; 1 Tim. vi. 18; James ii. 6. † 9. Rom. ii. 17, 23, 29; ix. 6. † 9. Rev. iii. 9. † 10. Matt. x. 22.

πειρασθῆτε· και ἐξετε θλιψιν ἡμερων δεκα.  
you may be tried; and you shall have affliction days ten.  
Γινου πιστος αχρι θανατου, και δωσω σοι τον  
Be thou faithful till death, and I will give to thee the  
στεφανον της ζωης. 11 Ὁ εχων ους, ακου-  
crown of the life. The one having an ear, let him  
σατω τι το πνευμα λεγει ταις εκκλησιαις· Ὁ  
hear what the spirit says to the congregations; The  
νικων ου μη αδικηθῃ εκ του θανατου του  
one overcoming not he may be hurt by the death the  
δευτερου.  
second.

12 Και τῷ αγγελῷ της εν Περγαμῷ εκκλησιας  
And by the messenger of the in Pergamos congregation  
γραφον· Ταδε λεγει ὁ εχων την ρομφαιαν  
do thou write; These things says the one having the broad sword  
την διστομον την οξειαν 13 οἶδα †[τα εργα  
that two-mouthed the sharp; I know [the works  
σου, και] που κατοικεις, ὅπου ὁ θρονος του  
of thee, and] where thou dwellest, where the throne of the  
σατανα· και κρατεις το ονομα μου, και ουκ  
adversary; and thou holdest fast the name of me, and not  
ἠρνησω την πιστιν μου, \* [και] εν ταις ἡμε-  
thou didst deny the faith of me, [even] in those days  
ραις \* [εν] αἰς Αντιπας ὁ μαρτυς μου ὁ πιστος,  
[in] which Antipas the witness of me the faithful,  
ὃς απεκτανθη παρ' ὑμιν, ὅπου ὁ σατανας κατοι-  
who was killed among you, where the adversary dwells.  
κει. 14 ΑΛΛ' εχω κατα σου ολιγα, †[ὅτι]  
But I have against thee a few things, [because]

εχεις ἐκει κρατουντας την διδαχην Βαλααμ,  
thou hast there some holding the teaching of Balaam,  
ὃς ἐδιδασκε τῷ Βαλακ βαλειν σκανδαλον ἐνω-  
who instructed the Balak to cast a stumbling-block be-  
πιον των υἱων Ισραηλ, φαγειν ειδωλοθυτα και  
fore the sons of Israel, to eat idol-sacrifices and  
πορνευσαι. 15 Οὕτως εχεις και συ κρατουντας  
to fornicate. So hast also thou some holding

την διδαχην \* [των] Νικολαιτων ὁμοιως.  
the teaching [of the] Nicolaitans in like manner.

16 Μετανοησον ουν· εἰ δε μη, ερχομαι σοι  
Change thy mind therefore; if but not, I am coming to thee  
ταχυ, και πολεμησω μετ' αυτων εν τη ρομφαια  
quickly, and I will war with them by the broadsword  
του στοματος μου. 17 Ὁ εχων οὖς, ακου-  
of the mouth of me. The one having an ear, let him

σατω τι το πνευμα λεγει ταις εκκλησιαις· Τῷ  
hear what the spirit says to the congregations; To the  
νικωντι δωσω αυτω του μαννα του κεκρυμ-  
one overcoming I will give to him [of] the manna of that having been

you may be tried, and you shall have Affliction ten Days. † Be thou faithful till Death, and I will give to thee † the CROWN of LIFE."

11 († Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.) "The CONQUEROR shall not be injured † by the SECOND DEATH."

12 And by the MESSENGER of the CONGREGATION in Pergamos write; These things says † HE who HAS the SHARP TWO-EDGED BROAD SWORD;

13 I know where thou dwellest,—† where the THRONE of the ADVERSARY is; and yet thou firmly retainest my NAME; and thou didst not deny my FAITH even in the DAYS in which Antipas was my WITNESS, † my FAITHFUL one, who was killed among you, where the ADVERSARY dwells.

14 But I have a few things against thee; thou hast there those holding the TEACHING of † Balaam, who instructed Balak to cast a Stumbling block before the SONS of Israel, \* both † to eat Idol-sacrifices, and † to fornicate.

15 So in like manner thou hast also those holding the TEACHING of the † Nicolaitans.

16 Reform, therefore; but if not, I am coming to thee speedily, and † will fight with them with the BROAD SWORD of my MOUTH."

17 († Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.) "To the CONQUEROR I will give THAT MANNA which has

\* VATICAN MANUSCRIPT, No. 1160.—13. even—omit.  
15. of the—omit. 17. of—omit.

13. in—omit. 14. both.

† 13. thy WORKS, and—is omitted by (A c.)  
because—is omitted by (A.)

13. my—is added by (A c.)

14.

† 10. Matt. xxiv. 13.

† 10. James i. 12; Rev. iii. 11.

† 11. verse 7; Rev. xiii. 9.

† 11. Rev. ix. 14; xxi. 8.

† 12. Rev. i. 16

† 13. verse 9.

† 14. Num. xxiv.

14; xxv. 1; xxxi. 16; 2 Pet. ii. 15; Jude 11.

† 14. ver. 20;

Acts xv. 29; 1 Cor. viii. 9, 10;

x. 19, 20.

† 14. 1 Cor. vi. 13.

† 15. verse 6.

† 16. Isa. xl. 4; 2 Thess. ii. 8.

Rev. i. 16; xix. 15, 21.

† 17. verse 2.

μενου, και δωσω αυτω ψηφον λευκην, και επι  
hidden, and I will give to him a pebble white, and on  
την ψηφον ονομα καινον γεγραμμενον, ο ουδεις  
the pebble a name new having been written, which no one  
οιδεν ει μη ο λαμβανων.  
knows if not the one receiving.

18 Και τω αγγελω της εν Θυατειροις εκκλη-  
And by the messenger of the in Thyatira congre-  
σιας γραψον· Ταδε λεγει ο υιος του θεου,  
gation write; These things says the son of the God,  
δ εχων τους οφθαλμους αυτου ως φλογα  
the one having the eyes of himself as a flame  
πυρος, και οι ποδες αυτου ομοιοι χαλκολιβανω·  
of fire, and the feet of him like to fine white brass;

19 οίδα σου τα εργα, και την αγαπην, και την  
I know of thee the works, and the love, and the  
πιστιν, και την διακονιαν, και την υπομονην  
faith, and the service, and the patient endurance  
σου, και τα εργα σου τα εσχατα πλειονα των  
of thee, and the works of thee the last more of the  
πρωτων. 20 Αλλ' εχω κατα σου, οτι αφεις  
first. But I have against thee, because thou lettest alone

την γυναικα †[σου] Ιεζαβελ, η λεγουσα εαυτην  
the wife [of thee] Jezebel, the one calling herself  
προφητιν, και διδασκει και πλανα τους εμους  
a prophetess, and she teaches and seduces the my  
δουλους, πορνευσαι και φαγειν ειδωλοθυτα.  
bond-servants, to fornicate and to eat idol-sacrifices.

21 Και εδωκα αυτη χρονον ινα μετανοησῃ, και  
And I gave to her time so that she might reform, and  
ου θελει μετανοησαι εκ της πορνειας αυτης·  
not she wills to reform from the fornication of herself;

22 ιδου, βαλλω αυτην εις κλινην, και τους μοι-  
lo, I cast her into a bed, and those com-  
χευοντας μετ' αυτης εις θλιψιν μεγαλην,  
mitting adultery with her into affliction great,

εαν μη μετανοησωσεν εκ των εργαυ αυτης,  
if not they should reform from the works of her,

23 και τα τεκνα αυτης αποκτενω εν θανατω· και  
and the children of her I will kill with death; and

γνωσονται πασαι αι εκκλησιαι, οτι εγω ειμι ο  
shall know all the congregations, that I am the

ερευνων νεφρους και καρδιας· και δωσω υμιν  
one searching reins and hearts; and I will give to you

εκαστω κατα τα εργα υμων. 24 Υμιν δε  
to each one according to the works of you. To you but

λεγω, τοις λοιποις τοις εν Θυατειροις, όσοι  
I say, to the remaining ones to those in Thyatira, as many as

ουκ εχουσι την διδαχην ταυτην, οτινες ουκ  
not hold the teaching this, who not

εγνωσαν τα βαθεια του σατανα (ως λεγουσιν·)  
knew the depths of the adversary (as they say;)

Ου βαλω εφ' υμας αλλο βαρος· 25 πλην ο  
Not I will lay on you other burden; but what

been CONCEALED; and I will give to him a white Pebble, and on the PEBBLE † a new Name engraved, which no one knows but HE WHO RECEIVES it:

18 And by the MESSENGER of the CONGREGATION in Thyatira write; These things says THAT SON of GOD, who HAS † his EYES as a Flame of Fire, and his FEET like to fine Brass;

19 I know Thy WORKS, and LOVE, and FAITH, and SERVICE, and PATIENT ENDURANCE, and thy LAST WORKS to be more than the FIRST.

20 But I have this against thee, Because thou lettest alone the WOMAN † Jezebel, who CALLS herself a Prophetess; and she teaches and seduces My Servants, † to fornicate, and to eat idol-sacrifices.

21 And I gave her time, so that she might reform; but she is not disposed to reform from her FORNICATION.

22 Behold! \* I will cast her, and those COMMITTING ADULTERY with her, into a Bed,—into great Affliction; unless they reform from her WORKS.

23 And I will kill her CHILDREN with Death; and All the CONGREGATIONS shall know That † I am HE who SEARCHES Reins and Hearts; † and I will give to you, to each one, according to your WORKS.

24 But I say to you,—to the REST in Thyatira, as many as have not this TEACHING, who knew not the DEPTHS of the ADVERSARY, (as they say;) † I lay on you no Other Burden;

\* VATICAN MANUSCRIPT, No. 1160.—23. I will cast (A B.)

† 20. σου—thy, is omitted by c. very many MSS., and most of the versions. 24. Βαλλω I lay, A c, and many MSS.

† 17. Rev. iii. 12; xix. 12. † 18. Rev. i. 14, 15. † 20. i Kings xvi. 31; xxi. 25; 2 Kings ix. 7. † 20. Acts xv. 20, 20; verse 14. † 23. i Sam. xvi. 7; i Chron. xxviii. 9; xlix. 17; 2 Chron. vi. 30; Psa. vii. 9; Jer. xi. 20; xvii. 10; xx. 12; Rom. viii. 27. † 23. Psa. lxi. 12; Matt. xvi. 27; Rom. ii. 6; xiv. 12; 2 Cor. v. 10; Gal. vi. 5; Rev. xx. 12.



εχετε, κρατησατε αχρις ου αν ηξω. <sup>26</sup> Και ο  
you have, hold fast till of which I may have come. And the  
νικων, και ο τηρων αχρι τελους τα εργα  
one overcoming, and the one keeping till an end the works  
μου, δωσω αυτω εξουσιαν επι των εθνων. <sup>27</sup> και  
of me, I will give to him authority over the nations; and  
ποιμανει αυτοις εν ραβδω σιδηρα, ως τα σκευη  
he shall rule them with a rod made of iron, as the vessels  
τα κεραμικα συντριβεται, ως καγω ειληφα  
those earthen ones it is breaking together, as also I received  
παρ του πατρος μου. <sup>28</sup> και δωσω αυτω τον  
from of the father of me; and I will give to him the  
αστερα του πρωινου. <sup>29</sup> Ο εχων ους, ακου-  
star the morning. The one having an ear, let him  
σατω τι το πνευμα λεγειταις εκκλησιαις.  
hear what the spirit says to the congregations.

ΚΕΦ. γ'. 3.

<sup>1</sup> Και τω αγγελω της εν Σαρδεσιν εκκλησιας  
And by the messenger of the in Sardis congregation  
γραψον. Ταδε λεγει ο εχων τα επτα πνευ-  
write; These things says the one having the seven spirits  
ματα του θεου, και τους επτα αστερας. Οιδα  
of the God, and the seven stars; I know  
σου τα εργα, οτι ονομα εχεις οτι ζης, και  
of thee the works, that a name thou hast that thou livest, and  
νεκρος ει. <sup>2</sup> Γινου γρηγορων, και στηρισον  
dead thou art. Becomethou vigilant, and strengthen  
τα λοιπα α εμελλον αποθαινειν ου γαρ  
the things remaining which were about to die; not for  
ευρηκα σου τα εργα πεπληρωμενα ενωπιον  
I have found of thee the works having been completed in presence  
του θεου μου. <sup>3</sup> Μνημονευε ουν πως ειλη-  
of the God of me. Remember thou therefore how thou hast re-  
φας \* [και ηκουσας, και τηρει,] και μετανοη-  
ceived [and thou didst hear, and observe,] and reform.  
σον. Εαν ουν μη γρηγορησης, ηξω  
If therefore not thou shouldst have watched, I may have come  
επι σε ως κλεπτης, και ου μη γνως  
on thee as a thief, and not not thou mayest have known  
ποιαν ωραν ηξω επι σε. <sup>4</sup> Αλλ' εχεις  
what hour I may have come on thee. But thou hast  
ολιγα ονοματα εν Σαρδεσιν, α ουκ εμολυναν  
a few names in Sardis, which not soiled  
τα ιματια αυτων και περιπατησουσι μετ' εμου  
the garments of themselves; and they shall walk with me

25 but what you have, hold fast till I \* may have come.

26 And HE who CONQUERS, even HE who I KEEPS my WORKS to an End, † I will give to him Authority over the NATIONS;

27 † and he shall rule them with an Iron Sceptre; (as the EARTHEN VESSELS it is breaking them together;) as also I have received from my FATHER.

28 And I will give to him † the MORNING STAR."

29 (Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

CHAPTER III.

1 "And by the MESSENGER of the CONGREGATION in Sardis write; These things says † HE who HAS the SEVEN Spirits of GOD, and the SEVEN Stars; † I know Thy WORKS, That thou hast a Name \* That thou livest, and thou art dead.

2 Become vigilant, and \* strengthen the remaining THINGS which were about to die; for I have not found Thy WORKS fully performed in the presence of my GOD.

3 † Remember, therefore, how thou hast received and heard, and observe it, and † reform. † If, therefore, thou shouldst not watch, I may have come † [on thee] as a Thief, and thou mayest by no means know at what Hour I may have come on thee.

4 But thou hast a Few Names in Sardis, which have not soiled their GARMENTS; and they shall walk with me in † white

\* VATICAN MANUSCRIPT, No. 1160.—25. shall open. 1. and livest (B.) 2. keep the remaining THINGS. 3. and thou hast heard, and observe—omit (B.)

† 3. on thee is omitted by (A C.)

† 25. Rev. iii. 11. † 26. John vi. 29; 1 John iii. 23. † 26. Matt. xix. 28; Luke xxi. 29, 30; 1 Cor. vi. 3; Rev. iii. 21; xi. 4. † 27. Psa. ii. 8, 9; xlix. 14; Dan. vii. 23; Rev. xii. 5; xix. 15. † 28. 2 Pet. i. 10; Rev. xxii. 16. † 1. Rev. i. 4, 16; iv. 5; v. 6. † 1. Rev. ii. 2. † 3. 1 Tim. vi. 20; 2 Tim. i. 13; verse 11. † 3. verse 10. † 3. Matt. xxiv. 43; xxv. 13; 1 Thess. v. 2. † 4. Rev. iv. 4; vi. 11; vii. 9, 13.

εν λευκοις, ὅτι ἄξιοι εἰσιν. <sup>5</sup> Ὁ νικων, (robes;) Because they are worthy. in white (robes,) because worthy they are. The one overcoming. οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ this shall invest himself with garments white; and not μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βιβλίου not I will blot out the name of him out of the scroll τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώ- of the life, and I will confess the name of him in πιον τοῦ πατρὸς μου, καὶ ἐνώπιον τῶν ἀγγε- presence of the father of me, and in presence of the messen- λων αὐτοῦ. <sup>6</sup> Ὁ ἐχων ὅς, ἀκουσάτω τι το gers of him. The one having an ear, let him hear what the πνεῦμα λέγει ταῖς ἐκκλησίαις. spirit says to the congregations.

<sup>7</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλη- And by the messenger of the in Philadelphia congrega- σίας γραψόν· Ταδε λέγει ὁ ἅγιος, ὁ ἀλη- tion write; These things says the holy one, the true θινός, ὁ ἐχων τὴν κλεῖν τοῦ Δαυὶδ· ὁ ἀνοίγων, one, the one having the key of the David; the one opening, καὶ οὐδεὶς κλείει· καὶ κλείει, καὶ οὐδεὶς ἀνοι- and no one shuts; and shuts, and no one opens; γει· <sup>8</sup> οἶδα σου τὰ ἔργα· ἰδοὺ, δέδωκα ἐνώπιον I know of thee the works; lo, I have placed before σου θύραν ἀνεῳγμένην, ἣν οὐδεὶς δύναται κλει- thee a door having been opened, which no one is able to σαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτη- shut her; because a little thou hast power, and thou ρησας μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομα hast kept of me the word, and not thou didst deny the name μου. <sup>9</sup> Ἰδοὺ, δίδωμι ἐκ τῆς συναγωγῆς τοῦ of me. Lo, I give out of the assembly of the σατανα τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, adversary those saying themselves Jews to be, καὶ οὐκ εἰσιν, ἀλλὰ ψευδονται· ἰδοὺ, ποιήσω and not they are, but speak falsely; lo, I will make αὐτοὺς, ἵνα ἤξωσι καὶ προσκυνήσωσιν ἐνώ- them, so that they may have come and may have prostrated be- πιον τῶν ποδῶν σου, καὶ γνῶσιν, ὅτι fore the feet of thee, and they may have known, that \* [ἐγὼ] ἠγάπησα σε· <sup>10</sup> ὅτι ἐτήρησας τὸν [I] loved thee; because thou hast kept the λόγον τῆς ὑπομονῆς μου, καὶ γὰρ σε τηρήσω ἐκ word of the patience of me, also I thee will keep from τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἐρχεσ- the hour of the trial of that being about to come θαι ἐπὶ τῆς οἰκουμένης ὅλης, πειρασαὶ τοὺς on the habitable whole, to try those κατοικοῦντας ἐπὶ τῆς γῆς. <sup>11</sup> Ἐρχομαι ταχυ- dwelling on the earth. I come speedily;

(robes;) Because they are worthy.

<sup>5</sup> The CONQUEROR shall \* thus be clothed in white Garments; and I will by no means blot out his NAME from the † BOOK of LIFE, and † I will confess his NAME in the presence of my FATHER, and in the presence of his ANGELS."

<sup>6</sup> (Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

<sup>7</sup> "And by the MESSENGER of the CONGREGATION in Philadelphia write: These things says † the HOLY one, † the TRUE, HE who HAS † the KEY of DAVID, † HE who OPENS and no one \* shall shut, and shuts and no one opens;

<sup>8</sup> † I know Thy WORKS; behold! I have placed before thee † an opened Door, which no one is able to shut; Because thou hast a Little Power, and hast kept My WORD, and didst not deny my NAME.

<sup>9</sup> Behold! I am giving up † THOSE from the ASSEMBLY of the ADVERSARY, who DECLARE themselves to be Jews, and are not, but speak falsely; behold! † I will make them to come and pay homage before thy FEET, and to know That I loved thee.

<sup>10</sup> Because thou hast kept the WORD of my PATIENT ENDURANCE, † I also will keep Thee from THAT HOUR of TRIAL which is ABOUT to come on † the whole HABITABLE, to try THOSE who DWELL on the EARTH.

<sup>11</sup> † I am coming speedily; † hold fast what thou

\* VATICAN MANUSCRIPT, No. 1180.—5. thus be clothed, (A C.) he who shuts and no one shall open.

7. shall shut; and

9. I—omit (B.)

† 5. Rev. xix. 8.

† 5. Phil. iv. 3; Rev. xiii. 8.

† 5. Matt. x. 32; Luke xii. 8.

† 7. Acts iii. 14.

† 7. 1 John v. 20; verse 14; Rev. i. 5; vi. 10; xix. 11.

† 7. Isa.

xvii. 22; Luke i. 82; Rev. i. 18.

† 7. Matt. xvi. 19.

† 8. verse 1

† 8. 1 Cor.

xvi. 9; 2 Cor. ii. 12.

† 9. Rev. ii. 9.

† 9. Isa. xlix. 23; lx. 14.

† 10. 2 Pet.

ii. 2.

† 10. Luke ii. 1.

† 11. Phil. iv. 5; Rev. xxii. 7, 12, 20.

† 11. verse

8; Rev. ii. 25.

κρατει δ εχεις, ινα μηδεις λαβη τον  
hold thou fast what thou hast, so that no one may have taken the  
στεφανον σου. 12 Ο νικων, ποιησω αυτον  
crown of thee. The one overcoming, I will make him

στυλον εν τω ναω του θεου μου, και εξω ου  
a pillar in the temple of the God of me, and outside not  
μη εξελθη ετι και γραψω επ' αυτον το  
not he may have gone out anymore; and I will write on him the

ονομα του θεου μου, και το ονομα \* [της πολεως  
name of the God of me, and the name [of the city  
του θεου μου,] της καινης Ιερουσαλημ, η κατα-  
of the God of me,] of the new Jerusalem, that coming

βαινουσα εκ του ουρανου απο του θεου μου, και  
down out of the heaven from the God of me, and  
το ονομα \* [μου] το καινον. 13 Ο εχων ους,  
the name [of me] the new. The one having an ear,

ακουσατω τι το πνευμα λεγειταις εκκλησιας.  
let him hear what the spirit says to the congregations.

14 Και τω αγγελω της εν Λαοδικεια εκκλη-  
And by the messenger of the in Laodicea congrega-  
σιας γραψον. Ταδε λεγει ο Αμην, ο μαρτυς  
tion write; These things says the Amen, the witness

ο πιστος και αληθινος, η αρχη της κτισεως  
the faithful and true, the beginning of the creation

του θεου. 15 οίδα σου τα εργα, οτι ουτε ψυχρος  
of the God; I know of thee the works, that neither cold

ει, ουτε ζεστος· οφελον ψυχρος ης, η ζεσ-  
thou art, nor hot; I wish cold thou wert, or hot.

τος. 16 Ουτως, οτι χλιαρος ει, και ουτε  
Thus, because lukewarm thou art, and neither

ζεστος ουτε ψυχρος, μελλω σε εμεσαι εκ του  
hot nor cold, I am about thee to vomit out of the

στοματος μου. Οτι λεγεις· 17 οτι πλουσιος  
mouth of me. Because thou sayest; that rich

ειμι, και πεπλουτηκα, και ουδενος χρεαν εχω,  
I am, and have been enriched, and not any need I have,

και ουκ οιδας, οτι συ ει ο ταλαιπωρος και ο  
and not thou knowest, that thou art the wretched one and the

ελεεινος, και πτωχος και τυφλος και γυμνος·  
pitiable one, and poor and blind and naked;

18 συμβουλευω σοι αγορασαι παρ' εμου χρυσιον  
I counsel thee to have bought from of me gold

πεπυρωμενον εκ πυρος, ινα πλουτησης·  
having been burnt by fire, so that thou mayest have been rich;

και ιματια λευκα, ινα περιβαλη,  
and garments white, so that thou mightest have been clothed,

και μη φανερωθη η αισχυνη της γυμνοτητος  
and not might have appeared the shame of the nakedness

σου· και κολλουριον, εγχρισαι τους οφθαλμους  
of thee; and eye-salve, to have rubbed in the eyes

σου, ινα βλεπης. 19 Εγω οσους εαν φιλω,  
of thee, so that thou mayest see. I as many as if I may love,

hast, so that no one may take thy Crown.

12 The CONQUEROR, I will make him a Pillar in the TEMPLE of my GOD, and he shall never go out more; and I will write on him the NAME of my GOD, and the NAME of the CITY of my GOD, the NEW Jerusalem,—that COMING DOWN out of the HEAVEN from my GOD; and my NEW NAME."

13 (Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

14 "And by the MESSENGER of the CONGREGATION in Laodicea write; These things says the AMEN, the FAITHFUL and true WITNESS, the BEGINNING of the CREATION of GOD;

15 I know Thy WORKS, That thou art neither cold nor hot; I wish thou wert cold or hot.

16 Thus Because thou art lukewarm, and neither hot nor cold, I am about to vomit Thee out of my MOUTH.

17 Because thou sayest 'I am rich, and have become wealthy, and have Need of Nothing;' and knowest not that thou art the WRETCHED and the pitiable one,—even \* poor, and blind, and naked;

18 I counsel thee to buy from me Gold which has been refined by Fire, that thou mayest be rich; and white Garments, that thou mayest be clothed, and the SHAME of thy NAKEDNESS may not be manifested; and Eyesalve to anoint thine EYES, that thou mayest see.

19 & as many as I

\* VATICAN MANUSCRIPT, No. 1160.—12. the CITY of my God—omit. 17. POOR.

12. my—omit.

† 11. Rev. ii. 10. † 12. 1 Kings vii. 21; Gal. ii. 9. † 12. Rev. ii. 17; xiv. 1; xii. 4. † 12. Gal. iv. 26; Heb. xii. 23; Rev. xxi. 2, 10. † 14. Col. i. 15. † 17. Hoshea xii. 8; 1 Cor. iv. 8. † 18. Isa. lv. 1; Matt. xii. 44; xiv. 9. † 18. 2 Cor. v. 3; Rev. vii. 13; xvi. 15; xix. 8. † 19. Job v. 17; Prov. iii. 11, 12; Heb. xii. 6, 6; James i. 12.

† 12. Rev. ii. 17; xiv. 1; † 14. Col. i. 15. † 17. Hoshea xii. 8; 1 Cor. iv. 8. † 18. 2 Cor. v. 3; Rev. vii. 13; xvi. 15; xix. 8. † 19. Job v. 17; Prov. iii. 11, 12; Heb. xii. 6, 6; James i. 12.

ἐλέγχω και παιδεύω· (ἡλώσον οὖν και μετα-  
I prove and admonish; be thou zealous therefore and re-  
νοήσον. 20 Ἰδου, ἔστηκα ἐπὶ τὴν θύραν, και  
form. Lo, I have stood at the door, and  
κρούω· εἰάν τις ἀκούσῃ τῆς φωνῆς μου, και  
I knock; if any one may have heard the voice of me, and  
ανοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτόν,  
may have opened the door, I will go in to him,  
και δειπνήσω μετ' αὐτοῦ, και αὐτός μετ' ἐμοῦ.  
and sup with him, and he with me.  
21 Ὁ νικῶν, δώσω αὐτῷ καθίσαι \* [μετ'  
The one overcoming, I will give to him to have sat [with  
ἐμοῦ] ἐν τῷ θρόνῳ μου, ὡς καὶ γὰρ ἐνίκησα, και  
me] in the throne of me, as also I overcame, and  
ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ  
and sat down with the father of me in the throne  
αὐτοῦ. 22 Ὁ ἐχὼν οὖς, ἀκουσάτω τί το  
of him. The one having an ear, let him hear what the  
πνεῦμα λέγει ταῖς ἐκκλησίαις.  
spirit says to the congregations.

ΚΕΦ. δ'. 4.

1 Μετὰ ταῦτα εἶδον, και ἰδου, θύρα ἀνε-  
After these things I saw, and lo, a door having  
γμένη ἐν τῷ οὐρανῷ, και ἡ φωνὴ ἡ πρώτη,  
been opened in the heaven, and the voice the first,  
ἣν ἤκουσα ὡς σαλπιγγὸς λαλοῦσης μετ' ἐμοῦ,  
which I heard as of a trumpet talking with me,  
λέγων· Ἀναβα ὦδε, και δείξω σοὶ ἅ  
saying; Come thou up here, and I will show to thee the things  
δεῖ γενέσθαι μετὰ ταῦτα. 2 Και εὐθεὺς  
it behoves to have done after these things. And immediately  
ἐγενόμην ἐν πνεύματι· και ἰδου, θρόνος ἐκεῖτο  
I was in spirit; and lo, a throne was placed  
ἐν τῷ οὐρανῷ, και ἐπὶ τοῦ θρόνου καθημένος·  
in the heaven, and on the throne one sitting;  
3 και ὁ καθημένος ὁμοίος ὄρασει λίθῳ ἰασπιδί  
and the one sitting like in appearance to a stone a jasper  
και σαρδίῳ· και ἱρὶς κυκλοθεὺς τοῦ θρόνου ὁμοίος  
and a sardius; and a rainbow round about the throne lik.  
ὄρασει σμαραγδίνῳ. 4 Και κυκλοθεὺς τοῦ θρόνου  
in appearance to an emerald. And round about the throne  
θρόνοι εἰκοσιτεσσαρες· και ἐπὶ τοὺς θρόνους  
thrones twenty-four; and on the thrones  
εἰκοσιτεσσαρας πρεσβυτερας καθημένους, περι-  
twenty-four elders sitting, having  
βεβλημένους ἐν ἱματίοις λευκοῖς, και ἐπὶ τὰς  
been clothed with garments white, and on the  
κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. 5 Και ἐκ  
heads of them crowns golden. And from  
τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ και φωναὶ  
the throne proceed lightnings and voices

love, reprove and admon-  
ish; be zealous, therefore,  
and reform.

20 Behold! I have stood  
at the DOOR, and I knock;  
‡ if any one may have  
heard my VOICE, and  
opened the DOOR, † I \* will  
enter in to him, and feast  
with him, and he with me.

21 The CONQUEROR, † I  
will give to him to sit  
down with me in my  
THRONE, as † I also con-  
quered, and sat down with  
my FATHER in his  
THRONE."

22 (Let HIM who HAS  
an Ear, hear what the  
SPIRIT says to the CON-  
GREGATIONS.)

CHAPTER IV.

1 After these things I  
saw, and behold! a Door  
opened in the HEAVEN,  
and † the FIRST VOICE  
which I heard, was as of a  
Trumpet speaking with  
me;—saying, † "Ascend  
hither, and I will show  
thee what \* must occur  
after these things."

2 Immediately † I was  
in Spirit; and behold! † a  
Throne was placed in the  
HEAVEN, and on \* the  
THRONE one sitting.

3 And the one SITTING  
was like in appearance to a  
Jasper-stone, and a Sar-  
dian; † and a Rainbow en-  
circled the THRONE,—  
\* similar in appearance to  
an Emerald.

4 † And circling the  
THRONE were twenty-four  
Thrones; and on the  
THRONES twenty-four El-  
ders sitting, † having been  
clothed with white Gar-  
ments; and on their HEADS  
Golden Crowns.

5 And from the THRONE  
proceed † Lightnings and  
Voices and Thunders;

\* VATICAN MANUSCRIPT, No. 1160.—20. will both enter. 21. with me—omit. 1.  
must occur. Immediately after These things I was in Spirit. 2. the throne one  
sitting, to look upon like a Jasper-stone. 3. like to a Vision of Emeralds, (s.)

† 20. Luke xiii. 37. † 20. John xiv. 23. † 21. Matt. xix. 28; Luke xxii. 30;  
1 Cor. vi. 2; 2 Tim. ii. 12; Rev. ii. 26, 27. † 1. Rev. i. 10. † 1. Rev. xi. 12.  
† 2. Rev. i. 10; xvii. 3; xxi. 10. † 2. Isa. vi. 1; Jer. xvii. 13; Ezek. i. 26; x. 1; Dan. vii. 9.  
† 3. Ezek. i. 28. † 4. Rev. xi. 16. † 4. Rev. iii. 4, 5, &c. † 5. Rev. viii. 5;  
xvi. 18.

και βρονται· και ἑπτα λαμπαδες πυρος καιομε-  
and thunders; and seven lamps of fire burn-  
ναι ενωπιον του θρονου, αι εισι \* [τα] ἑπτα  
ing in presence of the throne, which are [the] seven  
πνευματα του θεου· <sup>6</sup> και ενωπιον του θρονου  
spirits of the God; and in presence of the throne  
ὡς θαλασσα ὑαλινη, ὁμοια κρυσταλλῳ· και εν  
as a sea made of glass, like crystal; and in  
μεσῳ του θρονου και κυκλῳ του θρονου τεσσαρα  
midst of the throne and in a circle of the throne four  
ζωα γεμοντα οφθαλμων εμπροσθεν και οπισ-  
living ones being full of eyes before and be-  
θεν. <sup>7</sup> \* [Και] το ζων το πρωτον ὁμοιον  
hind. [And] the living one the first like  
λεοντι, και το δευτερον ζων ὁμοιον μοσχῳ,  
to a lion, and the second living one like to a young bullock,  
και το τριτον ζων εχον \* [το] προσωπον αν-  
and the third living one had [the] face of  
θρωπου, και το τεταρτον ζων ὁμοιον αετω  
a man, and the fourth living one like to an eagle  
πετρομενῳ. <sup>8</sup> Και τα τεσσαρα ζωα, ἐν καθ' ἐν  
flying. And the four living ones, one by one  
αυτων εχον ανα πτερυγας ἑξ, κυκλοθεν και  
of them had apiece wings six, round about and  
εσωθεν γεμουσιν οφθαλμων· και αναπauσιν  
within they are full of eyes; and rest  
ουκ εχουσιν ἡμερας και νυκτος, λεγοντες·  
not they have of day and of night, saying;  
'Αγιος, ἅγιος, ἅγιος κυριος ὁ θεος ὁ παντοκρα-  
Holy, holy, holy Lord the God the almighty,  
τωρ, ὁ ην και ὁ ων και ὁ ερχομενος.  
the one who was and the one existing and the one coming.  
<sup>9</sup> Και ὅταν δωσουσι τα ζωα δοξαν και τιμην  
And when shall give the living ones glory and honor  
και ευχαριστιαν τῳ καθημενῳ ἐπι του θρονου,  
and thanks to the one sitting on the throne,  
τῳ ζωντι εἰς τοὺς αἰωνας τῶν αἰωνων, <sup>10</sup> πε-  
to the one living for the ages of the ages, shall  
σουνται οἱ εικοσιτεσσαρες πρεσβυτεροι ενωπιον  
fall down the twenty-four elders in presence  
του καθημενου ἐπι του θρονου, και προσκυνη-  
of the one sitting on the throne, and they shall do  
σουσι τῳ ζωντι εἰς τοὺς αἰωνας τῶν αἰωνων,  
homage to the one living for the ages of the ages,  
και βαλουσι τοὺς στεφανους αὐτων ενωπιον  
and they shall cast the crowns of themselves in presence  
του θρονου, λεγοντες· <sup>11</sup> αξιος εἰ, κυριε,  
of the throne, saying; worthy thou art, O Lord,  
λαβειν την δοξαν και την τιμην και την δυνα-  
to receive the glory and the honor and the power;

and before the THRONE  
were burning † Seven  
Lamps of Fire, which are  
the † SEVEN Spirits of  
God;

6 and before \* the  
THRONE as it were † a  
glassy Sea, like Crystal;  
† and in the Midst of the  
THRONE, and around the  
THRONE, Four Living ones,  
being full of Eyes before  
and behind.

7 † And the FIRST LIV-  
ING ONE resembled a LION,  
and the SECOND Living  
one resembled a Steer, and  
the THIRD Living one † hav-  
ing the FACE as of a Man,  
and the FOURTH Living one  
was like to a flying Eagle.

8 And the FOUR Living  
ones, † having \* each of  
them † six Wings apiece,  
round about and within  
are full of Eyes; and they  
have no rest Day and  
Night, saying, † † "Holy,  
holy, \* holy, † Lord God,  
the OMNIPOTENT! the  
ONE who WAS, and the  
ONE who IS, and the ONE  
who IS COMING."

9 And when the LIVING  
ONES shall give Glory and  
Honor and Thanks to the  
ONE SITTING on the  
THRONE, to HIM † who  
LIVES for the AGES of the  
AGES,

10 † the TWENTY-FOUR  
Elders will fall down be-  
fore the ONE SITTING on  
the THRONE, and will do  
homage to HIM who LIVES  
for the AGES of the AGES,  
† and they will cast their  
CROWNS before the  
THRONE, saying,

11 † "Thou art worthy·  
\* † O LORD, even our GOD,  
to receive the GLOBY, and  
the HONOR, and the POW-

\* VATICAN MANUSCRIPT, No. 1160.—5. the—omit. 6. his throne as. 7. And  
—omit. 7. the—omit (B.) 8. every one of them (B.) 8. holy, holy, holy,  
holy, Lord God. 11. O, LORD even our God, the HOLY one, to receive (B.)

† 7. having, (A B.) 8. having, (A.) 8. six Wings apiece, round about and  
within are full of Eyes (A B.) 8. Holy—(three times in A and most MSS., nine times  
in B. 11. the LORD, even our God, (A B.)

† 5. Exod. xxxvii. 23; 2 Chron. iv. 20; Ezek. i. 12; Zech. iv. 2. † 5. Rev. i. 4; iii. 1; v. 6.  
† 6. Exod. xxxviii. 8; Rev. xv. 2. † 6. Ezek. i. 5. † 7. Num. ii. 2; Ezek. i. 10; x. 4.  
† 8. Isa. vi. 3. † 8. Rev. i. 8. † 9. Rev. i. 18; v. 14; xv. 7. † 10 Rev. v. 8.  
† 10. verse 4. † 11. Rev. v. 12.

μιν· ὅτι συ ἐκτίσας τὰ πάντα, καὶ διὰ τὸ  
because thou didst create the all things, and on account of the  
θελημα σου ἦσαν, καὶ ἐκτισθῆσαν.  
will of thee they were, and were created.

ΚΕΦ. ε'. 5.

<sup>1</sup> Καὶ εἶδον ἐπὶ τὴν δεξίαν τοῦ καθημένου ἐπὶ  
And I saw on the right of the one sitting on  
τοῦ θρόνου βιβλίον γεγραμμένον ἐσῶθεν καὶ  
the throne a scroll having been written within and  
ὀπισθεν, κατεσφραγισμένον σφραγισιν ἑπτα·  
at the back, having been sealed up with seals seven;  
<sup>2</sup> Καὶ εἶδον ἀγγέλον ἰσχυρόν, κηρυσσόντα ἐν  
And I saw a messenger strong, publishing with  
φωνῇ μεγάλῃ· Τίς ἐστὶν ἄξιος ἀνοίξαι τὸ βιβ-  
a voice great; Who is worthy to open the scroll,  
λίον, καὶ λύσαι τὰς σφραγίδας αὐτοῦ; <sup>3</sup> Καὶ  
and to loose the seals of it? And  
οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς,  
no one was able in the heaven, nor on the earth,  
οὐδὲ ὑποκατὼ τῆς γῆς, ἀνοίξαι τὸ βιβλίον, οὐδὲ  
nor under the earth, to open the scroll, nor  
βλεπεῖν αὐτό. <sup>4</sup> Καὶ ἐγὼ ἐκλαίον πολλά, ὅτι  
to see it. And I was weeping much, because  
οὐδεὶς ἄξιος εὑρέθη ἀνοίξαι τὸ βιβλίον, οὐτε  
no one worthy was found to open the scroll, nor  
βλεπεῖν αὐτό. <sup>5</sup> Καὶ εἷς ἐκ τῶν πρεσβυτέρων  
to see it. And one of the elders  
λεγει μοι· Μὴ κλαίε· ἰδοὺ, ἐνίκησεν ὁ λέων ὁ  
says to me; Not do thou weep; lo, prevailed the lion that  
ἐκ τῆς φυλῆς Ἰουδα, ἡ ῥίζα Δαυὶδ, ἀνοίξαι τὸ  
of the tribe of Judah, the root of David, to open the  
βιβλίον καὶ τὰς ἑπτα σφραγίδας αὐτοῦ. <sup>6</sup> Καὶ  
scroll and the seven seals of it. And  
εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων  
I saw in midst of the throne and of the four  
ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἀρνίον  
living ones, and in midst of the elders, a young lamb  
ἑστῆκος ὡς ἐσφαγμένον, ἐχὼν κέρατα  
having been standing as having been slaughtered, it had horns  
ἑπτα, καὶ ὀφθαλμοὺς ἑπτα, οἱ εἰσὶ τὰ ἑπτα  
seven, and eyes seven, they are the seven  
πνεύματα τοῦ θεοῦ \* [τὰ] ἀπεσταλμένα εἰς  
spirits of the God [those] having been sent forth into  
πᾶσαν τὴν γῆν. <sup>7</sup> Καὶ ἦλθε καὶ εἰληφε \* [τὸ  
all the earth. And he came and took [the  
βιβλίον] ἐκ τῆς δεξίας τοῦ καθημένου ἐπὶ τοῦ  
scroll] from the right of the one sitting on the  
θρόνου.  
throne.

<sup>8</sup> Καὶ ὅτε ἐλάβε τὸ βιβλίον, τὰ τεσσαρά  
And when he took the scroll, the four  
ζῶα καὶ οἱ εἰκοσιτεσσαρες πρεσβυτεροὶ ἐπε-  
living ones and the twenty-four elders fell

ER; Because THOU didst create ALL things, and on account of thy WILL they were, † and were created."

CHAPTER V.

1 And I saw on the RIGHT of HIM SITTING on the THRONE, † a Scroll, having been written within and \* outside, † firmly sealed with seven Seals.

2 And I saw a strong Angel publishing with a loud Voice, "Who is worthy to open the SCROLL, and to break its SEALS?"

3 And no one was able in † the \* HEAVEN, nor on the EARTH, nor under the EARTH, to open the SCROLL, nor to see it.

4 And I wept much, Because no one was found worthy to open the SCROLL, nor to see it.

5 And one of the ELDERS says to me, "Do not weep; behold, † THAT LION has overcome which is of the TRIBE of Judah, † the ROOT of David, \* HE is also OPENING the SCROLL, and † its SEVEN Seals."

6 And I saw in the Midst of the THRONE, and of the FOUR Living ones, and in the Midst of the ELDERS, † a little Lamb standing, as if killed, having seven Horns and † seven Eyes, which are † the † SEVEN Spirits of GOD sent forth into All the EARTH.

7 And he came and took the SCROLL from the RIGHT hand of † the ONE SITTING on the THRONE.

8 And when he took the SCROLL, † the FOUR Living ones and the TWENTY-FOUR Elders fell down

\* VATICAN MANUSCRIPT, No. 1100.—1. outside (B.) HE is also OPENING, (B.) 6. those—omit (B.)

3. HEAVEN above, nor. 7. the SCROLL—omit (A.)

5.

† 11. and were created, omitted by A.

6. SEVEN omitted by A.

† 1. Ezek. ii. 9, 10.

† 1. Isa. xxix. 11; Dan ix. 4.

† 3. verse 13;

† 6.

Gen. xlix. 9, 10; Heb. vii. 14.

† 5. Isa. xl. 1, 10; Rom. xv. 12; Rev. xxii. 16.

† 5.

verse 1; Rev. vi. 1.

† 6. Isa. lili. 7; John i. 29, 36; 1 Pet. i. 19; Rev. xiii. 8; verses 9, 13

† 6. Zeeh. iiii. 9; iv. 10.

† 6. Rev. iv. 5.

† 7. Rev. iv. 2.

† 8. Rev. iv. 8, 7

στον ενωπιον του αρνιου, εχοντες εκαστος κιθα-  
 ras, και φιαλας χρυσας γεμουσας θυμιαματων,  
 αι εισιν \* [αι] προσευχαι των αγιων. 9 Και  
 αδουσιν ωδην καινην, λεγοντες· Αξιος ει λα-  
 βειν το βιβλιον, και ανοιξει τας σφραγιδας  
 αυτου· οτι εσφαγης, και ηγορασας τω θεω  
 † [ημας] εν τω αιματι σου εκ πασης φυλης και  
 γλωσσης και λαου και εθνους, 10 και εποιησας  
 αυτους τω θεω ημων βασιλεις και ιερεις, και  
 βασιλευσουσιν επι της γης. 11 Και ειδον, και  
 ηκουσα φωνην αγγελων πολλων κυκλω του  
 θρονου και των ζωνων και των πρεσβυτερων·  
 και ην ο αριθμος αυτων μυριαδες μυριαδων, και  
 χιλιαδες χιλιαδων· 12 λεγοντες φωνη μεγαλη·  
 Αξιον εστι το αρνιον το εσφαγμενον λαβειν την  
 δυναμιν και πλουτον και σοφian και ισχυν και  
 τιμην και δοξαν και ευλογian. 13 Και παν  
 κτισμα ο εστιν εν τω ουρανω, και επι της γης,  
 και υποκατω της γης, και επι της θαλασσης  
 α εστι, και τα εν αυτοις παντα, ηκουσα  
 λεγοντας· Τω καθημενω επι του θρονου και τω  
 αρνιω η ευλογia και η τιμη και η δοξα και το  
 κρατος εις τους αιωνας των αιωνων. 14 Και τα  
 τεσσαρα ζωα ελεγον· Αμην· και οι πρεσβυτεροι  
 επεσαν και προσεκυνησαν.  
 fell down and did homage.

before the LAMB, having  
 each \* a † Harp and golden  
 Bowls full of incense,  
 which are † the Prayers of  
 the SAINTS.

9 And † they sung a  
 new Song, saying, † "Thou  
 art worthy \* to take the  
 SCROLL, and to open its  
 SEALS; † Because thou  
 wast killed, and † didst re-  
 deem † [us] to God, with  
 thy BLOOD, † out of every  
 Tribe, and Tongue, and  
 People, and Nation;

10 and thou didst make  
 them to our God † a Roy-  
 alty and a Priesthood, and  
 they shall reign on the  
 EARTH."

11 And I saw, and I  
 heard \* a Voice of many  
 Angels in a Circle of the  
 THRONE, and of the LIV-  
 ING ONES and of the ELD-  
 ERS; and the number of  
 them was † Myriads of  
 Myriads, and Thousands of  
 Thousands,

12 saying with a loud  
 Voice, † "Worthy is THAT  
 LAMB which was killed to  
 receive the POWER, and  
 \* Wealth, and Wisdom,  
 and Strength, and Honor,  
 and Glory, and Blessing."

13 † And Every Created  
 thing which is in the  
 HEAVEN, and on the  
 EARTH, and under the  
 EARTH, and on the SEA,  
 and \* ALL THINGS in them,  
 All I heard saying, "To  
 HIM who SITS on the  
 THRONE, and to the LAMB,  
 be † the BLESSING, and the  
 HONOR, and the GLORY,  
 and the MIGHT, for the  
 AGES of the \* AGES."

14 † And the FOUR Liv-  
 ing ones said, \* "AMEN."  
 And the ELDERS fell down  
 and did homage.

\* VATICAN MANUSCRIPT, No. 1160.—8. a Harp (A B.) 8. the—omit. 9. to  
 open. 11. as a Voice. 12. the WEALTH. 13. All THINGS in them, All I heard.  
 13. AGES. AMEN. 14. AMEN.

† 9. us is omitted by A. and the Codex Sinaiticus D, and both read "to our God." 10.  
 a Royalty and a Priesthood, (A D.)

† 8. Rev. xiv. 2; xv. 2. † 9. Psal. cxli. 2; Rev. viii. 3, 4. † 9. Psal. xl. 3; Rev.  
 xiv. 3. † 9. Rev. iv. 11. † 9. Acts xx. 28; Rom. iii. 24; 1 Cor. vi. 20; vii. 23; Eph.  
 i. 7; Col. i. 14; Heb. ix. 12; 1 Pet. i. 18, 19; 2 Pet. ii. 1; 1 John i. 7; Rev. xiv. 4. † 9.  
 Dan. iv. 1; vi. 25; Rev. vii. 9; xi. 9; xiv. 6. † 10. Exod. xix. 6; 1 Pet. ii. 5, 9; Rev. i.  
 3; xx. 6; xxii. 5. † 11. Psal. lxxviii. 17; Dan. vii. 10; Heb. xii. 22. † 12. Rev. iv. 11.  
 † 13. Phil. ii. 10. † 13. 1 Chron. xxix. 11; Rom. ix. 5; xvi. 27; 1 Tim. vi. 16; 1 Pet. iv.  
 11; v. 12; Rev. i. 6. † 14. Rev. xii. 4.

ΚΕΦ. 6. 6.

<sup>1</sup> Καὶ εἶδον ὅτε ἠνοιξε τὸ ἀρνίον μίαν ἐκ τῶν  
And I saw when opened the lamb one of the  
ἑπτα σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων  
seven seals, and I heard one of the four  
ζώων λέγοντος, ὡς φωνὴ βροντῆς·  
living ones saying, as a voice of thunder;  
Ἐρχου †καὶ ἰδε. <sup>2</sup> Καὶ \* [εἶδον, καὶ] ἰδου  
Come thou and see thou. And [I saw, and] lo  
ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων  
a horse white, and the one sitting on him having  
τόξον· καὶ ἐδόθη αὐτῷ στεφανός, καὶ ἐξῆλθε  
a bow; and was given to him a crown, and he came out  
νικῶν, καὶ ἵνα νικήσῃ.  
conquering, and that he might conquer.

<sup>3</sup> Καὶ ὅτε ἠνοιξε τὴν σφραγίδα τὴν δευτέραν,  
And when he opened the seal the second,  
ἤκουσα τοῦ δευτέρου ζώου λέγοντος· Ἐρχου.  
I heard the second living one saying; Come thou.

<sup>4</sup> Καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός· καὶ τῷ καθήμενῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην  
And came out another horse red; and to the one sitting on him it was given to him to take the peace  
ἐκ τῆς γῆς, \* [καὶ] ἵνα ἀλλήλους σφάξωσι· καὶ  
from the earth, [and] so that each other they might kill; and  
ἐδόθη αὐτῷ μάχαιρα μεγάλη.  
was given to him a sword great.

<sup>5</sup> Καὶ ὅτε ἠνοιξε τὴν σφραγίδα τὴν τρίτην  
And when he opened the seal the third  
ἤκουσα τοῦ τρίτου ζώου λέγοντος· Ἐρχου †καὶ ἰδε. Καὶ \* [εἶδον, καὶ] ἰδου ἵππος μέλας, καὶ  
I heard the third living one saying; Come thou and see thou. And [I saw, and] lo a horse black, and  
ὁ καθήμενος ἐπ' αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ  
the one sitting on him having a balance in the hand  
αὐτοῦ. <sup>6</sup> Καὶ ἤκουσα φωνὴν ἐν μεσῷ τῶν τεσσάρων  
of himself. And I heard a voice in midst of the four  
ζώων λέγουσαν· Χοινίξ σιτοῦ δηναρίου,  
living ones saying; A small measure of wheat for a denarius,  
καὶ τρεῖς χοινίκες κριθῆς δηναρίου· καὶ τὸ ἐλαίον  
and three small measures of barley for a denarius; and the oil  
καὶ τὸν οἶνον μὴ ἀδικήσῃς.  
and the wine thou must not injure.

<sup>7</sup> Καὶ ὅτε ἠνοιξε τὴν σφραγίδα τὴν τέταρτην,  
And when he opened the seal the fourth,  
ἤκουσα τοῦ τέταρτου ζώου λέγοντος· Ἐρχου  
I heard the fourth living one saying; Come thou  
†καὶ ἰδε. <sup>8</sup> Καὶ \* [εἶδον, καὶ] ἰδου ἵππος χλωρός,  
and see thou. And [I saw, and] lo a horse pale,  
καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ  
and the one sitting on him, a name to him  
ὁ Θάνατος· καὶ ὁ ἄδης ἠκολούθει \* [μετ']  
the Death; and the unseen followed [with]

CHAPTER VI.

<sup>1</sup> And † I saw \* when the LAMB opened one of the SEVEN Seals, and I heard † one of the FOUR Living ones saying, as with a Voice of Thunder, "Come."

<sup>2</sup> And † I saw, and behold! † a white Horse, and HE who SAT on him having a Bow; and a Crown was given to him; and he came out conquering, and that he might conquer.

<sup>3</sup> And when he opened the SECOND SEAL, I heard the SECOND Living one saying, "Come."

<sup>4</sup> † And there came out Another, a red Horse; and to the ONE SITTING on him was it given to take PEACE from the EARTH, and that they should kill each other; and there was given to him a great Sword.

<sup>5</sup> And when he opened the THIRD SEAL, I heard the THIRD Living one saying, "Come." And † I saw, and behold! † a black Horse, and HE who SAT on him having a Balance in his HAND.

<sup>6</sup> And I heard a Voice in the Midst of the FOUR Living ones, saying, "† A Chenix of Wheat for a Denarius, and Three Chenices of Barley for a Denarius; and † the OIL and the WINE thou must not injure."

<sup>7</sup> And when he opened the FOURTH SEAL, I heard the FOURTH Living one saying, "Come."

<sup>8</sup> And † I saw, and behold! † a pale Horse, and one was SITTING on him, whose NAME was DEATH, and HADES followed after

\* VATICAN MANUSCRIPT, No. 1160.—1. That. and—omit (B.)

2. I saw, and—omit (B.)

3. I saw, and—omit.

4. with—omit.

† 1. and see is omitted by A C. after "Come;" also in verses 3, 5 and 7.

5. I saw, and (A C.) 6. The word *chenix* denotes a measure containing one wine quart, and a twelfth part of a quart.

8. I saw, and (A C.)

† 1. Rev. v. 5—9.

† 1. Rev. iv. 7.

† 2. Zech. vi. 3; Rev. xix. 11.

† 4.

Zech. vi. 2.

† 5. Zech. vi. 2.

† 6. Rev. ix. 4.

† 8. Zech. vi. 3.



αυτου· και εδοθη αυτω εξουσια επι το τεταρτον  
him; and was given to him authority over the fourth part  
της γης, αποκτειναι εν ρομφαια και εν λιμω  
of the earth, to kill with sword and with famine  
και εν θανατω, και υπο των θηριων της γης.  
and with death, and by the wild beasts of the earth.

<sup>9</sup> Και οτε ηνοιξε την πεμπτην σφραγιδα,  
And when he opened the fifth seal,  
ειδον υποκατω του θυσιαστηριου τας ψυχας  
I saw under the altar the souls

των εσφαγμενων δια τον λογον του θεου,  
of those having been killed because of the word of the God,  
και δια την μαρτυριαν ην ειχον· <sup>10</sup> και εκραξαν  
and because of the testimony which they held; and they cried

φωνη μεγαλη, λεγοντες· Έως πωτε, ο δεσπο-  
with a voice great, saying; How long, the sove-

της ο αγιος και αληθινος, ου κρινεις και εκδι-  
reign the holy one and true one, not thou judgest and aveng-

κεις το αιμα ημων απο των κατοικουντων επι  
est the blood of us from those dwelling on

της γης; <sup>11</sup> Και εδοθη αυτοις στολη λευκη, και  
the earth? And was given to them a robe white, and

ερρεθη αυτοις, ινα αναπαυσωνται ετι χρονον,  
it was said to them, that they should rest yet a time,

εως πληρωσωσι και οι συνδουλοι αυτων και οι  
till should be completed also the fellow-slaves of them and the

αδελφοι αυτων, οι μελλοντες αποκτεινεσθαι ως  
brethren of them, those being about to be killed as

και αυτοι.

even they.

<sup>12</sup> Και ειδον οτε ηνοιξε την σφραγιδα την  
And I saw when he opened the seal the

εκτην, και σεισμος μεγας εγενετο, και ο ηλιος  
sixth, and an earthquake great was, and the sun

μεγας εγενετο ως σακκος τριχινος, και η σελη-  
black became as sackcloth of hair, and the moon

νη ολη εγενετο ως αιμα, <sup>13</sup> και οι αστερες του  
whole became as blood, and the stars of the

ουρανου επεσαν εις την γην, ως συκη βαλλει  
heaven fell to the earth, as a fig-tree casts

τους ολυνθους αυτης υπο ανεμου μεγαλου σειο-  
the untimely figs of herself by a wind great being

μενη, <sup>14</sup> και ο ουρανός απεχωρισθη ως βιβλιον  
shaken, and the heaven was separated from as a scroll

ειλισσομενον, και παν ορος και νησος εκ των  
being rolled up, and every mountain and island out of the

τοπων αυτων εκινηθησαν· <sup>15</sup> και οι βασιλεις της  
places of themselves were moved; and the kings of the

him; and there was given to him Authority over the FOURTH part of the EARTH, to kill † with Sword, and with Famine, and with Death, and † by the WILD BEASTS of the EARTH.

<sup>9</sup> And when he opened the FIFTH SEAL, I saw under the † ALTAR † the PERSONS of those who HAD been KILLED because of † the WORD of GOD, and because of † the TESTIMONY \* which they held.

<sup>10</sup> And they cried with a loud Voice, saying, "How long, O SOVEREIGN LORD! the HOLY one and true! † dost thou not judge and take vengeance for OUR BLOOD from THOSE who DWELL on the EARTH?"

<sup>11</sup> And there was given to them † severally † a white Robe; and it was told them † to rest yet for a Time, till both their FELLOW-SERVANTS and their BRETHREN, who were about to be killed even as they, should be completed.

<sup>12</sup> And I saw when he opened the SIXTH SEAL, † and there was a great Earthquake, and † the SUN become black as Sackcloth of Hair, and the entire MOON became as BLOOD;

<sup>13</sup> † and the STARS of the HEAVEN fell to the EARTH, as a Fig tree drops its UNTIMELY FIGS, being shaken by a Great Wind.

<sup>14</sup> † And the HEAVEN was separated from its place, being rolled up as a Scroll; and † Every Mountain and Island were moved out of their PLACES.

<sup>15</sup> And the KINGS of

\* VATICAN MANUSCRIPT, No. 1160.—9. of the LAMB which (B.)

† 11. severally a white Robe, (A C.)

† 8. Ezek. xiv. 21. † 8. Lev. xvi. 22. † 9. Rev. viii. 8; ix. 13; xiv. 18.  
† 9. Rev. xx. 4. † 9. Rev. i. 8. † 9. 2 Tim. i. 8; Rev. xii. 17; xix. 10. † 10.  
Rev. xi. 18; xix. 2. † 11. Rev. iii. 4, 5; vii. 9, 14. † 11. Heb. xi. 40; Rev. xiv. 18.  
† 12. Rev. xvi. 18. † 12. Joel ii. 10, 31; iii. 15; Matt. xxiv. 29; Acts ii. 20. † 13.  
Rev. viii. 10; ix. 1. † 14. Psa. cii. 26; Isa. xxxiv. 4; Heb. i. 12, 13. † 14. Jer. iii.  
23; iv. 24; Rev. xvi. 20.

της και οι μεγαστανες και οι χιλιαρχοι και οι  
earth and the great ones and the commanders and the  
πλουσιοι και ο ισχυροι, και πας δουλος και  
rich ones and the strong ones, and every bondman and  
\*[πας] ελευθερος εκρυψαν εαυτους εις τα  
[every] freeman hid themselves in the  
σπηλαια και εις τας πετρας των ορειων, 16 και  
caves and in the rocks of the mountains, and  
λεγουσι τοις ορεσι και ταις πετραις· Πεσετε  
they say to the mountains and to the rocks; Fall you  
εφ' ημας, και κρυψατε ημας απο προσωπου του  
on us, and hide you us from face of the  
καθημενου επι του θρονου, και απο της οργης  
one sitting on the throne, and from the wrath  
του αρνιου· 17 οτι ηλθεν η ημερα η μεγαλη  
of the lamb; because came the day the great  
της οργης αυτου· και τις δυναται σταθηναι;  
of the wrath of him; and who is able to stand?

ΚΕΦ. ζ'. 7.

1 Και μετα ταυτα ειδον τεσσαρας αγγελους  
And after these things I saw four messengers  
εστωτας επι τας τεσσαρας γωνιας της γης,  
standing on the four corners of the earth,  
κρατουντας τους τεσσαρας ανεμους της γης,  
holding the four winds of the earth,  
ινα μη πνεη ανεμος επι της γης, μητε επι  
so that not might blow a wind on the earth, nor on  
της θαλασσης, μητε επι παν δενδρον. 2 Και  
the sea, nor on any tree. And  
ειδον αλλον αγγελον αναβαινοντα απο ανατο-  
I saw another messenger rising up from arising  
λης ηλιου, ηχοντα σφραγιδα θεου ζωντος· και  
of sun, having a seal of God living; and  
εκραξε φωνη μεγαλη τοις τεσσαρσιν αγγελοις,  
he cried with a voice great to the four messengers,  
οις εδοθη αυτοις αδικησαι την γην και την  
to whom it was given for them to injure the earth and the  
θαλασσαν, 3 λεγων· Μη αδικησητε την γην,  
sea, saying; Not do you injure the earth,  
μητε την θαλασσαν, μητε τα δενδρα, αχρις ου  
nor the sea, nor the trees, till  
σφραγισωμεν τους δουλους του θεου ημων επι  
we have sealed the bond-servants of the God of us on  
των μετωπων αυτων.  
the foreheads of them.

4 Και ηκουσα τον αριθμον των εσφραγισμε-  
And I heard the number of these having been  
νων, \* [εκατον τεσσαρακοντα τεσσαρες χιλια-  
sealed, [one hundred forty four thou-  
δες εσφραγισμενοι] εκ πασης φυλης υιων Ισραηλ·  
sands having been sealed] out of every tribe of sons of Israel;

the EARTH, and the GREAT  
MEN, and the COMMAND-  
ERS, and the RICH, and the  
STRONG, and Every Bond-  
man and Freeman, hid  
themselves in the CAVES  
and in the ROCKS of the  
MOUNTAINS;

16 † and they say to the  
MOUNTAINS and to the  
ROCKS, "Fall on us, and  
hide us from the Face of  
HIM who sits on the  
THRONE, and from the  
WRATH of the LAMB;

17 † because the GREAT  
DAY of † his WRATH has  
come, † and who is able to  
\* stand?"

CHAPTER VII.

1 † After this I saw  
Four Angels standing on  
the FOUR Corners of the  
EARTH, † restraining the  
FOUR Winds of the EARTH,  
so † that no Wind might  
blow on the EARTH, nor on  
the SEA, nor on Any Tree.

2 And I saw Another  
Angel ascending from the  
Sun rising, having the  
\* Seal of the living God;  
and he cried with a loud  
Voice to the FOUR Angels,  
to whom it was given to  
injure the EARTH and the  
SEA,

3 saying, † "Injure not  
the EARTH, nor the SEA,  
nor the TREES, till we have  
† sealed the BOND-SER-  
VANTS of our GOD † on  
their \* FOREHEADS.

4 † And † I heard the  
NUMBER of the SEALED,  
† a Hundred and forty-four  
Thousand sealed, out of  
Every Tribe of the Sons of  
Israel.

\* VATICAN MANUSCRIPT, No. 1160.—15. Every—omit (A B C.) 17. he saved.  
2. Seals. 3. FOREHEAD. 4. a Hundred and forty-four Thousand having been  
sealed—omit.

† 17. their (C.) 1. After this I saw, (A B C.) 4. And I heard the NUMBER of  
the SEALED,—omitted by A; but—a Hundred and forty-four Thousand sealed—retained  
by A B C.

† 16. Hosea x. 8; Luke xxiii. 30; Rev. ix. 6. † 17. Isa. xlii. 6; Zeph. i. 14; Rev. xvi. 14.  
† 17. Psa. lxxvi. 7. † 1. Dan. vii. 2. † 1. Rev. ix. 4. † 3. Rev. vi. 6; ix. 4.  
† 3. Ezek. ix. 4; Rev. xiv. 1. † 3. Rev. xxii. 4. † 4. Rev. ix. 10. † 4. Rev. xiv. 1.

<sup>5</sup> εκ φυλης Ιουδα, ιβ' χιλιαδες εσφραγισμενοι·  
out of tribe of Judah, twelve thousands having been sealed;  
εκ φυλης Ρουβην, ιβ' χιλιαδες \* [εσφραγισμε-  
out of tribe of Reuben, twelve thousands [having been sealed;]  
νοι.] εκ φυλης Γαδ, ιβ' χιλιαδες \* [εσφραγισ-  
out of tribe of Gad, twelve thousands [having been  
μενοι.] <sup>6</sup> εκ φυλης Ασηρ, ιβ' χιλιαδες \* [εσφρα-  
sealed;] out of tribe of Asher, twelve thousands [having been  
γισμενοι.] εκ φυλης Νεφθαλειμ, ιβ' χιλιαδες  
sealed;] out of tribe of Naphtali, twelve thousands  
\* [εσφραγισμενοι.] εκ φυλης Μανασση, ιβ'  
[having been sealed;] out of tribe of Manasses, twelve  
χιλιαδες \* [εσφραγισμενοι.] <sup>7</sup> εκ φυλης Σιμεων  
thousands [having been sealed;] out of tribe of Simeon  
ιβ' χιλιαδες \* [εσφραγισμενοι.] εκ φυλης  
twelve thousands [having been sealed;] out of tribe  
Λευι, ιβ' χιλιαδες \* [εσφραγισμενοι.] εκ φυλης  
of Levi, twelve thousands [having been sealed;] out of tribe  
Ισαχαρ, ιβ' χιλιαδες \* [εσφραγισμενοι.] <sup>8</sup> εκ  
of Issachar, twelve thousands [having been sealed;] out of  
φυλης Ζαβουλων, ιβ' χιλιαδες \* [εσφραγισμε-  
tribe of Zebulun, twelve thousands [having been sealed;]  
νοι.] εκ φυλης Ιωσηφ, ιβ' χιλιαδες \* [εσφρα-  
out of tribe of Joseph, twelve thousands [having  
γισμενοι.] εκ φυλης Βενιαμιν, ιβ' χιλιαδες  
been sealed;] out of tribe of Benjamin, twelve thousands  
εσφραγισμενοι.  
having been sealed.

<sup>9</sup> Μετα ταυτα ειδον, και ιδου οχλος πολυς,  
After these things I saw, and lo a crowd great,  
δν αριθμησαι \* [αυτον] ουδεις ηδυνατο, εκ  
which to have numbered [him] no one was able, out of  
παντος εθνους και φυλων και λαων και γλωσ-  
every nation and of tribes and of peoples and of tongues,  
σων, εστωτες ενωπιον του θρονου και ενωπιον  
standing in presence of the throne and in presence  
του αρνιου, περιβεβλημενους στολας λευκας,  
of the lamb, having been clothed robes white,  
και φοινικες εν ταις χερσιν αυτων. <sup>10</sup> και κρα-  
and palms in the hands of them; and they  
ζουσι φωνη μεγαλη, λεγοντες· Η σωτηρια τω  
cry with a voice great, saying; The salvation to the  
θεω ημων τω καθημενω επι του θρονου, και τω  
God of us to that one sitting on the throne, and to the  
αρνιω. <sup>11</sup> Και παντες οι αγγελοι εστηκεσαν  
lamb And all the messengers stood  
κυκλω του θρονου και των πρεσβυτερων και  
in a circle of the throne and of the elders and  
τω· τεσσαρων ζων, και επεσον ενωπιον του  
of the four living ones, and fell down before the  
θρονου επι τα προσωπα αυτων, και προσεκυνη-  
throne on the faces of themselves, and worshipped  
σαν τω θεω, <sup>12</sup> λεγοντες· Αμην· η ευλογια και  
the God, saying; So be it; the blessing and  
η δοξα και η σοφια και η ευχαριστια και η  
the glory and the wisdom and the thanksgiving and the

5 Twelve Thousand out of the Tribe of Judah; Twelve Thousand out of the Tribe of Reuben; Twelve Thousand out of the Tribe of Gad;

6 Twelve Thousand out of the Tribe of Asher; Twelve thousand out of the Tribe of Naphtali; Twelve Thousand out of the Tribe of Manasseh;

7 Twelve Thousand out of the Tribe of Simeon; Twelve Thousand out of the Tribe of Levi; Twelve Thousand out of the Tribe of Issachar;

8 Twelve Thousand out of the Tribe of Zebulun; Twelve Thousand out of the Tribe of Joseph; Twelve Thousand sealed out of the Tribe of Benjamin.

9 After these things I saw, and behold! a great Crowd, which no one could have numbered, out of † Every Nation, and of all Tribes, and Peoples, and Languages, standing before the THRONE, and in the presence of the LAMB, † invested with white Robes, and Palm-branches in their HANDS;

10 and they cry with a loud Voice, saying, † "The SALVATION [be ascribed] to THAT GOD of ours † who SITS on the THRONE, and to the LAMB."

11 † And All the ANGELS stood around the THRONE, and the ELDERS, and the FOUR Living ones, and they fell down on their FACES before the THRONE, and worshipped God,

12 † saying, "Amen! the BLESSING, and the GLORY, and the WISDOM, and the THANKSGIVING,

\* VATICAN MANUSCRIPT, No. 1160.—5—8. having been sealed—omit (A. B. C.) him—omit (B.)

† 9. Rev. v. 9. † 9. Rev. iii. 5, 18; iv. 4; vi. 11; verse 14. † 10. Psa. iii. 8; Isa. xliii. 11; Jer. lxi. 23; Hoshea xlii. 4; Rev. xix. 1. † 10. Rev. v. 13. † 11. Rev. iv. 6. † 12. Rev. v. 13, 14.

τιμη και ἡ δυναμις και ἡ ισχυς τῷ θεῷ ἡμῶν  
honor and the power and the strength to the God of us  
εἰς τοὺς αἰῶνας τῶν αἰώνων. †[ἀμην.]  
for the ages of the ages; [so be it.]

13 Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων,  
And answered one of the elders,  
λεγων μοι· Οὗτοι οἱ περιβεβλημένοι τὰς στο-  
saying to me; These the ones having been clothed the robes  
λας τὰς λευκάς, τίνας εἰσι, καὶ ποθεν ἦλθον;  
the white, who are they, and whence came they?

14 Καὶ εἰρηκα αὐτῷ· Κυριε μου, σὺ οἶδας. Καὶ  
And I said to him; O Lord of me, thou knowest. And  
εἶπε μοι· Οὗτοι εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλι-  
he said to me; These are they coming out of the afflic-  
ψεως τῆς μεγάλης, καὶ ἐπλυνὰν τὰς στολάς  
tion the great, and washed the robes  
αὐτῶν, καὶ ἐλευκανὰν αὐτὰς ἐν τῷ αἵματι  
of themselves, and whitened them in the blood  
τοῦ ἀρνίου. 15 Διὰ τοῦτο εἰσιν ἐνώπιον τοῦ  
of the lamb. On account of this they are in presence of the  
θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας  
throne of the God, and publicly serve him day  
καὶ νυκτός ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθημένος  
and night in the temple of him; and the one sitting  
ἐπὶ τοῦ θρόνου, σκηνώσει ἐπ' αὐτούς. 16 Οὐ  
on the throne, pitches his tent over them. Not  
πεινασοῦσιν ἐτι, οὐδὲ διψήσουσιν \* [ἐτι,] οὐδὲ  
they will hunger more, neither will they thirst [more,] nor  
μὴ πεσῇ ἐπ' αὐτούς ὁ ἥλιος, οὐδὲ πᾶν καύμα·  
not may fall on them the sun, nor any heat;

17 ὅτι τὸ ἀρνίον τὸ ἀνα μέσον τοῦ θρόνου ποι-  
because the lamb that in the midst of the throne will  
μαίνει αὐτούς, καὶ ὁδηγήσει αὐτούς ἐπὶ ζωῆς  
tend them, and will lead them to of life  
πηγὰς ὕδατων· καὶ ἐξαλείψει ὁ θεὸς πᾶν δακ-  
fountains of waters; and will wipe away the God every tear  
ρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.  
from the eyes of them.

ΚΕΦ. η'. 8.

1 Καὶ ὅτε ἡνοίξε τὴν σφραγιδα τὴν ἑβδόμην,  
And when he opened the seal the seventh,  
ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμίωρον. 2 Καὶ  
was silence in the heaven about half an hour. And  
εἶδον τοὺς ἑπτὰ ἀγγέλους, οἱ ἐνώπιον τοῦ θεοῦ  
I saw the seven messengers, who in presence of the God  
ἔστηκασιν· καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σαλπιγγες.  
have stood; and were given to them seven trumpets.  
3 Καὶ ἄλλος ἀγγελὸς ἦλθε, καὶ ἐστάθη ἐπὶ τὸ  
And another messenger came, and stood at the  
θυσιαστήριον, ἔχων λιβανῶτα χρυσοῦν· καὶ  
altar, having a censer golden; and

and the HONOR, and the  
POWER, and the STRENGTH,  
be to our GOD for the  
AGES of the AGES."

13 And one of the ELD-  
ERS answered, saying to  
me, "These who have been  
INVESTED with WHITE  
† ROBES, who are they?  
and whence did they  
come?"

14 And I said to him,  
"My Lord, thou knowest."  
And he said to me,  
† "These are THOSE COM-  
ING OUT of the GREAT AF-  
FLICTION, and † they  
washed their ROBES, and  
whitened them in the  
BLOOD of the LAMB.

15 On this account they  
are before the THRONE of  
GOD, and publicly serve  
him Day and Night in his  
TEMPLE; and HE who SITS  
on the THRONE † will tab-  
ernacle over them.

16 † They will hunger  
no more, neither will they  
thirst any more; † nor  
will the SUN fall on them,  
nor ANY HEAT.

17 Because THAT LAMB  
which is in the Midst of  
the THRONE † will tend  
them, and will lead them  
to Fountains of Waters of  
Life; † and GOD will wipe  
away Every Tear from  
their EYES."

# CHAPTER VIII.

1 And † when he opened  
the SEVENTH SEAL, there  
was Silence in the HEAV-  
EN about Half an Hour.

2 And I saw the SEVEN  
ANGELS † who stand in  
the presence of GOD, and  
Seven Trumpets were  
given to them.

3 And Another Angel  
came and stood by the  
ALTAR, having a golden  
Censer; and to him much

\* VATICAN MANUSCRIPT, No. 1160.—16. more—omit.

† 12. So be it—omitted by c.

† 13. verse 9. † 14. Rev. vi. 9; xvii. 5. † 14. Isa. i. 18; Heb. ix. 14; 1 John  
1. 7; Rev. i. 5. See Zech. iii. 3—5. † 16. Isa. iv. 5, 7; Rev. xxi. 8. † 16. Isa. xlix. 10.  
† 16. Ps. cxli. 6; Rev. xxi. 4. † 17. Ps. xxiii. 1; xxxvi. 8; John x. 11, 14. † 17.  
Isa. xxv. 8; Rev. xxi. 4. † 1. Rev. vi. 1. † 2. Luke i. 19.

εδοθη αὐτῷ θυμιαματα πολλα, ἵνα δωσῇ ταῖς  
was given to him incenses many, so that he might give for the  
προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστή-  
prayers of the holy ones of all on the altar  
ριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. <sup>4</sup> Καὶ  
the golden that in presence of the throne. And  
ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευ-  
went up the smoke of the incenses with the prayers  
χαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώπιον  
of the holy ones from hand of the messenger, in presence  
τοῦ θεοῦ. <sup>5</sup> Καὶ εἰληφεν ὁ ἀγγελὸς τὸν λιβαν-  
of the God. And took the messenger the censer,  
ωτον, καὶ ἐγεμίσεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ  
and filled him from the fire of the  
θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ  
altar, and cast into the earth; and  
ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ  
were voices and thunders and lightnings and  
σεισμοί.  
an earthquake.

<sup>6</sup> Καὶ οἱ ἑπτὰ ἀγγελοὶ, οἱ ἔχοντες τὰς ἑπτὰ  
And the seven messengers, those having the seven  
σαλπιγγας, ἡτοίμασαν ἑαυτοὺς, ἵνα σαλπίσωσι.  
trumpets, prepared themselves, so that they might sound.  
<sup>7</sup> Καὶ ὁ πρῶτος ἐσαλπίσεν, καὶ ἐγένετο χαλαζα  
And the first sounded, and was hail  
καὶ πυρ' μεμιγμένα ἐν αἵματι, καὶ ἐβλήθη εἰς  
and fire having been mingled with blood, and they were cast into  
τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατέκαη, καὶ  
the earth; and the third of the earth was burnt up, and  
τὸ τρίτον τῶν δένδρων κατέκαη, καὶ πᾶς χορτὸς  
the third of the trees was burnt up, and all grass  
χλωρὸς κατέκαη.  
green was burnt up.

<sup>8</sup> Καὶ ὁ δευτερός ἀγγελὸς ἐσαλπίσεν, καὶ ὡς  
And the second messenger sounded, and as it were  
ὄρος μεγὰ \* [πυρ] καιόμενον ἐβλήθη εἰς τὴν  
a mountain great [with fire] burning was cast into the  
θαλάσσαν· καὶ ἐγένετο τὸ τρίτον τῶν θαλάσ-  
sea; and became the third of the sea,  
σης, αἷμα. <sup>9</sup> καὶ ἀπέθανε τὸ τρίτον τῶν κτισμα-  
blood; and died the third of the creatures  
τῶν \* [τῶν] ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχὰς·  
[of those] in the sea, things having souls;  
καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.  
and the third of the ships was destroyed.

<sup>10</sup> Καὶ ὁ τρίτος ἀγγελὸς ἐσαλπίσεν, καὶ ἐπεσεν  
And the third messenger sounded, and fell  
ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμ-  
from the heaven a star great burning like a  
πᾶς, καὶ ἐπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν,  
lamp, and it fell on the third of the rivers,  
καὶ ἐπὶ τὰς πηγὰς τῶν ὕδατων. <sup>11</sup> Καὶ τὸ ὄνομα  
and on the fountains of the waters. And the name

Incense was given, that he should give it for † the PRAYERS of all the SAINTS ON † THAT GOLDEN ALTAR which is before the THRONE.

4 And † the SMOKE of the PERFUMES went up for the PRAYERS of the SAINTS out of the Hand of the ANGEL, in the presence of GOD.

5 And the ANGEL took the CENSER, and filled it from the FIRE of the AL-TAR, and threw it on the EARTH; and † there were \* † Thunders and Light-nings and Voices and an Earthquake.

6 And THOSE SEVEN Angels HAVING the SEVEN Trumpets prepared themselves that they might sound them.

7 And the FIRST sound-ed his trumpet, † and there was Hail and Fire mingled with Blood, and they were thrown † on the EARTH; and the THIRD of the EARTH was burnt up, and the THIRD of † the TREES was burnt up, and All green Grass was burnt up.

8 And the SECOND An-gel sounded his trumpet, † and as it were a great burning Mountain was cast into the SEA; and † the THIRD of the SEA † became Blood;

9 † and the THIRD of the CREATURES which were in the SEA, THINGS having Life, died; and the THIRD of the SHIPS were destroyed.

10 And the THIRD An-gel sounded his trumpet, † and a great Star, burning as a torch, fell from HEAVEN, † and it fell on the THIRD of the RIVERS, and on the FOUNTAINS of the WATERS.

\* VATICAN MANUSCRIPT, No. 1100.—5. Thunders and Voices and (B.) —omit (B.) 9. of those—omit.

† 5. Thunders and Lightnings and Voices, (A.)

† 3. Rev. v. 8. † 3. Exod. xxx. 1; Rev. vi. 9. † 4. Psal. cxli. 2; Luke i. 10.  
† 5. Rev. xvi. 18. † 7. Ezek. xxxviii. 2. † 7. Rev. xvi. 3. † 7. Isa. ii. 12;  
Rev. ix. 4. † 8. Jer. li. 25; Amos vii. 4. † 8. Rev. xvi. 3. † 8. Ezek.  
xiv. 19. † 9. Rev. xvi. 3. † 10. Isa. xiv. 12; Rev. ix. 1. † 10. Rev. xvi. 4.

8. with Fire

του αστερος λεγεται ὁ Ἀψινθος· και γινεται το  
of the star is called the Wormwood; and became the  
τρίτον των ὕδατων εἰς ἀψινθον· και πολλοι των  
third of the waters into wormwood; and many of the  
ἀνθρώπων ἀπεθάνον ἐκ των ὕδατων, ὅτι ἐπικ-  
men died of the waters, because they  
ράνθησαν.  
were made bitter.

12 Καὶ ὁ τέταρτος ἀγγελος ἐσαλπισε, και  
And the fourth messenger sounded, and  
ἐπληγῇ το τρίτον του ἡλίου και το τρίτον της  
was smitten the third of the sun and the third of the  
σελήνης και το τρίτον των ἀστερων, ἵνα σκο-  
moon and the third of the stars, so that might be  
τισθῇ το τρίτον αὐτων, και ἡ ἡμέρα μὴ φαίνῃ  
darkened the third of them, and the day not might shine  
το τρίτον αὐτης, και ἡ νύξ ὁμοίως. 13 Καὶ εἶ-  
the third of herself, and the night in like manner. And I  
δον, και ἤκουσα ἑνὸς αἰτου πετομένου ἐν με-  
saw, and I heard one eagle flying in mid-  
σονρανῆματι, λεγοντες φωνῇ μεγάλῃ· Οὐαι,  
heaven, saying with a voice great; Woe,  
οὐαι, οὐαι τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ἐκ των  
woe, woe to those dwelling on the earth, from the  
λοιπῶν φωνῶν της σαλπιγγος των τριων ἀγγε-  
remaining sounds of the trumpet of the three messen-  
λων των μελλόντων σαλπίζειν.  
gers of those being about to sound.

ΚΕΦ. θ'. 9.

1 Καὶ ὁ πέμπτος ἀγγελος ἐσαλπισε, και εἶδον  
And the fifth messenger sounded, and I saw  
ἀστέρα ἐκ του οὐρανου πεπτωκότα εἰς τὴν γῆν,  
a star from the heaven having fallen to the earth,  
και ἐδόθη αὐτῷ ἡ κλεῖς του φρεατος της ἀβυσ-  
and was given to him the key of the pit of the deep;  
σου. 2\* [και ἠνοιξε το φρεαρ της ἀβυσσου.]  
[and he opened the pit of the deep.]  
Και ἀνέβη καπνος ἐκ του φρεατος ὡς καπνος  
And went up a smoke out of the pit as a smoke  
καμινου μεγάλης, και ἐσκοτισθῇ ὁ ἥλιος και ὁ  
of a furnace great, and was darkened the sun and the  
ἀήρ ἐκ του καπνου του φρεατος. 3 Καὶ ἐκ του  
air by the smoke of the pit. And out of the  
καπνου ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, και ἐδόθη  
smoke went forth locusts into the earth, and was given  
αὐταῖς ἐξουσία ὡς ἔχουσιν \* [ἐξουσίαν] οἱ  
them authority as having [authority] the  
σκορπιοι της γῆς. 4 και ἐρρέθη αὐταῖς, ἵνα μὴ  
scorpions of the earth; and it was said to them, that not  
ἀδικήσωσι τον χορτον της γῆς, οὐδε παν  
they should injure the grass of the earth, nor any

11 And the NAME of the  
STAR is called WORM-  
WOOD; and † the THIRD  
of the WATERS became  
Wormwood; and many of  
the MEN died Because of  
the bitterness of the  
WATERS.

12 And † the FOURTH  
Angel sounded his trum-  
pet, and the THIRD of the  
SUN was smitten, and the  
THIRD of the MOON, and  
the THIRD of the STARS;  
so that the THIRD of them  
might be darkened, \* and  
the DAY might not shine  
the THIRD of it, and the  
NIGHT in like manner.

13 And I saw, and † I  
heard an Eagle flying in  
Mid-heaven, saying with a  
loud Voice, † "Woe! Woe!  
Woe! to THOSE who  
DWEELL on the EARTH,  
from the REMAINING  
Blasts of the TRUMPET of  
THOSE THREE Angels who  
are ABOUT to sound."

CHAPTER IX.

1 And the FIFTH Angel  
sounded his trumpet, † and  
I saw a Star having fall-  
en from the HEAVEN to  
the EARTH; and there was  
given to him the KEY of  
† the PIT of the ABYSS.

2 And he opened the  
PIT of the ABYSS, and a  
Smoke † ascended out of  
the PIT, as a Smoke of a  
\* great Furnace; and the  
SUN and the AIR were  
darkened by the SMOKE of  
the PIT.

3 And from the SMOKE  
went out † Locusts on the  
EARTH; and there was  
given them Power, † as the  
SCORPIONS of the EARTH  
have Power.

4 And it was said to  
them † that they should  
not injure † the GRASS of  
the EARTH, nor Any Green

\* VATICAN MANUSCRIPT, No. 1160.—12. and the THIRD of them appeared not; the DAY and the NIGHT likewise (B.) 2. And he opened the PIT of the ABYSS—omit (B.) 2. burning Furnace (B.) 3. Authority—omit.

† 11. Exod. xv. 23; Jer. ix. 15; xlii. 15. † 12. Isa. xli. 10; Amos viii. 9. † 13. Rev. xiv. 6; xix. 17. † 13. Rev. ix. 12; xi. 14. † 1. Rev. viii. 10. † 1. Rev. xvii. 8; xx. 1. † 2. Joel ii. 2, 10. † 3. Exod. x. 4; Judges vii. 12. † 3. ver. 10. † 4. Rev. vi. 6; vii. 8. † 4. Rev. viii. 7.

χλωρον, ουδε παν δενδρον, ει μη τους ανθρω-  
green thing, nor any tree, if not the men  
πους οίτινες ουκ εχουσι την σφραγιδα του  
those who not have the seal of the  
θεου επι των μετωπων αυτων. <sup>5</sup> και εδοθη  
God on the foreheads of themselves; and it was given  
αυταις ινα μη αποκτεινωσιν αυτους, αλλ' ινα  
to them that not they might kill them, but that  
βασανισθωσι μηνas πεντε. και ο βασανισμος  
they might torment months five, and the torment  
αυτων ως βασανισμος σκορπιου, όταν παιση  
of them as a torment of a scorpion, when it may strike  
ανθρωπον. <sup>6</sup> Και εν ταις ημεραις εκειναις ζή-  
a man. And in the days those shall  
τησουσιν οι ανθρωποι τον θανατον, και ου μη  
seek the men the death, and not not  
εύρησουσιν αυτον. και επιθυμησουσιν αποθα-  
shall find him; and they shall desire to  
νειν, και φευζεται απ' αυτων ο θανατος. <sup>7</sup> Και  
die, and shall flee away from them the death. And  
τα ομοιωματα των ακριδων ομοια ιπποις ητοι-  
the forms of the locusts like to horses having  
μασμενοις εις πολεμον. και επι τας κεφαλας  
been prepared for war; and on the heads  
αυτων ως στεφανοι χρυσοι, και τα προσωπα  
of them as were crowns golden, and the faces  
αυτων ως προσωπα ανθρωπων, <sup>8</sup> και ειχον τρι-  
of them as faces of men, and they had hairs  
χαις ως γριχας γυναικων, και οι οδοντες αυτων  
as hairs of women, and the teeth of them  
ως λεοντων ησαν, <sup>9</sup> και ειχον θωρακας ως \* [θωρα-  
as of lions were, and they had breastplates as [breast-  
κας] σιδηρους, και η φωνη των πτερυγων αυτων  
plates, iron, and the sound of the wings of them  
ως φωνη αρματων ιππων πολλων τρεχοντων  
as a sound of chariots of horses many rushing  
εις πολεμον. <sup>10</sup> Και εχουσιν ουρας ομοιας  
into battle. And they have tails like  
σκορπι-ις, και κεντρα ην εν ταις ουραις αυτων.  
to scorpions, and stings was in the tails of them;  
και η εξουσια αυτων αδικησαι τους ανθρωπους  
and the authority of them to injure the men  
μηνas πεντε. <sup>11</sup> Εχουσιν εφ' αυτων βασιλεα  
months five. They have over themselves a king  
τον αγγελον της αβυσσου. ονομα αυτω 'Εβρα-  
the messenger of the deep; a name to him in He-  
ιστι, Αβαδδων, και εν τη 'Ελληνικη ονομα εχει  
brew, of Abaddon, and in the Greek a name he has  
Απολλυων. <sup>12</sup> 'Η ουαι η μια απηλθεν. ιδου,  
of Apollyon. The woe the one passed away; lo,  
ερχονται επι δυο ουαι μετα ταυτα.  
comes more two woes after these.

<sup>13</sup> Και ο έκτος αγγελος εσαλπισε, και ηκουσα  
And the sixth messenger sounded, and I heard

thing, nor Any Tree, but  
the MEN who have not  
the SEAL of GOD on their  
FOREHEADS.

5 And it was said to  
them that they should not  
kill them, †but that they  
should be tormented five  
Months; and their tor-  
MENT was as the Torment  
of a Scorpion when it  
stings a Man.

6 And in those DAYS  
MEN †shall seek DEATH  
and †not find it: and  
shall desire to die, and  
DEATH will fly from them.

7 And †the FORMS of  
the LOCUSTS were like  
Horses prepared for War;  
†and on their HEADS  
were as it were golden  
Crowns, and †their FACES  
were as the Faces of Men.

8 And they had Hair as  
the Hair of Women, and  
†their TEETH were as  
Lion's teeth.

9 And they had Breast-  
plates, as iron Breastplates,  
and the SOUND of their  
WINGS was as †the Sound  
of \* Chariots of many Hor-  
ses rushing to Battle.

10 And they have Tails  
like Scorpions, and  
\* Stings; and in their  
TAILS was †their POWER  
to injure MEN five Months.

11 They have \* over  
them a King, the ANGEL  
of the ABYSS; whose  
NAME in Hebrew is Abad-  
don; and in the GREEK he  
has the name Apollyon.

12 †ONE WOЕ is past;  
behold! \* Two Woес more  
are coming after these  
things.

13 And the SIXTH Angel  
sounded his trumpet, and

\* VATICAN MANUSCRIPT, No 1160.—9. as Breastplates—omit. 9. many Chariots  
rushing to Battle. 10. the Stings in their TAILS had Power to INJURE MEN (B.)  
11. for a King over them an Angel of. (A.) 12. Two Woес more are coming (B.) And  
after these things, the SIXTH Angel also sounded (B.)

† 6. not find it (A.)  
1. 5. Rev. xi. 7; verse 10. † 6. Job ii. 11; Isa. li. 19; Jer. vii. 3; Rev. vi. 16.  
† 7. Joel ii. 4. † 7. Num. iii 17 † 7. Dan. vii. 8. † 8. Joel i. 9.  
† 9. Joel ii 6—7 † 10. verse 5. † 12. Rev. viii. 13.

φῶνῃν μιαν ἐκ τῶν τεσσαρῶν κεράτων τοῦ θυ-  
voice one from the four horns of the al-  
τῆς αὐτοῦ τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,  
tar of the golden of that in presence of the God,

14 λέγουσαν τῷ ἕκτῳ ἀγγέλῳ ὁ ἔχων τὴν σαλ-  
saying to the sixth messenger the one having the trum-  
πιγγά· ὀψον τοὺς τεσσαράς ἀγγέλους τοὺς  
pet; Loose thou the four messengers those  
δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐ-  
having been bound by the river the great Eu-  
φρατῇ. 15 Καὶ ἐλυθῆσαν οἱ τεσσαρες ἄγγελοι  
phrates. And were loosed the four messengers

οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ  
those having been prepared for the hour and a day and  
μῆνα καὶ ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον  
a month and a year, so that they should kill the third  
τῶν ἀνθρώπων. 16 Καὶ ὁ ἀριθμὸς τῶν στρατευ-  
of the men. And the number of the armies

μάτων τοῦ ἱππικῆς, δύο μυριάδες μυριάδων·  
of the cavalry, two myriads of myriads;

ἤκουσα τὸν ἀριθμὸν αὐτῶν. 17 Καὶ οὕτως εἶδον  
I heard the number of them. And thus I saw

τοὺς ἵππους ἐν τῇ ὁρασίῃ καὶ τοὺς καθημένους ἐπ’  
the horses, in the vision and those sitting on  
αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθί-  
them, having breastplates fiery and hyacin-  
νους καὶ θειωδεῖς· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς  
th ne and brimstone-like; and the heads of the horses as

κεφαλαὶ λεοντῶν, καὶ ἐκ τῶν στομάτων αὐτῶν  
he d’s of lions, and out of the mouths of them  
ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θείον. 18 Ἀπο-  
goes out fire and smoke and brimstone. By

τῶν τριῶν πληγῶν τούτων ἀπεκτανθῆσαν τὸ  
th- three plagues these were killed the

τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ  
third of the men, by the fire and the

καπνοῦ καὶ τοῦ θείου τῆς ἐκπορευομένου ἐκ τῶν  
smoke and the brimstone that going forth out of the

στομάτων αὐτῶν. 19 Ἡ γὰρ ἐξουσία τῶν ἵππων  
mouths of them. The for authority of the horses

ἐν τῷ στόματι αὐτῶν ἐστὶ, καὶ ἐν ταῖς οὐραῖς  
in the mouth of them is, and in the tails

αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὁμοίαι ὀφείσιν, ἐχου-  
of them; the for tails of them like serpents, hav-

σαι κεφαλὰς· καὶ ἐν αὐταῖς ἀδικοῦσι. 20 Καὶ οἱ  
ing heads; and with them they injure. And the

λοιποὶ τῶν ἀνθρώπων οἱ οὐκ ἀπεκτανθῆσαν  
remaining ones of the men who not were killed

ἐν ταῖς πληγαῖς ταύταις, οὐ μετενοήσαν ἐκ  
by the plagues these, not reformed from

τῶν ἐργῶν τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυ-  
the works of the hands of themselves, so that not they might

νησῶσι τὰ δαιμόνια, καὶ τὰ εἰδῶλα τὰ χρυσα  
worship the demons, and the idols the golden ones

καὶ τὰ ἀργύρεα καὶ \* [τὰ χαλκὰ] καὶ τὰ λιθινὰ  
and the silver ones and [the copper ones] and the stone ones

I heard a Voice from the  
† FOUR Horns of the  
GOLDEN ALTAR which is  
before God,

14 saying to the SIXTH  
Angel who had the TRUM-  
PET, “Unbind THOSE  
FOUR Angels who have  
been BOUND † at the  
GREAT RIVER Euphrates.”

15 And THOSE FOUR  
Angels were unbound, who  
had been PREPARED for  
the HOUR, and Day, and  
Month, and Year, so that  
they might kill the THIRD  
of the MEN.

16 And the NUMBER of  
the ARMIES of the CAVAL-  
RY was Two Myriads of  
Myriads; († I heard the  
NUMBER of them.)

17 And thus I saw the  
HORSES in the VISION, and  
THOSE who SAT on them,  
having Breastplates fiery  
and Hyacinthine and Sul-  
phur-like; † and the  
HEADS of the HORSES were  
as the Heads of LIONS,  
and out of their MOUTHS  
proceeded Fire and Smoke  
and Sulphur.

18 By these THREE  
Plagues were killed the  
THIRD of the MEN,—by  
THAT FIRE and THAT  
SMOKE and THAT SUL-  
PHUR which PROCEEDED out  
of their MOUTHS.

19 For the POWER of the  
HORSES is in their MOUTH  
and in their TAILS; † for  
their TAILS are like Ser-  
pents, having Heads, and  
with them they injure.

20 And the REST of the  
MEN who were not killed  
by these PLAGUES † did  
not reform from the  
WORKS of their HANDS,  
that they should not wor-  
ship the † DEMONS, and the  
† IDOLS of GOLD and of  
SILVER and of BRASS and

\* VATICAN MANUSCRIPT. No. 1160.—20. and BRASS—omit.

† 13. FOUR omitted by A.

† 14. Rev. xvi. 12.

† 16. Rev. vii. 4.

† 17. 1 Chron. xii. 8; Isa. v. 28, 29.

† 19. Isa. ix. 15.

† 20. Dent. xxxi. 20.

† 20. Lev. xvii. 7; Dent. xxxii. 17; Psa.

evi. 37; 1 Cor. x. 20.

† 20. Psa. cxv. 4; cxlvi. 15; Dan. v. 23.



τ ξυλινα, ἃ οὐτε βλέπειν, δύναται οὐτε  
the wooden ones, which neither to see, are able nor  
ἀκούειν, οὐτε περιπατεῖν· <sup>21</sup> καὶ οὐ μετενοήσαν  
to hear, nor to walk; and not reformed  
ἐκ τῶν φονῶν αὐτῶν, οὐτε ἐκ τῶν φαρμακειῶν  
from the murders of themselves, nor from the sorceries  
αὐτῶν, οὐτε ἐκ τῆς πορνείας αὐτῶν, οὐτε ἐκ  
of themselves, nor from the fornication of themselves, nor from  
τῶν κλεμμάτων αὐτῶν.  
the thefts of themselves.

ΚΕΦ. ι'. 10.

<sup>1</sup> Καὶ εἶδον \* [ἄλλον] ἀγγελον ἰσχυρον κατα-  
And I saw [another] messenger strong coming  
βαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημενον  
down from the heaven, having been clothed with  
νεφέλην, καὶ ἡ ἶρις ἐπὶ τῆς κεφαλῆς αὐτοῦ,  
a cloud, and the rainbow on the head of him,  
καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες  
and the face of him as the sun, and the feet  
αὐτοῦ ὡς στύλοι πυρός· <sup>2</sup> καὶ ἔχων ἐν τῇ χειρὶ  
of him as pillars of fire; and having in the hand  
αὐτοῦ βιβλαρίδιον ἀνεῳγμένον· καὶ ἔθηκε τὸν  
of himself a little scroll having been opened; and he placed the  
πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν  
foot of himself the right on the sea, the  
δε ἐνωχυμὸν ἐπὶ τῆς γῆς· <sup>3</sup> καὶ ἐκράξε φωνῇ  
and left on the land; and he cried with a voice  
μεγάλῃ ὥσπερ λέων μυκαται. Καὶ ὅτε ἐκράξεν,  
great even as a lion roars. And when he cried,  
ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.  
spoke the seven thunders the of themselves voices.  
<sup>4</sup> Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ, ἐμελλον  
And when spoke the seven thunders, I was about  
γραφεῖν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ  
to write; and I heard a voice from the heaven  
λεγουσαν· Σφραγίσον ἃ ἐλάλησαν αἱ ἑπτὰ  
saying; Seal thou up what spoke the seven  
βρονταὶ, καὶ μὴ ταῦτα γραψῆς. <sup>5</sup> Καὶ ὁ  
thunders, and not these things thou mayest write. And the  
ἀγγελος, ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης  
messenger, whom I saw standing on the sea  
καὶ ἐπὶ τῆς γῆς, ᾗρε τὴν χεῖρα αὐτοῦ τὴν  
and on the land, lifted up the hand of himself the  
δεξιάν εἰς τὸν οὐρανόν, <sup>6</sup> καὶ ὠμοσεν ἐν  
right towards the heaven. and he swore by  
τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς  
the one living for the ages of the ages, who  
ἐκτίσεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν  
created the heaven and the things in it, and the  
γῆν καὶ τὰ ἐν αὐτῇ, \* [καὶ τὴν θαλάσσαν καὶ  
earth and the things in her, [and the sea and  
τὰ ἐν αὐτῇ,] ὅτι χρόνος οὐκετι ἐσται·  
the things in her,] because time not yet shall be,  
<sup>7</sup> ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδομοῦ  
but in the days of the voice of the seventh

of wood, which can neither see, nor hear, nor walk;

<sup>21</sup> nor did they reform from their MURDERS, † nor from their SORCERIES, nor from their FORNICATION, nor from their THEFTS.

CHAPTER X.

<sup>1</sup> And I saw Another strong Angel come down from HEAVEN, invested with a Cloud; † and the RAINBOW was over his HEAD, and † his FACE was as the SUN, and his FEET as Pillars of Fire;

<sup>2</sup> and having in his HAND \* a Little scroll opened; and he placed his RIGHT FOOT on the SEA, and the LEFT on the LAND,

<sup>3</sup> and cried with a loud Voice, as a Lion roars; and when he cried † the SEVEN Thunders uttered THEIR Voices.

<sup>4</sup> And when the SEVEN Thunders spoke, I was about to write; and I heard a Voice from HEAVEN, saying, † "Seal the things which the SEVEN Thunders spoke, and write Them not."

<sup>5</sup> And the ANGEL whom I saw standing on the SEA and on the LAND, † raised his RIGHT HAND towards HEAVEN,

<sup>6</sup> and swore by HIM who LIVES for the AGES, † who created the HEAVEN, and the THINGS in it, and the EARTH, and the THINGS in it, and the SEA, and the THINGS in it, † "That the TIME shall be no longer [delayed;]

<sup>7</sup> but † in the DAYS of the BLAST of the SEVENTH

\* VATICAN MANUSCRIPT, No. 1160.—1. Another—omit (B.) and the SEA, and the THINGS in it—omit.

3. a Scroll.

6.

† 21. Rev. xii. 16. † 1. Ezek. i. 28. † 1. Matt. xvii. 2; Rev. i. 16. † 3. Rev. viii. 5. † 4. Dan. viii. 26; xii. 4, 9. † 5. Exod. vi. 8; Dan. xii. 7. † 6. Neh. ix. 6; Rev. iv. 11; xiv. 7. † 6. Dan. xii. 7; Rev. xvi. 17. † 7. Rev. xi. 15.

αγγελου, όταν μελλῃ σαλπίζειν, καὶ ἐτελεσθῇ  
messenger, when he may be about to sound, and be finished  
το μυστήριον τοῦ θεοῦ, ὡς εὐηγγελισε  
the secret of the God, as he announced glad tidings  
τοὺς ἑαυτοῦ δούλους τοὺς προφῆτας.  
the of himself bond-servants the prophets.

⁸ Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ,  
And the voice which I heard from the heaven,  
παλιν λαλῶσα μετ' ἐμοῦ, καὶ λεγούσα· Ὑπάγε,  
again speaking with me, and saying, Go thou,  
λαβε τὸ βιβλαρίδιον τὸ πνευμένον ἐν τῇ  
take thou the little scroll that having been opened in the  
χείρῃ τοῦ ἀγγέλου τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης  
hand of the messenger of the one standing on the sea  
καὶ ἐπὶ τῆς γῆς. ⁹ Καὶ ἀπῆλθον πρὸς  
and on the land. And I went to

τον ἀγγελον, λεγὼν \* [αὐτῷ,] δυνάμει μοι τὸ βιβ-  
the messenger, saying to him, to give to me the little  
λαρίδιον. Καὶ λέγει μοι· Λάβε καὶ καταφαγε  
scroll. And he says to me, Take thou and eat thou  
αὐτό· καὶ πικρᾶναι σου τὴν κοιλίαν, ἀλλ' ἐν τῷ  
it; and it will embitter of thee the belly, but in the  
στοματί σου ἔσται γλυκὺ ὡς μέλι. ¹⁰ Καὶ  
mouth of thee it will be sweet as honey. And

ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγε-  
I took the little scroll out of the hand of the messen-  
λου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στομα-  
ger, and ate it, and it was in the mouth  
τί μου ὡς μέλι, γλυκὺ· καὶ ὅτε ἔφαγον αὐτό,  
as to me as honey, sweet, and when I ate it,  
ἐπικράναι ὁ κοιλίᾳ μου. ¹¹ Καὶ λέγει μοι· Δεί-  
was made bitter the belly of me. And he says to me, It behoves  
σε παλιν προφητεῖσαι ἐπὶ λαοῖς καὶ ἐθνεσὶ καὶ  
thee again to prophesy to peoples and nations and  
γλώσσαις καὶ βασιλευσὶ πολλοῖς.  
tongues and kings many.

ΚΕΦ. ια'. 11.

¹ Καὶ ἐδόθη μοι καλάμος ὅμοιος ῥαβδῷ, λε-  
And was given to me a reed like a rod, say-  
γὼν· Ἐγείραι, καὶ μετρήσον τὸν ναὸν τοῦ θεοῦ,  
saying, Rise thou, and measure thou the temple of the God,  
καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνούντας  
and the altar, and those worshipping  
ἐν αὐτῷ. ² καὶ τὴν αὐλὴν τὴν ἐξωθεν τοῦ ναοῦ  
in it, and the court that outside of the temple  
ἐκβάλε ἐξω καὶ μὴ αὐτὴν μετρήσης, ὅτι ἐδό-  
do thou cast out and not her thou mayest measure, because it was  
θη τοῖς ἐθνεσὶ καὶ τὴν πόλιν τὴν ἁγίαν  
given to the nations; and the city the holy  
πατήσονται μηνᾶς τεσσαράκοντα δύο. ³ Καὶ  
shall they tread months forty two. And  
δώσω τοῖς δυοῖς μαρτυρῶν μου, καὶ προφητεῖ-  
I will give to the two witnesses of me, and they shall pro-

Angel, when he may be about to sound, and the  
SECRET of God should be  
completed, as he an-  
nounced its glad tidings to  
his SERVANTS the  
PROPHETS.

⁸ And the VOICE  
which I heard from HEAV-  
EN, was again speaking  
with me, and saying, "Go,  
take THAT LITTLE SCROLL  
which is opened in the  
HAND of THAT ANGEL who  
IS STANDING on the SEA  
And on the LAND."

⁹ And I went to the AN-  
GEL, telling him to give  
me the LITTLE SCROLL.  
And he says to me,  
"Take, and eat it, and  
it will make Thy BELLY  
bitter, but in thy MOUTH  
it will be sweet as Honey."

¹⁰ And I took the  
LITTLE SCROLL from the  
HAND of the ANGEL, and  
did eat it; and it was  
in my MOUTH sweet as  
Honey; and when I ate it  
my BELLY was embitter-  
tered.

¹¹ And they say to me,  
"Thou must prophesy  
again concerning Peoples,  
and concerning Nations,  
and Languages, and many  
Kings."

CHAPTER XI.

¹ And a Reed was  
given me like a Rod,—say-  
ing, "Rise, and measure  
the TEMPLE of God, and  
the ALTAR, and THOSE  
who WORSHIP in it.

² But THAT COURT  
which is OUTSIDE the  
TEMPLE cast out, and do  
not measure it; Because it  
was given to the NATIONS;  
and the HOLY CITY shall  
they tread forty-two  
Months.

³ And I will endow my  
TWO Witnesses, and they

\* VATICAN MANUSCRIPT, No. 1160.—7 his SERVANTS the PROPHETS 9. to him—  
emf. 10 the scroll. 11 they say to me (A. N.) 11 concerning.

⁸. verse 8.  
⁹. Ezek. xl. 10.  
¹. Ezek. xl. 17, 20.

⁹. Jer. xv. 16; Ezek. xl. 8, 11. 10.  
¹. Ezek. xl. 3; Zech. ii. 1; Rev. xxi. 15.  
². Luke xxi. 24. ³. Dan. vii. 10.

⁹. Ezek. xl. 10.  
¹. Num. xxi. 15.  
². Rev. xii. 5

σουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα, περι-  
phesy days a thousand two hundred sixty, having  
βεβλημένοι σακκοὺς. 4 Οὗτοι εἰσιν αἱ δύο  
been clothed with sackcloth. These are the two  
ελαιαὶ καὶ αἱ δύο λυχναὶ αἱ ἐνώπιον τοῦ κυρίου  
olive-trees and the two lamp-stands those in presence of the Lord  
τῆς γῆς ἑστῶτες. 5 Καὶ εἰ τις αὐτοὺς θέλει  
of the earth standing. And if any one of them will  
ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος  
to injure, fire proceeds out of the mouth  
αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ  
of them, and eats up the enemies of them; and  
εἰ τις αὐτοὺς θέλει ἀδικῆσαι, οὕτως δεῖ αὐτὸν  
if any one of them will to injure, thus it behoves him  
ἀποκτανθῆναι.  
to be killed.

6 Οὗτοι ἐχουσιν τὸν οὐρανὸν ἐξουσίαν κλει-  
These have the heaven authority to  
σαι, ἵνα μὴ ὕεος βρέχη τὰς ἡμέρας τῆς προ-  
shut so that not rain it may rain the days of the pro-  
φητείας αὐτῶν· καὶ ἐξουσίαν ἐχουσιν ἐπὶ τῶν  
phesy of them; and authority they have over the  
ὕδατων, στρεφειν αὐτὰ εἰς αἷμα, καὶ παταῖαι  
waters, to turn them into blood, and to smite  
τὴν γῆν, ὅσας εἰς βέλῃσιν, ἐν πάσῃ πλη-  
the earth, as often as they should will, with every plague.  
γῇ. 7 Καὶ ὅταν τελεσῶσι τὴν μαρτυρίαν  
And when they may finish the testimony  
αὐτῶν, τὸ θηρίον τὸ ἀνα αἶνον ἐκ τῆς ἀβυσ-  
of themselves, the wild beast that rising up out of the deep  
σου ποιήσει μετ' αὐτῶν πόλεμον, καὶ νικήσει  
will make with them war, and will conquer  
αὐτοὺς, καὶ ἀποκτενεῖ αὐτοὺς. 8 Καὶ τὸ πτώμα  
them, and will kill them. And the dead body  
αὐτῶν εἰς τῆς πλατείας πόλεως τῆς μεγάλης,  
of them into the street city of the great  
ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπ-  
which is called spiritually Sodom and Egypt,  
ος, ὅπου καὶ ὁ κύριος αὐτὸν ἐσταυρώθη. 9 Καὶ  
where also the Lord of them was crucified. And  
βλεπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλῶσ-  
they look of the peoples and of tribes and of  
σῶν καὶ ἐθνῶν τὸ πτώμα αὐτῶν ἡμέρας τρεῖς  
tongues and of nations the dead body of them days three  
καὶ ἡμισίον, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσου-  
and a half, and the dead bodies of them not will suffer  
σι τεθῆναι εἰς μνήμα.  
to be put into a tomb.

10 Καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουν  
And those dwelling on the earth rejoice  
ἐκ' αὐτοῖς, καὶ ευφρανθήσονται, καὶ δῶρα πεμ-  
over them, and will be glad, and gifts will  
ψουσιν ἀλλήλοις, ὅτι οὗτοι εἰς δύο προφηταὶ  
send to each other, because these the two prophets

shall prophesy a thousand two hundred and sixty Days, clothed in Sackcloth.

4 These are the two Olive trees, and those two Lampstands which stand in the presence of the Lord of the EARTH.

5 And if any one desire to injure Them, Fire proceeds out of their mouth, and devours their ENEMIES; and if any one desire to injure Them, thus must he be killed.

6 These I have Authority, to shut HEAVEN, so that it may not rain in the DAYS of Their PROPHECY; and they I have Authority over the WATERS to turn them into Blood, and to smite the EARTH with Every Plague, as often as they choose.

7 And when they shall have completed their TESTIMONY, THAT WILD BEAST ASCENDING out of the ABYSS I will make War with them, and will conquer them, and kill them.

8 And their DEAD BODY shall be on the STREET of the GREAT CITY, which is called, spiritually, Sodom and Egypt, where also their LORD was crucified.

9 I And some of the PEOPLES, and Languages, and Nations, see their DEAD BODY three Days and a half, I and do not permit their DEAD BODIES to be put into a Tomb.

10 I And THOSE who DWELL on the EARTH rejoice over them, and will exult I and send GIFTS to each other; I Because these two Prophets tor-

\* VATICAN MANUSCRIPT, No. 1160.—10 give gifts (s.)

- |                                   |                                |                               |
|-----------------------------------|--------------------------------|-------------------------------|
| 14 Ezek xlii. 3; Hoshea vi. 5.    | 15 Num. xvi. 29.               | 16 1 Kings xvii. 1; James     |
| 17 Rev. ix. 2.                    | 17 Dan. vii. 21; Zech. xiv. 2. | 17 Rev. xlii. 1, 11; xvii. 8. |
| 18 Heb. xlii. 12; Rev. xviii. 24. | 19 Rev. xvii. 15.              | 19 Rev. xiv. 6; xvii. 1, 6.   |
| 20 Rev. xii. 19; xiii. 8.         | 20 Esther ix. 19, 22.          | 20 Rev.                       |

εβασανισαν τους κατοικουντας επι της γης.  
tormented those dwelling on the earth.  
11 Και μετα τας τρεις ημερας και ημισυ, πνευμα  
And after the three days and a half, breath  
ζωης εκ του θεου εισηλθεν εν αυτοις· και εστη-  
of life from the God entered in them; and they  
σαν επι τους ποδας αυτων, και φοβος μεγας  
stood on the feet of themselves, and fear great  
επεσεν επι τους θεωρουντας αυτους. 12 Και  
fell on those beholding them. And  
ηκουσαν φωνην μεγαλην εκ του ουρανου, λεγου-  
they heard a voice great from the heaven, saying  
σαν αυτοις· Αναβητε ωδε· Και ανεβησαν εις  
to them; Come up hither; And they went up to  
τον ουρανον εν τη νεφελη· και εθεωρησαν  
the heaven in the cloud; and beheld  
αυτους οι εχθροι αυτων. 13 Και εν εκεινη τη  
them the enemies of themselves. And in that the  
ωρα εγενετο σεισμος μεγας, και το δεκατον  
hour was an earthquake great, and the tenth  
της πολεως επεσε, και απεκτανθησαν εν τω  
of the city fell, and were killed in the  
σεισμω ονοματα ανθρωπων χιλ. ades επτα· και  
earthquake names of men thousands seven; and  
οι λοιποι εμφοβοι εγενοντο, και εδωκαν δοξαν  
the remaining ones afraid became, and they gave glory  
τω θεω του ουρανου. 14 Η ουαι η δευτερα  
to the God of the heaven. The woe the second  
απηλθεν· ιδου, η ουαι η τριτη ερχεται ταχυ.  
passed away; lo, the woe the third comes speedily.  
15 Και ο εβδομος αγγελος εσαλπισε, και εγε-  
And the seventh messenger sounded, and were  
νοντο φωναι μεγαλαι εν τω ουρανω, λεγοντες·  
voices great in the heaven, saying;  
Εγενετο η βασιλεια του κοσμου, του κυριου  
Became the kingdom of the world, of the Lord  
ημων και του Χριστου αυτου, και βασιλευσει  
of us and of the Anointed of him, and he will reign  
εις τους αιωνας των αιωνων. 16 Και οι εικοσι-  
for the ages of the ages. And the twenty-  
τεσσαρες πρεσβυτεροι οι ενωπιον του θεου  
four elders those in presence of the God  
καθημενοι επι τους θρονους αυτων, επεσαν επι  
sitting on the thrones of themselves, fell on  
τα προσωπα αυτων, και προσεκυνησαν τω θεω,  
the faces of themselves, and worshipped the God,  
17 λεγοντες· Ευχαριστουμεν σοι, κυριε ο θεος ο  
saying; We give thanks to thee, O Lord the God the  
παντοκρατωρ, ο ων και ο ην, οτι ειλη-  
almighty, the one existing and who was, because thou hast  
φας την δυναμιν σου την μεγαλην, και εβασι-  
taken the power of thee the great, and reigned.  
λευσας. 18 Και τα εθνη ωργισθησαν, και ηλθεν  
And the nations were angry, and came

mented THOSE who DWELL  
on the EARTH.

11 After \*the THREE  
Days and a Half, †the  
\*Breath of Life from God  
entered them, and they  
stood on their FEET; and  
great \*Fear fell on THOSE  
who SAW them.

12 And †they heard a  
loud Voice saying to them,  
"Come up hither." †And  
they ascended to HEAVEN  
in the CLOUD; and their  
ENEMIES beheld them.

13 And in That \*HOUR  
†there was a great Earth-  
quake, †and the TENTH of  
the CITY fell, and by the  
EARTHQUAKE were des-  
troyed seven Thousand  
Names of Men; and the  
REST became afraid, †and  
they gave Glory to the God  
of HEAVEN.

14 †The SECOND WOЕ  
is past; behold! the  
THIRD WOЕ is coming  
speedily.

15 †And the SEVENTH  
Angel sounded his Trum-  
pet; and †there were loud  
Voices in HEAVEN, saying,  
†"The KINGDOM of the  
WORLD has become our  
LORD's and his CHRIST's,  
and †he shall reign for the  
AGES of the \*AGES."

16 And †THOSE TWEN-  
TY-FOUR Elders who SIT  
in the presence of GOD on  
their THRONES, fell on  
their FACES, and wor-  
shipped GOD,

17 saying, "We give  
thanks to thee, O Lord  
GOD, the OMNIPOTENT,  
†THOU who ART, and  
THOU who WAST; Because  
thou hast taken thy GREAT  
POWER, and †reigned.

18 And the NATIONS  
were enraged, and thy

\* VATICAN MANUSCRIPT, No. 1160.—11. Three Days and a Half.  
from out of LIFE entered. 11. Fear was on them. 13. DAY (B.)

11. Spirit of God  
15. AGES. Amen.

† 12. I heard, B. with many MSS. and versions.

† 11. Ezek. xxxvii. 5, 9, 10, 14. † 12. Isa. xiv. 13; Rev. xii. 5. † 13. Rev. vi. 12.  
† 13. Rev. xvi. 10. † 13. Josh. vii. 19; Rev. xiv. 7; xv. 4. † 14. Rev. viii. 13; ix.  
13; xv. 1. † 15. Rev. x. 7. † 15. Isa. xxvii. 18; Rev. xvi. 17; xix. 6. † 15.  
Rev. xii. 10. † 15. Dan. ii. 44; vii. 14, 18, 27. † 16. Rev. iv. 4; v. 8; xix. 4.  
† 17. Rev. i. 4, 8; iv. 8; xvi. 5. † 17. Rev. xix. 6.

ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι  
the wrath of thee, and the season of the dead ones, to be judged  
καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς  
and to give the reward to the bond-servants of thee the  
προφῆταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβούμενοις  
prophets and to the holy ones and to those fearing  
τὸ ὄνομα σου τοῖς μικροῖς καὶ τοῖς μεγάλοις,  
the name of thee the small ones and the great ones,  
καὶ διαφθεῖραι τοὺς διαφθειρόντας τὴν γῆν.  
and to destroy those destroying the earth,

19 Καὶ ἠνοίγη ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ,  
And was opened the temple of the God in the heaven,  
καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης \* [τοῦ] κυρίου  
and was seen the ark of the covenant [of the] Lord  
ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ  
in the temple of him; and were lightnings and  
φωναὶ καὶ βρονταὶ \* [καὶ σεισμός] καὶ χαλαζα  
voices and thunders [and an earthquake] and hail  
μεγαλὴ.  
great.

ΚΕΦ. ΙΒ'. 12.

1 Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ· γυνὴ  
And a sign great was seen in the heaven; a woman  
περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑπο-  
having been clothed with the sun, and the moon under-  
κατὰ τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς  
neath the feet of her, and on the head  
αὐτῆς στεφανὸς ἀστερῶν δώδεκα, 2 καὶ ἐν γασ-  
of her a crown of stars twelve, and in womb  
τρὶ ἐχούσα κράζει ὠδινούσα καὶ βασανιζομένη  
having she cries out travailing and being pained  
τεκεῖν. 3 Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ,  
to bring forth. And was seen another sign in the heaven,  
καὶ ἰδοὺ δράκων μέγας πυρρός, ἐχὼν κεφαλὰς  
and lo a dragon great fiery-red, having heads  
ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς  
seven and horns ten, and on the heads  
αὐτοῦ ἑπτὰ διαδήματα. 4 καὶ ἡ οὐρὰ αὐτοῦ συρεῖ  
of him seven diadems; and the tail of him draws  
τὸ τρίτον τῶν ἀστερῶν τοῦ οὐρανοῦ, καὶ ἐβάλεν  
the third of the stars of the heaven, and cast  
αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ δράκων ἔστηκεν  
them into the earth. And the dragon stood  
ἐνώπιον τῆς γυναίκος τῆς μελλούσης τεκεῖν,  
in presence of the woman of that being about to bring forth,  
ἵνα ὅταν τεκῇ, τὸ τέκνον αὐτῆς κατα-  
so that when she might bring forth, the child of her he might  
φαγῇ. 5 Καὶ ἐτεκεν υἱὸν ἀρρενα, ὃς μελλεῖ  
eat up. And she brought forth a son a male, who is about  
ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥαβδῷ σιδηρᾷ· καὶ  
to rule all the nations with a rod made of iron; and  
ἤρπασθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ  
was snatched away the child of her to the God and

WRATH came, and the  
APPOINTED TIME of the  
DEAD to be judged, and to  
give the REWARD to thy  
SERVANTS the PROPHETS,  
and to the SAINTS, and to  
THOSE who FEAR thy  
NAME, the † LITTLE and  
the GREAT, and † to des-  
troy THOSE who DESTROY  
the EARTH."

19 And † the TEMPLE of  
GOD was opened in the  
HEAVEN, and there was  
seen the ARK of the Lord's  
COVENANT in his TEMPLE;  
and † there came Light-  
nings, and Voices, and  
Thunders, and an Earth-  
quake, and great Hail.

CHAPTER XII.

1 And a great Sign was  
seen in HEAVEN; a Wo-  
man invested with the  
SUN, and the MOON under  
her FEET, and on her  
HEAD a Crown of Twelve  
Stars;

2 and being pregnant,  
she \* cried out, † travailing  
and being pained to bring  
forth.

3 And Another Sign was  
seen in HEAVEN; and be-  
hold! † a great fiery-red  
Dragon, † having seven  
Heads and ten Horns, and  
on † his HEADS Seven Dia-  
dems.

4 And † his TAIL draws  
the THIRD † of the STARS  
of HEAVEN, and † cast  
them to the EARTH; and  
the DRAGON stood before  
THAT WOMAN who was  
ABOUT to bring forth, so  
that when she should  
bring forth he might de-  
vour her CHILD.

5 And she brought forth  
a Son, † who is to rule All  
the NATIONS with an iron  
Sceptre; and her CHILD  
was snatched away to GOD,  
even to his THRONE.

\* VATICAN MANUSCRIPT, No. 1160.—19. of the—omit (B.)  
—omit (B.) 2. cried (B C.)

† 18. Dan. vii. 9, 10; Rev. vi. 10. † 18. Rev. xix. 5; xx. 12. † 18. Rev. xiii. 10;  
xviii. 6. † 19. Rev. xv. 5. † 19. Rev. viii. 5; xvi. 18; xvi. 21. † 2. Isa.  
lxvi. 7; Gal. iv. 19. † 3. Rev. xvii. 8. † 3. Rev. xvii. 9, 10. † 3. Rev. xiii. 1.  
† 4. Rev. ix. 9, 10, 19. † 4. Rev. xvii. 18. † 4. Dan. viii. 10. † 5. Psa. ii. 9;  
Rev. ii. 27; xix. 15.

προς τον θρονον αυτου. <sup>6</sup> Και η γυνη εφυγεν  
to the throne of him. And the woman fled  
εις την ερημον, όπου εχει εκει τοπον ητοιμασ-  
into the desert, where she has there a place having been  
μενον απο του θεου, ινα εκει τρεφωσιν αυτην  
prepared by the God, so that there they might nourish her  
ημερας χιλιας διακοσιας εξηκοντα.  
days a thousand two hundred sixty.

<sup>7</sup> Και εγενετο πολεμος εν τω ουρανῳ· ὁ Μι-  
And was a war in the heaven; the Mi-  
χαηλ και οἱ αγγελοι αυτου του πολεμῆσαι μετα  
chael and the messengers of him of the to have fought with  
του δρακοντος, και ὁ δρακων επολεμησε και οἱ  
the dragon, and the dragon fought and the  
αγγελοι αυτου, <sup>8</sup> και ουκ ισχυσεν, ουδε τοπος  
messengers of him, and not were strong, neither a place  
εὑρεθη αυτων ετι εν τω ουρανῳ. <sup>9</sup> Και εβληθη  
was found of them longer in the heaven. And was cast  
ὁ δρακων ὁ μεγας, ὁ οφίς ὁ αρχαιος, ὁ καλου-  
the dragon the great, the serpent the old, the one being  
μενος διαβολος, και \* [ὁ] σατανas, ὁ πλανων  
called accuser, and [the] adversary, that one deceiving  
την οικουμενην ὅλην, εβληθη εις την γην, και  
the habitable whole, was cast into the earth, and  
οἱ αγγελοι αυτου μετ' αυτου εβληθησαν.  
the messengers of him with him were cast.

<sup>10</sup> Και ἤκουσα φωνην μεγαλην εν τω ουρανῳ,  
And I heard a voice great in the heaven,  
λεγουσαν· Ἀρτι εγενετο ἡ σωτηρια και ἡ δυνα-  
saying; Now came the salvation and the power  
μις και ἡ βασιλεια του θεου ἡμων, και ἡ εξου-  
and the kingdom of the God of us, and the author-  
σια του Χριστου αυτου· ὅτι κατεβληθη ὁ κατη-  
ity of the Anointed of him; because was cast down the accu-  
γωρ των αδελφων ἡμων, ὁ κατηγορων αυτων  
ser of the brethren of us, the one accusing them  
ενωπιον του θεου ἡμων ἡμερας και νυκτος· <sup>11</sup> και  
in presence of the God of us day and night; and  
αυτοι ενικησαν αυτον δια το αιμα του αρνιου,  
they overcame him through the blood of the lamb,  
και δια τον λογον της μαρτυριας αυτων· και  
and through the word of the testimony of themselves; and  
ουκ ηγαπησαν την ψυχην αυτων αχρι θανατου.  
not they loved the life of themselves till death.

<sup>12</sup> Δια τουτο ευφραινεσθε \* [οἱ] ουρανοι και οἱ  
Because of this rejoice you [the] heavens and those  
εν αυτοις σκηνοῦντες· Ουαι τη γη και τη  
in them tabernacling; Woe to the earth and to the  
θαλασση, ὅτι κατεβη ὁ διαβολος προς υ̅ρας,  
sea, because went down the accuser to you,  
εχων θυμον μεγαν, ειδως, ὅτι ολιγον καιρον  
having wrath great, knowing, that a little season  
εχει. <sup>13</sup> Και ὅτε ειδεν ὁ δρακων, ὅτι εβληθη  
he has. And when saw the dragon, that he was cast

εις την γην, εδιωξε την γυναικα ἣτις ετεκε τον  
into the earth, he pursued the woman who brought forth the

6 And the WOMAN fled into the DESERT, where she has a Place prepared by GOD, that there they may nourish her † a thousand two hundred and sixty Days.

7 And there was a War in HEAVEN; † MICHAEL and his ANGELS fighting † with the DRAGON. And the DRAGON fought and his ANGELS,

8 and were not strong, neither was their Place found any longer in HEAVEN.

9 And THAT GREAT DRAGON was cast out, THAT OLD SERPENT which is called the Enemy, even THAT ADVERSARY who is † DECEIVING the whole HABITABLE; he was cast to the EARTH, and his ANGELS were cast with him.

10 And I heard a loud Voice in HEAVEN saying, † "Now is come the SALVATION, and the POWER, and the KINGDOM of our GOD, and the AUTHORITY of his ANOINTED one, Because THAT ACCUSER of our BRETHREN, who ACCUSED them before our GOD Day and Night, has been cast out.

11 † And they conquered him through the BLOOD of the LAMB, and through the WORD of their TESTIMONY; and they loved not their LIFE to Death.

12 Therefore, † rejoice, Heavens! and THOSE who TABERNACLE in them. † Woe to the EARTH and to the SEA! Because the ENEMY is gone down to you, having great Wrath, knowing That he has a Short Season."

13 And when the DRAGON saw That he was cast to the EARTH, he pursued † the WOMAN who brought forth the MALE child.

\* VATICAN MANUSCRIPT, No. 1160.—9. the—omit (B.)

12. the—omit (B C.)

† 6. Rev. xi. 3.

† 7. Dan. x. 13 21; xii. 1.

† 7. verse 8; Rev. xx. 2.

† 9

Rev. xx. 8.

† 10. Rev. xi. 15; xix. 1.

† 11. Rom. viii. 33, 34, 37; xvi. 20.

† 12. Psa. xvi. 10; Isa. xlix. 13; Rev. xviii. 20.

† 12. Rev. viii. 13; xi. 10.

† 13

verse 6.

αρρενω. 14 Και εδοθησαν τη γυναικι δυο πτερυ-  
male. And were given to the woman two wings  
γες του αετου του μεγαλου, ινα πετηται εις  
of the eagle the great, so that she might fly into  
την ερημον εις τον τοπον αυτης, οπου τρεφεται  
the desert into the place of herself, where she is nourished  
εκει καιρος και καιρους και ημισυ καιρου, απο  
there a season and seasons and half of a season, from  
προσωπου του οφεως. 15 Και εβαλεν ο οφης  
face of the serpent. And cast the serpent  
εκ του στοματος αυτου οπισω της γυναικος  
out of the mouth of himself after the woman  
υδωρ ως ποταμον, ινα αυτην ποταμοφορητον  
water as a river, so that her borne along by a river  
ποιηση. 16 Και εβοηθησεν η γη τη γυναικι,  
he might cause. And helped the earth the woman,  
και ηνοιξεν \* [η γη] το στομα αυτης, και κατε-  
and opened [the earth] the mouth of herself, and drank  
πие του ποταμου, ον εβαλεν ο δρακων εκ του  
up the river, which cast the dragon out of the  
στοματος αυτου. 17 Και ωργισθη ο δρακων επι  
mouth of himself. And was enraged the dragon against  
τη γυναικι, και απηλθε ποιησαι πολεμον μετα  
the woman, and went away to make war with  
των λοιπων του σπερματος αυτης, των τη-  
the remaining ones of the seed of her, of those keep-  
ρουντων τας εντολας του θεου, και εχοντων  
ing the commandments of the God, and having  
την μαρτυριαν Ιησου.

the testimony of Jesus.  
18 Και εσταθην επι την αμμο της θαλασσης.  
And I was placed on the sand of the sea;  
ΚΕΦ. ιγ'. 13. 1 και ειδον εκ της θαλασσης  
and I saw out of the sea  
θηριον αναβαινον, εχον κερατα δεκα και κεφα-  
a wild beast coming up, having horns ten and heads  
λας επτα, και επι των κερατων αυτου δεκα δια-  
seven, and on the horns of him ten dia-  
δηματα, και επι τας κεφαλαις αυτου ονοματα  
dems, and on the heads of him names  
βλασφημιας. 2 Και το θηριον ο ειδον, ην  
of blasphemy. And the wild beast which I saw, was  
ομοιον παρδαλει, και οι ποδες αυτου ως αρκου,  
like to a leopard, and the feet of him as of a bear,  
και το στομα αυτου ως στομα λεοντος. Και  
and the mouth of him as a mouth of a lion. And  
εδωκεν αυτω ο δρακων την δυναμιν αυτου, και  
gave to him the dragon the power of himself, and  
τον θρονον αυτου, και εξουσιαν μεγαλην. 3 Και  
the throne of himself, and authority great. And  
μιαν εκ των κεφαλων αυτου ως εσφαγμενην εις  
one of the heads of him as if having been slain to  
θανατον· και η πληγη του θανατου αυτου εθε-  
death, and the stroke of the death of him was

14 And there were given to the woman †the two Wings of the GREAT EAGLE, that she might fly †into the DESERT, into her PLACE, \* that she should be nourished there † a Season, and Seasons, and half a Season, from the Face of the SERPENT.

15 And the SERPENT cast out of his MOUTH after the WOMAN, Water † as a River, that he might cause her to be carried away by the stream.

16 And the EARTH helped the WOMAN; and the EARTH opened her MOUTH, and drank up the RIVER which the DRAGON cast out of his MOUTH.

17 And the DRAGON was enraged against the WOMAN, † and went away to make War against THAT REMAINDER of her SEED, † who KEEP the COM-MANDMENTS of GOD, and have † the TESTIMONY of Jesus.

# CHAPTER XIII.

1 And † I was placed on the SAND of the SEA. And I saw † a Wild beast ascending from the SEA, † having ten Horns and seven Heads, and on his HORNS Ten Diadems, and on his HEADS Names of Blasphemy.

2 † And the BEAST which I saw was like a Leopard, and † his FEET as a Bear's, and his MOUTH as a Lion's Mouth; and † the DRAGON gave him his POWER, † and his THRONE, † and great Au-thority.

3 And one of his HEADS was as if mortally wound-ed; and yet his MORTAL WOUND was healed. And

\* VATICAN MANUSCRIPT, No. 1100.—14. so that she should be nourished there. 16. the EARTH—omit.

† 14. the two Wings, (A C.)

1. he was placed, (A C.)

† 14. Rev. xvii. 3.  
† 14. Dan. vii. 25; xii. 7.  
† 15. Isa. lix. 10.  
† 17. Gen. iii. 15; Rev. xi. 7; xiii. 7.  
† 17. Rev. xiv. 12.  
† 17. 1 Cor. ii. 1; 1 John v. 10;  
Rev. i. 2, 9; vi. 9; xx. 4.  
† 1. Dan. vii. 2, 7.  
† 1. Rev. xii. 3; xvii. 3, 9, 12;  
† 2. Dan. vii. 4—6.  
† 2. Rev. xii. 9.  
† 2. Rev. xvi. 10.  
† 2. Rev. xii. 4.

† 2. Rev. xii. 9.

† 2. Rev. xvi. 10.

† 2. Rev. xii. 4.

ραπευθη. Και εθαυμασεν ολη η γη οπισω του  
healed. And wondered whole the earth after the  
θηριου, και προσεκυνησαν τω δρακοντι, οτι  
wild beast, and they did homage to the dragon, because  
εδωκε την εξουσιαν τω θηριω, και προσεκυνησαν  
he gave the authority to the wild beast, and they did homage  
τω θηριω, λεγοντες. Τις ομοιος τω θηριω;  
to the wild beast, saying: Who like to the wild beast?  
και τις δυιεται πολεμησαι μετ' αυτου; 5 Και  
and who is able to make war with him? 5 And  
εδοθη αυτω στομα λαλουν μεγαλα και βλασφη-  
was given to him a mouth speaking great things and blasphemous  
μιας. και εδοθη αυτω εξουσια ποιησαι μηνας  
things; and was given to him authority to act months  
τεσσαρακοντα δυο. 6 Και ηνοιξε το στομα  
forty two. 6 And he opened the mouth  
αυτου εις βλασφημιαν προς τον θεον, βλασ-  
of himself for blasphemy against the God, to blas-  
φημησαι το ονομα αυτου, και την σκηνην  
pheme the name of him, and the tabernacle  
αυτου, \* [και] τους εν τω ουρανω, σκηνοουντας.  
of him, [and] those in the heaven, tabernacled.  
7 Και εδοθη αυτω πολεμον ποιησαι μετα των  
And it was given to him war to make with the  
αγιων, και νικησαι αυτους. και εδοθη αυτω  
holy ones, and to overcome them; and was given to him  
εξουσια επι πασαν φυλην και λαον και γλωσ-  
authority over every tribe and people and tongue  
σαν και εθνος. 8 Και προσκυνησουσιν αυτον  
and nation. And will worship him  
παντες οι κατοικουντες επι της γης, ων ου  
all those dwelling on the earth, of whom not  
γεγραπται το ονομα εν τω βιβλιω της ζωης του  
has been written the name in the scroll of the life of the  
αρνιου του εσφαγμενου, απο καταβολης κοσμου.  
lamb of that having been killed, from a casting down of a world.  
9 Ει τις εχει ουσ, ακουσατω. 10 Ει τις αιχ-  
If any one has an ear, let him hear. If any one cap-  
μαλωσιαν συναγει, εις αιχμαλωσιαν υπαγει. ει  
tivity leads together, into captivity he shall be led; if  
tis εν μαχαира αποκτενει, δει αυτον εν μα-  
any one with a sword will kill, it is necessary him with a  
χαιρα αποκτανθηναι. Ωδε εστιν η υπομονη  
sword to be killed. Here is the patient endurance  
και η πιστις των αγιων.  
and the faith of the holy ones.

11 Και ειδον αλλο θηριον αναβαινον εκ της  
And I saw another wild beast coming up out of the  
γης, και ειχε κερατα \* [δυο] ομοια αρνιω, και  
earth, and he had horns [two] like a lamb, and  
ελαλει ως δρακων. 12 Και την εξουσιαν του  
he spoke as a dragon. And the authority of the  
πρωτου θηριου πασαν ποιει ενωπιον αυτου. και  
first wild beast all he does in presence of him; and

the Whole EARTH: won-  
dered after the BEAST,

4 and they worshipped  
the DRAGON, Because he  
gave the AUTHORITY to  
the BEAST; and they wor-  
shipped the BEAST, say-  
ing, † "Who is like the  
BEAST? and who is able  
to make war with him?"

5 And there was given  
to him † a Mouth speaking  
great and blasphemous  
things; and Authority was  
given him to act † forty-  
two Months.

6 And he opened his  
MOUTH in Blasphemies  
against God, to blaspheme  
his NAME and his TABER-  
NACLE, and THOSE who  
TABERNACLE in HEAVEN.

7 And it was given him  
† to make war with the  
SAINTS, and to overcome  
them; and † Authority was  
given him over Every Tribe  
and People and Language  
and Nation.

8 And ALL who DWELL  
on the EARTH shall wor-  
ship him, † Whose NAME  
has not been written † from  
the FOUNDATION of the  
World in the SCROLL of the  
LIFE of THAT LAMB who  
was KILLED.

9 † If any one has an  
Ear, let him hear.

10 If any one is † for  
Captivity, into Captivity  
he goes away; † if any one  
will kill with the Sword,  
with the Sword must he be  
killed. † Here is the PA-  
TIENT ENDURANCE and  
the FAITH of the SAINTS.

11 And I saw Another  
Wild beast † ascending  
from the EARTH; and he  
had two Horns like a  
Lamb, and he spoke as a  
Dragon.

12 And all the AUTHOB-  
ITY of the FIRST Beast he  
executes in his presence,

\* VATICAN MANUSCRIPT. No. 1180.—8, and—omit.

11. two—omit.

† 10. may lead into Captivity, if any one will kill, (s.c.)

† 3. Rev. xvi. 8. † 4. Rev. xviii. 18. † 5. Dan. vii. 8, 11, 25; xi. 86. † 6. Rev. xi. 2; xii. 6. † 7. Dan. vii. 21; xi. 7; xii. 17. † 7. Rev. xi. 18; xvi. 15. † 8. Exod. xxxii. 32; Dan. xii. 1; Phil. iv. 3; Rev. iii. 5; xx. 12, 15; xxi. 27. † 8. Rev. xvi. 8. † 9. Rev. ii. 7. † 10. Matt. xxvi. 52. † 10. Rev. xiv. 12. † 11. Rev. xi. 7.



ποιει την γην και τους εν αυτη κατοικουντας  
he makes the earth and those in her dwelling  
ινα προσκυνησωσι το θηριον το πρωτον, ου  
that they should worship the wild beast the first, of whom  
εθεραπευθη η πληγη του θανατου αυτου. 13 και  
was healed the stroke of the death of him; and  
ποιει σημεια μεγαλα, και πυρ ινα εκ του ουρα-  
he makes signs great, and fire so that out of the heaven  
νου καταβη εις την γην, ενωπιον των ανθρω-  
it may come down into the earth, in presence of the men.  
πων. 14 Και πλανα τους κατοικουντας επι της  
And he deceives these dwelling on the  
γης, δια τα σημεια α εδοθη αυτω ποιησαι  
earth, by means of the signs which it was given to him to do  
ενωπιον του θηριου. λεγων τοις κατοικουσιν  
in presence of the wild beast; saying to those dwelling  
επι της γης, ποιησαι εικονα τω θηριω, ο εχει  
on the earth, to make an image to the wild beast, which has  
την πληγην της μαχαιρας και εζησε. 15 και  
the stroke of the sword and lived. And  
εδοθη αυτω δουναι πνευμα τη εικονι του θηριου,  
it was given to him to give breath to the image of the wild beast,  
ινα και λαληση η εικων του θηριου, και  
so that both should speak the image of the wild beast, and  
ποιηση, όσοι αν μη προσκυνησωσι τη εικονι  
should cause, as many as not would do homage to the image  
του θηριου ινα αποκτανθωσι. 16 και ποιει παν-  
of the wild beast that they should be killed. And he causes all  
τας, τους μικρους και τους μεγαλους, και τους  
the little ones and the great ones, and the  
πλουσιους και τους πτωχους, και τους ελευ-  
rich ones and the poor ones, and the free-  
θερους και τους δουλους, ινα δωσιν αυτοις  
men and the bondmen, that they should give to them  
χαραγμα επι της χειρος αυτων της δεξιας, η  
a mark on the hand of them the right, or  
επι το μετωπον αυτων. 17 και ινα μη τις δυνη-  
on the forehead of them; and that no one may be  
ται αγορασαι η πωλησαι, ει μη ο εχων το χα-  
able to buy or to sell, if not the one having the mark,  
ραγμα, \* [το ονομα του θηριου,] η τον αριθμον  
[the name of the wild beast,] or the number  
του ονοματος αυτου. 18 Ωδε η σοφια εστιν ο  
of the name of him. Here the wisdom is; the  
εχων νουν, ψηφισατω τον αριθμον του θηριου.  
one having a mind, let him compute the number of the wild beast;  
αριθμος γαρ ανθρωπου εστι, \* [και] ο αριθμος  
a number for of a man it is, [and] the number  
αυτου χξς'.  
of him 666.

and makes the EARTH and THOSE who DWELL in it to worship the FIRST BEAST, † whose MORTAL WOUND was healed.

13 And † he does great Signs, † so that even Fire he makes to come down from HEAVEN to the EARTH in presence of MEN.

14 And † he deceives \* THOSE who DWELL on the EARTH † by the SIGNS which it was given him to do in the presence of the BEAST, telling THOSE who DWELL on the EARTH to make an Image to the BEAST, who has \* the WOUND of the SWORD, and lived.

15 And it was given him to give Breath to the IM- AGE of the BEAST, that the IMAGE of the BEAST should both speak, † and cause † that as many as would not worship the IM- AGE of the BEAST should be killed.

16 And he causes all, the LITTLE and the GREAT, and the RICH and the POOR, and the FREE- MEN and the BOND MEN, † that they should give themselves \* a Mark on their RIGHT HAND, or on their FOREHEAD;

17 † [and] so that no one may be able to buy or sell unless HE who HAS the MARK,—† the NAME of the BEAST, † or the NUM- BER of his NAME.

18 † Here is WISDOM. Let HIM who HAS Under- standing compute the NUMBER of the BEAST; for \* it is a Man's Num- ber; and his NUMBER is 666.

\* VATICAN MANUSCRIPT, No. 1160.—14. MINE who DWELL. 14. a Wound, and lived from the Sword, (B.) 16. Marks (B.) 17. the NAME of the BEAST—omit. 18. and—omit (B.) 18. his NUMBER, 666, is a Man's Number.

† 15. that, added by A. 17. and, omitted by C.

† 13. Deut. xiii. 1—3; Matt. xxiv. 24; 2 Thess. ii. 9; Rev. xvi. 14. † 18. 1 Kings xviii. 38; 2 Kings i. 10, 12. † 14. Rev. xii. 9; xix. 20. † 14. 2 Thess. ii. 9, 10. † 15. Rev. xvi. 2; xix. 20; xx. 4. † 16. Rev. xiv. 9, &c. † 17. Rev. xiv. 11. † 17. Rev. xv. 2. † 18. Rev. xvii. 9.

ΚΕΦ. 14. 14.

<sup>1</sup> Καὶ εἶδον, καὶ ἰδὺν τὸ ἀρνίον ἐστῆκός ἐπὶ  
And I saw, and so the Lamb having been standing on  
τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσα-  
the mount Zion, and with him a hundred forty  
ρακοντὲς χίλιδες, ἔχουσαι τὸ ὄνομα  
four hundred and fourscore thousands, having the name  
αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμ-  
of him and the name of the father of him having been  
μέναν ἐπὶ τῶν μετώπων αὐτῶν. <sup>2</sup> Καὶ ἤκουσα  
written on the foreheads of themselves. And I heard  
φῶν ἡν ἐκ τοῦ οὐρανοῦ ὡς φῶν ὕδατων πολ-  
a voice out of the heaven as a voice of waters many,  
λῶν, καὶ ὡς φῶν βροντῆς μεγάλης· καὶ ἡ  
and as a voice of thunder great; and the  
φῶν ἡν ἤκουσα, ὡς κιθαριῶν καθαρίζοντων  
voice which I heard, as of harpers harping  
ἐν ταῖς κιθάραις αὐτῶν. <sup>3</sup> Καὶ ἀδουσιν ᾠδὴν  
on the harps of themselves. And they sing a song  
καὶν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν  
new in presence of the throne, and in presence of the  
τεσσαρῶν ζῶν, καὶ τῶν πρεσβυτέρων· καὶ  
four living ones, and of the elders; and  
οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἑκα-  
no one was able to learn the song, if not the hun-  
τον τεσσαρακοντατεσσαρες χίλιδες, οἱ ἡγο-  
dred forty-four thousands, those having  
ρασμένοι ἀπὸ τῆς γῆς. <sup>4</sup> [Οὗτοι εἰσιν, οἱ  
been bought from the earth. [These are, those  
μετὰ γυναικῶν οὐκ ἐμολυνθῆσαν· παρθένοι γὰρ  
with women not were defiled; virgins for  
εἰσιν.] οὗτοι εἰσιν οἱ ἀκολουθοῦντες τῷ ἀρνίῳ  
they are;] these are those following the Lamb  
ὅπου ἂν ὑπάγῃ· οὗτοι ἡγορασθῆσαν ἀπὸ τῶν  
wherever he may go; these were bought from the  
ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ. <sup>5</sup> καὶ  
men a first-fruit to the God and to the Lamb; and  
ἐν τῷ στόματι αὐτῶν οὐχ εὗρεθῆ ψευδός· ἀμώ-  
in the mouth of them not was found falsehood; without  
μοι γὰρ εἰσι.  
blame for they are.

<sup>6</sup> Καὶ εἶδον \* [ἄλλον] ἀγγέλον πετομένον ἐν  
And I saw [another] messenger flying in  
μεσουρανῆματι, ἔχοντα εὐαγγέλιον αἰώνιον  
mid-heaven, having glad tidings age-lasting  
εὐαγγελισαί τοὺς καθήμενους ἐπὶ τῆς γῆς, καὶ  
to proclaim those sitting on the earth, even  
ἐπὶ παν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν·  
to every nation and tribe and tongue and people;  
<sup>7</sup> λέγων ἐν φωνῇ μεγάλῃ· φοβήθητε τὸν θεόν  
saying with a voice great; Fear you the God  
καὶ δοτε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς  
and give you to him glory, because is come the hour of the

CHAPTER XIV.

<sup>1</sup> And I saw, and behold, the LAMB standing on the MOUNT Zion, and with him a Hundred and Forty-four Thousand [persons,] having his NAME and the NAME of his FATHER written on their FOREHEADS.

<sup>2</sup> And I heard a Voice from HEAVEN, as the Sound of many Waters, and as the Sound of great Thunder; and the voice which I heard was as that of Harpers playing on their HARPS;

<sup>3</sup> and they sing a new Song in the presence of the THRONE, and in the presence of the FOUR Living ones, and the ELDERS; and no one was able to learn the SONG except the HUNDRED FORTY-FOUR Thousand,—THOSE who were REDEEMED \*from the EARTH.

<sup>4</sup> These are those who were not defiled with WOMEN; for they are Virgins. These are THOSE who FOLLOW the LAMB wherever he goes. These were REDEEMED \*from MEN, a First-fruit to GOD and to the LAMB.

<sup>5</sup> And in their MOUTH was found no Falsehood; for they are blameless.

<sup>6</sup> And I saw an Angel flying in Mid-heaven, having aionian Glad tidings to announce to THOSE who DWELL on the EARTH, even to Every Nation, and Tribe, and Language, and People,—

saying with a loud Voice, "Fear \* God, and give Glory to him; Because the HOUR of his JUDGMENT is come; and

\* VATICAN MANUSCRIPT, No. 1160.—3. on the EARTH. were not defiled with women; for they are Virgins—omit (B.)  
6. Another—omit (B.) 7. the LORD, and give (B.)

4. These are those who 4. by Jesus from (B.)

† 1. Rev. v. 5. † 1. Rev. vii. 4. † 1. Rev. vii. 8; xiii. 16. † 2. Rev. i. 15; xix. 6. † 3. Rev. v. 8. † 3. Rev. v. 9; xv. 3. † 4. 2 Cor. xi. 2. † 4. Rev. iii. 4; vii. 15, 17; xvii. 14. † 4. Rev. v. 9. † 4. James i. 18. † 5. Psal. xxxii. 2. † 5. Eph. v. 27; Jude 24. † 6. Rev. viii. 13. † 7. Rev. xi. 13; xv. 4. † 7. Neh. ix. 6; Psal. xxxiii. 6; cxiv. 8; cxliv. 5, 6; Acts xiv. 15; xvii. 24.

κρισεως αυτου· και προσκυνησατε τω ποιησαν-  
judgment of him; and worship you the one having  
τι τον ουρανον και την γην και την θαλασσαν  
made the heaven and the earth and the sea  
και πηγας υδατων.  
and fountains of waters.

8 Και αλλος αγγελος ηκολουθησε, λεγων·  
And another messenger followed, saying;  
Εωσεσεν, \* [επεσε] Βαβυλων η μεγαλη· οτι εκ  
It is fallen, [is fallen] Babylon the great; because of  
του οινου του θυμου της πορνειας αυτης πεπο-  
the wine of the wrath of the fornication of herself she has  
τικε παντα εθνη.  
given to drink all nations.

9 Και αλλος αγγελος τριτος ηκολουθησεν  
And another messenger third followed  
αυτοις, λεγων εν φωνη μεγαλη· Ει τις προσ-  
them, saying with a voice great; If any one wor-  
κυνη το θηριον και την εικονα αυτου, και λαμ-  
ships the wild beast and the image of him, and re-  
βανει χαραγμα επι του μετωπου αυτου, η επι  
ceives a mark on the forehead of himself, or on  
την χειρα αυτου· 10 και αυτος πιεται εκ του  
the hand of himself; even he shall drink of the  
οινου του θυμου του θεου, του κεκρασμενου  
wine of the wrath of the God, of that having been mingled  
ακρατου εν τω ποτηριω της οργης αυτου, και  
unmixed in the cup of the anger of him, and  
βασανισθησεται εν πυρι και θειω ενωπιον των  
he shall be tormented with fire and brimstone in presence of the  
αγων αγγελων και ενωπιον του αρνιου. 11 Και  
holy messengers and in presence of the lamb. And  
ο καπνος του βασανισμού αυτων εις αιωνας  
the smoke of the torment of them for ages  
αιωνων αναβαινει· και ουκ εχουσιν αναπαυσιν  
of ages rises up; and not they have rest  
ημερας και νυκτος· οι προσκυνουντες το θηριον  
day and night those worshipping the wild-beast  
και την εικονα αυτου, και ει τις λαμβανει το  
and the image of him, and if any one receives the  
χαραγμα του ονοματος αυτου. 12 Ωδε υπομο-  
mark of the name of him. Here patient endur-  
νη των αγιων εστιν, οι τηρουντες τας εντολας  
ance of the holy ones is, those keeping the commandments  
του θεου, και την πιστιν Ιησου. 13 Και ηκουσα  
of the God, and the faith of Jesus. And I heard  
φωνης εκ του ουρανου, λεγουσης· Γραψον· Μα-  
a voice out of the heaven, saying; Writethou; Blessed  
καριοι οι νεκροι οι εν κυριω αποθνησκοντες απ'  
ones the dead ones those in Lord dying from  
αρτι· ναι, λεγει το πνευμα, ινα αναπαυσωνται  
henceforth; yes, says the spirit, so that they may rest

worship HIM who MADE  
the HEAVEN, and the  
EARTH, and the SEA, and  
the Fountains of Waters."

8 And Another, \* a Sec-  
ond Angel followed, saying,  
† "Fallen is Babylon † the  
GREAT, † who has given All  
† the NATIONS to drink of  
the WINE of the WRATH of  
her FORNICATION."

9 And Another a Third  
Angel followed them, say-  
ing with a loud Voice,  
† "If any one worship the  
BEAST and his IMAGE, and  
receive a Mark on his  
FOREHEAD, or on his  
HAND,

10 even he † shall drink  
of THAT WINE of the  
WRATH of GOD, which is  
MINGLED undiluted in  
† the CUP of his INDIG-  
NATION; and † he shall be  
tormented with † Fire and  
Sulphur in the presence of  
the HOLY Angels, and in  
the presence of the LAMB.

11 And the SMOKE of  
their TORMENT rises up  
for Ages of Ages; and  
THEY have no Rest Day  
and Night who WORSHIP  
the BEAST and his IMAGE,  
and if any one receive the  
MARK of his NAME.

12 † Here is \* the PA-  
TIENCE of the SAINTS,—  
† THOSE who KEEP the  
COMMANDMENTS of GOD,  
and the FAITH of Jesus."

13 And I heard a Voice  
from HEAVEN, saying,  
"Write—From this time  
† blessed are THOSE DEAD  
† who DIE in the Lord;  
Yes, says the SPIRIT,  
† that they may rest from

\* VATICAN MANUSCRIPT, No. 1130.—8. a Second Angel, saying, (b.c.) Fallen is Baby-  
lon the GREAT, (b.c.) 8. is fallen—omit. 8. ηε. Fornication. 12. the  
PATIENCE (A B C.)

† 8. who, according to A C.

8. the NATIONS, A B C.

† 8. Isa. xxi. 9; Jer. li. 8; Rev. xviii. 2. † 8. Jer. li. 7; Rev. xi. 8; xvi. 19; xvii. 2.  
5; xviii. 3, 10, 18, 21; xix. 2. † 9. Rev. xiii. 14—16. † 10. Psa. lxxv. 8; Isa. li.  
17; Jer. xxv. † 10. Rev. xviii. 6. † 10. Rev. xvi. 19. † 10. Rev. xx. 10.  
† 11. Isa. xxxiv. 10; Rev. xix. 3. † 12. Rev. xix. 10. † 12. Rev. xii. 17. † 13.  
Ecc. iv. 1, 2; Rev. xx. 6. † 13. 1 Cor. xv. 18; 1 Thess. iv. 16. † 13. 2 Thess. i. 7;  
Heb. iv. 9, 10; Rev. vi. 11.

ἐκ τῶν κοπῶν αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀκο-  
from the labors of themselves; the but works of them (fol-  
λουθεῖ μετ' αὐτῶν.  
lows with them.

14 Καὶ εἶδον, καὶ ἰδὺν νεφέλην λευκὴν, καὶ ἐπὶ  
And I saw, and lo a cloud white, and on  
τὴν νεφέλην καθήμενον ὅμοιον υἱῷ ἀνθρώπου,  
the cloud sitting like a son of man,  
ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στεφανὸν χρυ-  
having on the head of himself a crown gold-  
σοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον \* [οἷον.]  
an, and in the hand of himself a sickle [sharp.]

15 Καὶ ἄλλος ἀγγελὸς ἐξῆλθεν ἐκ τοῦ ναοῦ, κρα-  
And another messenger came forth out of the temple, cry-  
ζων ἐν φωνῇ μεγάλῃ τῷ καθήμενῳ ἐπὶ τῆς  
ing with a voice great to the one sitting on the  
νεφέλης· Πέμψον τὸ δρέπανον σου, καὶ θερί-  
cloud; Send thou the sickle of thee, and reap

σον, ὅτι ἦλθεν ἡ ὥρα \* [τοῦ] θερίσαι, ὅτι ἐξη-  
thou, because is come the hour [of the] to reap, because is  
ρανθῇ ὁ θερισμὸς τῆς γῆς. 16 Καὶ ἐβαλεν ὁ  
dry the harvest of the earth. And cast the

καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ  
one sitting on the cloud the sickle of himself  
ἐπὶ τὴν γῆν· καὶ ἐθερίσθη ἡ γῆ.  
on the earth; and was reaped the earth.

17 Καὶ ἄλλος ἀγγελὸς ἐξῆλθεν ἐκ τοῦ ναοῦ  
And another messenger came forth out of the temple

τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον  
of that in the heaven, having also himself a sickle

οἷον. 18 Καὶ ἄλλος ἀγγελὸς ἐξῆλθεν ἐκ τοῦ  
sharp. And another messenger came forth out of the  
θυσιαστήριου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός·  
altar, having authority over the fire;

καὶ ἐφώνησε κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρέ-  
and he called with a cry great to the one having the sickle  
πανον τὸ οἷον, λεγὼν· Πέμψον σου τὸ δρέπανον  
the sharp, saying; Send thou of thee the sickle

τὸ οἷον, καὶ τρυγήσον τοὺς βότρυας τῆς ἀμπε-  
the sharp, and cut off thou the clusters of the vine  
λου τῆς γῆς, ὅτι ἡκμάσαν αἱ σταφυλαὶ αὐτῆς·  
of the earth, because are ripened the grapes of her;

19 καὶ ἐβαλέν ὁ ἀγγελὸς τὸ δρέπανον αὐτοῦ εἰς  
and cast the messenger the sickle of himself into  
τὴν γῆν, καὶ ἐτρυγήσε τὴν ἀμπελον τῆς γῆς,  
the earth, and was cut off the vine of the earth,

καὶ ἐβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ  
and cast into the wine-press of the wrath of the God  
τὸν μέγαν. 20 Καὶ ἐπατήθη ἡ ληνὸς ἐξωθεν  
the great. And was trodden the wine-press outside

τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ  
of the city, and came forth blood out of the wine-press  
ἕως τῶν χαλινῶν τῶν ἵππων ἀπὸ σταδίων  
even to the bridles of the horses from furlongs

χιλίων ἑξακοσίων.  
a thousand six hundred.

\* VATICAN MANUSCRIPT, No. 1160.—14. sharp—omit.  
(23. the GRAPES of the EARTH is fully ripe (2.)

† 13. for (A C.)

† 14. Ezek. i. 26; Dan. vii. 13; Rev. i. 13.

† 14. Rev. vi. 2.

† 15. Rev. xvi. 17.

† 15. Joel iii. 13; Matt. xiii. 39.

† 15. Jer. li. 33; Rev. xiii. 13.

† 18. Joel iii. 13.

† 19. Rev. xix. 15.

† 20. Isa. lxi. 3; Lam. i. 15.

† 20. Heb. xlii. 12; Rev. xli. 8.

† 20. Rev. xix. 14.

their LABORS; † for their  
WORKS follow after them.

14 And I saw, and be-  
hold! a white Cloud, and  
on the CLOUD one sitting  
like a Son of Man, hav-  
ing on his HEAD a golden  
Crown, and in his HAND a  
sharp Sickle.

15 And Another Angel  
came forth out of the  
TEMPLE, crying with a  
Loud Voice to the one sit-  
TING on the CLOUD,  
"Send thy SICKLE, and  
reap; Because the HOUR  
to reap is come; Because  
the HARVEST of the  
EARTH is dry."

16 And HE who SAT on  
the CLOUD cast his sickle  
on the EARTH, and the  
EARTH was reaped.

17 And Another Angel  
came forth out of THAT  
TEMPLE which is in  
HEAVEN; he also having a  
sharp Sickle.

18 And Another Angel  
came forth out of the AL-  
TAR, having Authority over  
the FIRE, and he called  
with a loud cry to the one  
HAVING the SHARP  
SICKLE, saying, "Send  
Thy SHARP SICKLE, and  
cut off the CLUSTERS of  
the VINE of the EARTH;  
Because her GRAPES are  
fully ripe."

19 And the Angel cast  
his SICKLE to the EARTH,  
and gathered the fruit of  
the VINE of the EARTH,  
and cast it unto the  
GREAT WINE-PRESS of the  
WRATH of GOD.

20 And the WINE-  
PRESS was trodden out-  
side of the CITY; and  
Blood came forth out of  
the WINE-PRESS, even to  
the BRIDLES of the HOR-  
SES, a thousand six hun-  
dred Furlongs off.

## ΚΕΦ. ιε'. 15.

<sup>1</sup> Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα  
And I saw another sign in the heaven great  
καὶ θαυμαστόν, ἀγγέλους ἑπτά, ἔχοντας πλη-  
and wonderful, messengers seven, having plagues  
γας ἑπτά τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη  
seven the last ones, because in them was finished  
ὁ θυμὸς τοῦ θεοῦ. <sup>2</sup> Καὶ εἶδον ὡς θάλασσαν  
the wrath of the God. And I saw as a sea  
ὑαλινὴν μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας ἐκ  
glassy having been mingled with fire, and those being conquerors of  
τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ, καὶ ἐκ τοῦ  
the wild-beast and of the image of him, and of the  
ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἑστῶτας ἐπὶ τὴν  
number of the name of him, standing on the  
θάλασσαν τὴν ὑαλινὴν ἔχοντας κίθαρας τοῦ  
sea the glassy having harps of the  
θεοῦ. <sup>3</sup> Καὶ ᾄδουσι τὴν ᾠδὴν Μωϋσεως δούλου  
God. And they sing the song of Moses a bond-servant  
τοῦ θεοῦ, καὶ τὴν ᾠδὴν τοῦ ἀρνίου, λέγοντες·  
of the God, and the song of the lamb, saying;  
Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, κύριε ὁ  
Great and wonderful the works of thee, O Lord the  
θεὸς ὁ παντοκράτωρ, δίκαιαι καὶ ἀληθιναὶ αἱ  
God the almighty, just and true the  
ὁδοὶ σου, ὁ βασιλεὺς τῶν ἐθνῶν. <sup>4</sup> τίς οὐ μὴ  
ways of thee, the king of the nations; who not not  
φοβηθῇ \* [σε,] κύριε, καὶ δοξάσῃ τὸ ὄνομα σου;  
may fear [thee,] O Lord, and may glorify the name of thee?  
ὅτι μόνος ὁσῖος· ὅτι πάντα \* [τὰ ἔθνη] ἤξουσιν  
because alone bountiful; because all [the nations] shall come  
καὶ προσκυνήσουσιν ἐνώπιον σου· ὅτι τὰ δι-  
and shall worship in presence of thee; because the right-  
καιώματα σου ἐφανερώθησαν.  
eous acts of thee were manifested.

<sup>5</sup> \* [Καὶ] μετὰ ταῦτα εἶδον, καὶ ἠνοιγῆ ὁ  
[And] after these things I saw, and was opened the  
ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ·  
temple of the tabernacle of the testimony in the heaven;  
<sup>6</sup> καὶ ἐξηλθον οἱ ἑπτά ἀγγελοὶ οἱ ἔχοντες τὰς  
and came out the seven messengers those having the  
ἑπτά πληγὰς \* [ἐκ τοῦ ναοῦ,] ἐνδεδυμένοι λινὸν  
seven plagues [out of the temple,] having been clothed linen  
καθαρὸν λαμπρὸν, καὶ περιέζωσμενοι περὶ τὰ  
pure bright, and having been girt round about the  
στήθη ζώνας χρυσᾶς. <sup>7</sup> Καὶ ἓν ἐκ τῶν τεσσα-  
breasts girdles golden. And one of the four  
ρων ζῶων ἔδωκε τοῖς ἑπτά ἀγγέλοις ἑπτά φια-  
living ones gave to the seven messengers seven bowls  
λας χρυσᾶς, γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ  
golden, being full of the wrath of the God of the

## CHAPTER XV.

<sup>1</sup> And I saw Another Sign in HEAVEN, great and wonderful, seven Angels having the seven LAST Plagues; because by them the WRATH of GOD was to be completed.

<sup>2</sup> And I saw as it were a glassy Sea mingled with Fire, and the CONQUERORS of the \* BEAST, and of his IMAGE, and the NUMBER of his NAME, standing on the GLASSY SEA, having Harps of GOD.

<sup>3</sup> And they sing the SONG of Moses the Servant of GOD, and the SONG of the LAMB, saying, "Great and wonderful are thy WORKS, O LORD GOD, the OMNIPOTENT! righteous and true are thy WAYS, O KING of the NATIONS!"

<sup>4</sup> Who shall not fear, O Lord, and glorify thy NAME? Since thou alone art bountiful; For all the NATIONS shall come and worship in thy presence; Because thy RIGHTEOUS ACTS were made manifest."

<sup>5</sup> And after these things I saw, and the TEMPLE of the TABERNACLE of the TESTIMONY in HEAVEN was opened;

<sup>6</sup> And those SEVEN Angels HAVING the SEVEN Plagues came out of the TEMPLE, clothed with pure bright Linen, and encircled about the BREASTS with golden Girdles.

<sup>7</sup> And one of the FOUR Living ones gave to the SEVEN Angels Seven golden Bowls full of the WRATH

\* VATICAN MANUSCRIPT, No. 1160.—2. IMAGE, and of the BEAST, and of the NUMBERS (N.)  
4. the NATIONS—omit (N.) 5. And—omit. 6. out of the  
TEMPLE—omit (N.)

† 6. Lithon, a stone, is the reading of A C.

† 1. Rev. xii. 1, 3. † 1. Rev. xvi. 1; xxi. 9. † 1. Rev. xiv. 6. † 2. Rev.  
iv. 6; xxi. 18. † 2. Rev. xiii. 15—17. † 2. Rev. v. 8; xiv. 2. † 3. Exod. xv.  
1; Deut. xxxi. 30; Rev. xiv. 3. † 3. Deut. xxxii. 4; Psa cxi. 2; cxxxix. 14. † 4.  
Exod. xv. 14—16; Jer. x. 7. † 4. Isa. lxvi. 22. † 5. Rev. xi. 19. See Num. i. 54.  
† 6. Exod. xxviii. 6, 8; Ezek. xlv. 17, 18; Rev. i. 13. † 7. Rev. iv. 6.

ζωντος εις τους αιωνας των αιωνων. <sup>8</sup> Και εγε-  
 oneliving for the ages of the ages. And was  
 μισθη ὁ ναος καπνου εκ της δοξης του θεου και  
 full the temple of smoke from the glory of the God and  
 εκ της δυναμεως αυτου· και ουδεις ηδυνατο  
 from the power of him; and no one was able  
 εισελθειν εις τον ναον, αχρι τελεσθωσιν αι  
 to enter into the temple, till should be finished the  
 ἑπτα πληγαι των ἑπτα αγγελων.  
 seven plagues of the seven messengers.

## ΚΕΦ. 15'. 16.

<sup>1</sup> Και ηκουσα φωνης μεγαλης εκ του ναου,  
 And I heard a voice great out of the temple,  
 λεγουσης τοις ἑπτα αγγελοις· Ὑπαγετε και  
 saying to the seven messengers; Go you forth and  
 εκχεατε τας ἑπτα φιαλας του θυμου του θεου  
 do you pour out the seven bowls of the wrath of the God  
 εις την γην.  
 into the earth.

<sup>2</sup> Και απελθεν ὁ πρωτος, και εξεχεε την  
 And went forth the first, and poured out the  
 φιαλην αὐτου επι την γην· και εγενετο ἑλκος  
 bowl of himself on the land; and was an ulcer  
 κακον και πονηρον εις τους ανθρωπους τους  
 bad and evil on the men those  
 εχοντας το χαραγμα του θηριου, και τους  
 having the mark of the wild-beast, and those  
 προσκυνουντας τη εικονι αυτου.  
 doing reverence to the image of him.

<sup>3</sup> Και ὁ δευτερος †[αγγελος] εξεχεε την  
 And the second [messenger] poured out the  
 φιαλην αὐτου εις την θαλασσαν· και εγενετο  
 bowl of himself into the sea; and it became  
 αιμα ὡς νεκρου, και πασα ψυχη \* [ζωης] απε-  
 blood as of a dead one, and every soul [of life] died  
 θανεν εν τη θαλασση.  
 in the sea.

<sup>4</sup> Και ὁ τριτος εξεχεε την φιαλην αὐτου εις  
 And the third poured out the bowl of himself into  
 τους ποταμους και εις τας πηγας των ὑδατων·  
 the rivers and into the fountains of the waters;  
 και εγενετο αιμα. <sup>5</sup> Και ηκουσα του αγγελου  
 and it became blood. And I heard the messenger  
 των ὑδατων λεγοντος· Δικαιος ει, ὁ  
 of the waters saying; Righteous art thou, the one existing  
 και ὁ ην, ὁ ὀσιος, ὅτι ταυτα εκρινας·  
 and who was, the bountiful one, because these things thou hast judged;  
<sup>6</sup> ὅτι αιμα ἁγιων και προφητων εξεχεαν, και  
 because blood of holy ones and of prophets they poured out, and  
 αιμα αυτους εδωκας πειν· αξιοι εισι. <sup>7</sup> Και  
 blood to them thou gavest to drink; worthy they are. And

of THAT GOD who LIVES  
 for the AGES of the AGES.

<sup>8</sup> And † the TEMPLE was  
 full of \* Smoke † from the  
 GLORY of GOD, and from  
 his POWER; and no one  
 was able to enter the TEM-  
 PLE, till the SEVEN  
 Plagues of the SEVEN An-  
 gels were completed.

## CHAPTER XVI.

<sup>1</sup> And I heard a great  
 Voice † out of the TEMPLE,  
 saying † to the SEVEN An-  
 gels, "Go forth, and pour  
 out the SEVEN Bowls † of  
 the WRATH of GOD into  
 the EARTH."

<sup>2</sup> And the FIRST went  
 forth, and poured out his  
 BOWL † on the LAND; and  
 † there came an evil and  
 malignant Ulcer on THOSE  
 MEN † HAVING the MARK  
 of the BEAST, and on  
 THOSE WORSHIPPING his  
 IMAGE.

<sup>3</sup> And the SECOND  
 poured out his BOWL † in-  
 to the SEA; and † it be-  
 came Blood, as of one  
 Dead; † and Every living  
 Soul died,—THOSE in the  
 SEA.

<sup>4</sup> And the THIRD  
 poured out his BOWL † in-  
 to the RIVERS, and † [into]  
 the FOUNTAINS of WA-  
 TERS; † and they became  
 Blood.

<sup>5</sup> And I heard the AN-  
 GEL of the WATERS saying,  
 † "Righteous art thou,  
 † the ONE who IS, and who  
 WAS,—the BOUNTIFUL  
 one; Because thou hast  
 judged These.

<sup>6</sup> Because † they poured  
 out the Blood of † Saints  
 and of Prophets, † thou  
 gavest them also Blood to  
 drink; they deserve it."

\* VATICAN MANUSCRIPT, No. 1100.—3. the SMOKE (B.)  
 and—omit.

3. of life—omit.

6.

† 1. out of the TEMPLE, omitted by B.  
 omitted by A C.

3. messenger, omitted by A C.

4. into,

† 8. Exod. xl. 34; 1 Kings viii. 10; 2 Chron. v. 14; Isa. vi. 4.

† 8. 2 Thess. i. 9.

1. Rev. xv. 1. † 1. Rev. xiv. 10; xv. 7.

† 2. Rev. viii. 7.

† 2. Exod. ix.

0—11. † 2. Rev. xiii. 16, 17.

† 3. Rev. viii. 8.

† 3. Exod. vii. 17, 20.

† 3. Rev. viii. 9.

† 4. Rev. viii. 10.

† 4. Exod. vii. 20.

† 5. Rev. xv. 3.

† 5. Rev. i. 4, 8; iv. 8; xi. 17.

† 6. Matt. xxiii. 34, 35; Rev. xiii. 23.

† 6. Rev.

xi. 18; xviii. 20.

† 6. Isa. xlii. 26.

ἤκουσα του θυσιαστηριου λεγοντος· Ναι, κυριε  
I heard the altar saying; Yes, O Lord  
ὁ θεος ὁ παντοκράτωρ, ἀληθιναι και δικαιοι αι  
the God the almighty, true and righteous the  
κρισεις σου.  
judgments of thee.

<sup>8</sup> Και ὁ τεταρτος ἐξεχέει την φιαλην αὐτου  
And the fourth poured out the bowl of himself  
ἐπι τον ἥλιον· και εδοθη αὐτῷ καυματισαι  
on the sun; and was given to him to burn  
τους ανθρωπους εν πυρι. <sup>9</sup> Και ἐκαυματισθη-  
the men in fire. And were burned  
σαν οἱ ανθρωποι καυμα μεγα, και ἐβλασφημησαν  
the men heat great, and they blasphemed  
το ονομα του θεου του εχοντος ἐξουσιαν ἐπι  
the name of the God of that having authority over  
τας πληγας ταυτας· και ου μετενοησαν δουναι  
the plagues these; and nor they reformed to give  
αὐτῷ δοξαν.  
to him glory.

<sup>10</sup> Και ὁ πέμπτος ἐξεχέει την φιαλην αὐτου  
And the fifth poured out the bowl of him  
ἐπι τον θρονον του θηριου. Και ἐγενετο ἡ  
on the throne of the wild-beast. And became the  
βασιλεια αὐτου ἐσκοτωμένη· και ἐμασσωντο  
kingdom of him darkened; and they bit  
τας γλωσσας αὐτων ἐκ του πονου, <sup>11</sup> και  
the tongues of themselves because of the anguish, and  
ἐβλασφημησαν τον θεον του ουρανου ἐκ των  
they blasphemed the God of the heaven because of the  
πονων αὐτων και ἐκ των ἐλκων αὐτων· και  
pains of themselves and because of the ulcers of themselves; and  
ου μετενοησαν ἐκ των εργων αὐτων.  
not they reformed from the works of themselves.

<sup>12</sup> Και ὁ ἕκτος ἐξεχέει την φιαλην αὐτου ἐπι  
And the sixth poured out the bowl of himself on  
τον ποταμον τον μεγαν Ευφρατην· και ἐξηραν-  
the river the great Euphrates; and was dried  
θη το ὕδωρ αὐτου, ἵνα ἐτοιμασθῇ ἡ ὁδος των  
up the water of it, so that might be prepared the way of the  
βασιλεων των ἀπο ανατολων ἡλιον. <sup>13</sup> Και  
kings of those from risings of a sun. And  
εἶδον ἐκ του στοματος του δρακοντος και ἐκ  
I saw out of the mouth of the dragon and out of  
του στοματος του θηριου και ἐκ του στοματος  
the mouth of the wild-beast and out of the mouth  
του ψευδοπροφητου πνευματα τρια ἀκαθαρτα  
of the false-prophet spirits three unclean  
ὡς βατραχοι· <sup>14</sup> (εἰσι γαρ πνευματα δαιμων-  
as frogs; (they are for spirits of de-  
μωνιων ποιουντα σημεια·) ἃ ἐκπορευεται ἐπι  
mons working signs;) which go forth to  
τους βασιλεις της οικουμενης ὅλης, συναγα-  
the kings of the habitable whole, to gather

7 And I heard the AL-  
TAR saying, "Yes, †O  
Lord GOD, the OMNIPO-  
TENT, †true and righte-  
ous are thy JUDGMENTS."

8 And the FOURTH  
poured out his BOWL †on  
the SUN; †and to him it  
was given to burn MEN  
with Fire.

9 And MEN were burned  
with great Heat, and  
\*they †blasphemed †the  
NAME of THAT GOD who  
HAS Authority over these  
PLAGUES; and †they re-  
formed not †to give him  
Glory.

10 And the FIFTH  
poured out his BOWL †on  
the THRONE of the BEAST;  
†and his KINGDOM was  
darkened; and they bit  
their TONGUES because of  
the PAIN,

11 and blasphemed the  
GOD of HEAVEN on ac-  
count of their PAINS and  
their †ULCERS; and they  
reformed not from their  
WORKS.

12 And the SIXTH  
poured out his BOWL on  
the GREAT RIVER, ††the  
EUPHRATES; and its WA-  
TER was dried up, †so  
that the WAY of THOSE  
KINGS who are from the  
Sun-rising might be pre-  
pared.

13 And I saw out of the  
MOUTH of the †DRAGON,  
and out of the MOUTH of  
the BEAST, and out of the  
MOUTH of the †FALSE  
PROPHET, three impure  
Spirits, as Frogs.

14 For they are Spirits  
of Demons, †working  
Signs, which go forth to  
the KINGS of the whole  
HABITABLE, to gather

\* VATICAN MANUSCRIPT, No. 1160.—9. MEN blasphemed (B.)

† 9. in presence of THAT GOD, (A.)

12. the EUPHRATES, (A C.)

† 7. Rev. xv. 3. † 7. Rev. xiii. 10; xiv. 10; xix. 2. † 8. Rev. viii. 12. † 8.  
Rev. ix. 17, 18; xiv. 18. † 9. verses 11, 21. † 9. Rev. ix. 20. † 9. Rev. xi.  
13; xiv. 7. † 10. Rev. xiii. 2. † 10. Rev. ix. 2. † 11. verse 2. † 12.  
Rev. ix. 14. See Jer. l. 38; li. 36. † 12. Isa. xli. 2, 25. † 13. Rev. xii. 5, 6.  
† 13. Rev. xix. 20; xx. 10. † 14. 2 Thess. ii. 9; Rev. xiii. 13, 14; xix. 20.

γειν αυτοις εις τον πολεμον της ημερας εκει-  
together them for the war of the day of that  
νης της μεγαλης του θεου του παντοκρατορος.  
of the great of the God of the almighty.

15 (Ιδου, ερχομαι ως κλεπτης· μακαριος ὁ γρη-  
(Lo, I come as a thief; blessed the one  
γορων, και τηρων τα ἱματια αὐτου, ἵνα μη  
watching, and keeping the garments of himself, so that not  
γυμνος περιπατη, και βλέπωσι την ἀσχημοσύ-  
naked he may walk, and they may see the shame  
νην αὐτου.) 16 Καὶ συνηγαγεν αὐτους εἰς τὸν  
of him.) And he gathered together them into the

τοπον τον καλουμενον Ἑβραιστί Ἀρμαγεδον.  
place that being called in Hebrew Armagedon.

17 Καὶ ὁ ἑβδόμος ἐξεχέε την φιαλην αὐτου  
And the seventh poured out the bowl of himself  
ἐπὶ τον αέρα· και ἐξῆλθε φωνη μεγαλη ἀπο  
on the air; and came forth a voice great from  
του ναου του ουρανου, ἀπο του θρονου, λεγου-  
the temple of the heaven, from the throne, say-  
σα· Γεγονε. 18 Καὶ ἐγενοντο ἀστραπαι και  
ing; It has been done. And were lightnings and  
φωναὶ και βρονται, και σεισμος \* [ἐγενετο]  
voices and thunders, and an earthquake [was]

μεγας, οἷος οὐκ ἐγενετο ἀφ' οὗ οἱ ἄνθρωποι  
great, such not was from of which the men  
ἐγενοντο ἐπὶ της γης, τηλικουτος σεισμος  
were on the earth, so great an earthquake  
οὕτω μεγας. 19 Καὶ ἐγενετο ἡ πολις ἡ μεγαλη  
so great. And was the city the great

εἰς τρια μερη, και αἱ πόλεις των ἐθνων ἐπεσον·  
into three parts, and the cities of the nations fell;  
και Βαβυλων ἡ μεγαλη ἐμνησθη ἐνώπιον του  
and Babylon the great was remembered before the  
θεου, δοῦναι αὐτῇ τὸ ποτηριον του οἶνου του  
God, to give to her the cup of the wine of the  
θυμου της ὀργης αὐτου. 20 και πασα νησος ἐφυ-  
wrath of the anger of himself; and every island fled  
γε, και ὀρη οὐχ εὑρεθησαν. 21 και χαλαζα  
away, and mountains not were found; and hail

μεγαλη ὡς ταλαντιαία καταβαίνει ἐκ του οὐρα-  
great as if weighing a talent comes down out of the heaven  
νου ἐπὶ τοὺς ἀνθρώπους· και ἐβλασφημησαν  
on the men; and blasphemed  
οἱ ἄνθρωποι τον θεον ἐκ της πληγης της  
the men the God on account of the plague of the  
χαλαζης, ὅτι μεγαλη ἐστιν ἡ πληγη αὐτης  
hail, because great is the plague of her  
σφοδρα.  
exceedingly.

them together for † the  
WAR of that GREAT DAY  
of the OMNIPOTENT GOD.

15 † (Behold! I am com-  
ing as a Thief; blessed is  
HE who WATCHES and  
keeps his GARMENTS, † so  
that he may not walk  
naked, and they should see  
his SHAME.)

16 And † he gathered  
them together into THAT  
PLACE which is CALLED  
in Hebrew \* Armagedon.

17 And the SEVENTH  
poured out his BOWL on  
the AIR; and there came  
forth a † loud Voice from  
the TEMPLE † of HEAVEN,  
from the THRONE, saying,  
† "It is done."

18 And † there were  
Lightnings, and Voices,  
† and Thunders, † and  
there was a great Earth-  
quake; † such as was not  
since † a Man was on the  
EARTH, such an Earth-  
quake,—so great.

19 And † the GREAT  
CITY became Three Parts,  
and the CITIES of the NA-  
TIONS fell down; and  
Babylon the GREAT † was  
remembered before God,  
† to have given her the CUP  
of the WINE of the INDIG-  
NATION of his WRATH.

20 And † Every Island  
fled, and no Mountains  
were found.

21 † And a great Hail,  
as if weighing a talent,  
comes down from HEA-  
VEN on MEN; and † MEN  
blasphemed GOD on ac-  
count of † the PLAGUE of  
the HAIL. Because the  
PLAGUE of it is exceeding-  
ly great.

\* VATICAN MANUSCRIPT, No. 1160.—16. Magedon (B.)

18. was—omit.

† 17. loud, omitted by B.  
omitted by B.

17. of HEAVEN, omitted by B.  
18. a Man, (A.)

18. and Thunders,

† 14. Rev. xvii. 14; xix. 19; xx. 8.  
Rev. iii. 5. † 15. Rev. iii. 4, 18.

† 15. Matt. xxiv. 43; 1 Thess. v. 2; 2 Pet. iii. 10;  
Rev. xix. 19. † 16. Rev. xix. 19.

† 18. Rev. iv. 5; viii. 5; xi. 10.  
Rev. xiv. 8; xvii. 18.

† 17. Rev. xxi. 6.  
† 18. Dan. xii. 1. † 19.

Rev. xiv. 10. † 20. Rev. vi. 16.

† 10. Rev. xviii. 6. † 20. Isa. li. 17, 23; Jer. xxv. 15, 16;  
† 21. Rev. xi. 19. † 21. verses 9, 11,

† 21. Exod. ix. 23—25.



ΚΕΦ. ιζ': 17.

<sup>1</sup> Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτα ἀγγέλων τῶν  
And came one of the seven messengers of those  
ἐχόντων τὰς ἑπτα φιάλας, καὶ ἐλάλησε μετ'  
having the seven bowls, and spoke with  
ἐμοῦ, λέγων· Δεῦρο, δεῖξω σοὶ τὸ κρίμα τῆς  
me, saying; Come hither, I will show to thee the judgment of the  
πορνῆς τῆς μεγάλης, τῆς καθημένης ἐπὶ τῶν  
harlot the great, of that sitting on the  
ὕδατων τῶν πολλῶν· <sup>2</sup> μεθ' ἧς ἐπορνεύσαν  
waters the many; with whom committed fornication  
οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοί-  
the kings of the earth, and were made drunk those inhabit-  
κούντες τὴν γῆν \* [ἐκ τοῦ οἴνου τῆς πορνείας  
ing the earth [with the wine of the fornication  
αὐτῆς.] <sup>3</sup> Καὶ ἀπηνέγκε με εἰς ἐρημον ἐν  
of her.] And he carried away me into a desert in  
πνεύματι· καὶ εἶδον γυναῖκα καθημένην ἐπὶ  
spirit; and I saw a woman sitting on  
θηρίον κοκκινόν, γεμον ὀνομάτων βλασφημίας,  
a wild-beast scarlet, being full of names of blasphemy,  
ἐχόν κεφαλὰς ἑπτα καὶ κέρατα δέκα. <sup>4</sup> Καὶ ἡ  
having heads seven and horns ten. And the  
γυνὴ ἦν περιβεβλημένη πορφύρου καὶ κοκκι-  
woman was having been clothed purple and scarlet,  
νον, καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ  
and having been gilded with gold and a stone precious  
καὶ μαργαρίταις, ἐχούσα χρύσειον ποτήριον ἐν  
and pearls, having golden a cup in  
τῇ χειρὶ αὐτῆς γεμον βδελυγμάτων, καὶ τὰ  
the hand of herself being full of abominations, and the  
ἀκαθάρτα τῆς πορνείας αὐτῆς, <sup>5</sup> καὶ ἐπὶ τῷ  
uncleanesses of the fornication of herself, and on the  
μετώπῳ αὐτῆς ὄνομα γεγραμμένον· Μυστήριον·  
forehead of herself a name having been written; Mystery;  
Βαβυλῶν ἡ μεγάλη, ἡ μήτηρ τῶν πόρνων καὶ  
Babylon the great, the mother of the harlots and  
τῶν βδελυγμάτων τῆς γῆς. <sup>6</sup> Καὶ εἶδον τὴν  
of the abominations of the earth. And I saw the  
γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων,  
woman drunken with the blood of the holy ones,  
καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. Καὶ  
and with the blood of the witnesses of Jesus. And  
ἐθαύμασα, ἰδὼν αὐτὴν θαῦμα μέγα.  
I wondered, having seen her a wonder great.

<sup>7</sup> Καὶ εἶπε μοι ὁ ἀγγέλος· Διὰ τί ἐθαύμασας;  
And said to me the messenger; Why didst thou wonder?  
ἐγὼ σοὶ ἐρω τὸ μυστήριον τῆς γυναίκος, καὶ  
I to thee will tell the secret of the woman, and  
τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἐχόν-  
of the wild-beast of that bearing her, of that having  
τὰς ἑπτα κεφαλὰς καὶ τὰ δέκα κέρατα.  
the seven heads and the ten horns.

CHAPTER XVII.

1 And †one of THOSE SEVEN Angels having the SEVEN Bowls came and spoke with me, saying, "Come, † I will show thee the JUDGMENT of † THAT GREAT HARLOT, † who SITS on † Many Waters;

2 † with whom the KINGS of the EARTH committed fornication, and † the INHABITANTS of the EARTH were made drunk with the WINE of her FORNICATION."

3 And he conducted me, in Spirit, † into a Desert; and I saw a Woman sitting † on a \*scarlet Beast, full of † Blasphemous Names, having seven Heads and ten Horns.

4 And the WOMAN † was clothed in Purple and Scarlet, † and adorned with Gold and precious Stone and Pearls, † having in her HAND a golden Cup, † full of Abominations, and the IMPURITIES of \*her FORNICATION;

5 and on her FOREHEAD a Name written, † "Mystery, Babylon the GREAT, † the MOTHER of the HARLOTS and of the ABOMINATIONS of the EARTH."

6 And I saw † the WOMAN drunk † with the BLOOD of the SAINTS, and with the BLOOD of † the WITNESSES of Jesus; and having seen her, I wondered with great Wonder.

7 And the ANGEL said to me, "Why didst thou wonder? I will tell thee the SECRET of the WOMAN, and of THAT BEAST BEARING her,—THAT HAVING the SEVEN Heads and the TEN Horns.

\* VATICAN MANUSCRIPT, No. 1160.—2. with the wine of her FORNICATION—omit. 3. SCARLET. 4. the FORNICATION of the EARTH (B.)

† 1. many Waters, (A.)

† 1. Rev. xxi. 9. † 1. Rev. xvi. 19; xviii. 16, 17, 19. † 1. Nahum iii. 4; Rev. xix. 2. † 1. Jer. li. 13; ver. 15. † 2. Rev. xviii. 3. † 2. Jer. li. 7; Rev. xiv. 8; xviii. 3. † 3. Rev. xii. 6, 14. † 3. Rev. xii. 3. † 3. Rev. xiii. 1. † 4. Rev. xviii. 12, 16. † 4. Dan. xi. 38. † 4. Jer. li. 7; Rev. xviii. 6. † 4. Rev. xiv. 6. † 5. 2 Thess. ii. 7. † 5. Rev. xviii. 9; xix. 2. † 6. Rev. xviii. 24. † 6. Rev. xiii. 15; xvi. 6. † 6. Rev. vi. 9, 10; xii. 11.

<sup>8</sup> Το θηριον ὃ εἶδες, ἦν, καὶ οὐκ ἐστὶ, καὶ  
The wild-beast which thou sawest, was, and not is, and  
μελλεῖ ἀναβαίνειν ἐκ τῆς ἀβυσσος, καὶ εἰς ἀπώ-  
about to come up out of the abyss, and into des-  
λειαν ὑπάγειν· καὶ θαυμάσονται οἱ κατοικοῦντες  
truction to go; and will wonder those dwelling  
ἐπὶ τῆς γῆς, ὧν οὐ γεγραπταὶ τὰ ὀνόματα ἐπὶ  
on the earth, of whom not has been written the names on  
τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου,  
the scroll of the life from a casting down of a world,  
βλεπόντων τὸ θηριον ὅτι ἦν, καὶ οὐκ ἐστὶ,  
beholding the wild-beast because he was, and not is,  
καὶ παρεσταί. <sup>9</sup> Ὡδε ὁ νους ὁ ἐχὼν σοφίαν.  
and will be present. Here the mind the one having wisdom.  
Αἱ ἑπτὰ κεφαλαί, ἑπτὰ ὄρη εἰσὶν, ὅπου ἡ γυνή  
The seven heads, seven mountains are, where the woman  
καθίσταται ἐπ' αὐτῶν. <sup>10</sup> Καὶ βασιλεῖς ἑπτὰ  
sits on them. And kings seven  
εἰσὶν· οἱ πέντε ἐπεσαν, ὁ εἷς ἐστὶν, ὁ ἄλλος  
are; the five fell, the one is, the other  
οὐκ ἔτι ἐλθεῖ, καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ  
not yet is come, and when he may have come, a little him it behooves  
μείναι. <sup>11</sup> Καὶ τὸ θηριον, ὃ ἦν, καὶ οὐκ ἐστὶ,  
to remain. And the wild-beast, which was, and not is,  
καὶ αὐτὸς ὀγδοὺς ἐστὶ, καὶ ἐκ τῶν ἑπτὰ ἐστὶ,  
even he eighth is, and out of the seven is,  
καὶ εἰς ἀπώλειαν ὑπάγει. <sup>12</sup> Καὶ τὰ δέκα κερα-  
and into destruction goes. And the ten horns  
τα ἃ εἶδες, δέκα βασιλεῖς εἰσὶν, οἵτινες  
which thou sawest, ten kings are, who  
βασιλείαν οὐκ ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασι-  
a kingdom not yet received, but authority as kings  
λεῖς μίαν ὥραν λαμβανουσι μετὰ τοῦ θηρίου.  
one hour they receive with the wild-beast.  
<sup>13</sup> Οὗτοι μίαν ἐχουσι γνώμην, καὶ τὴν δύναμιν  
These one have purpose, and the power  
καὶ τὴν ἐξουσίαν ἑαυτῶν τῷ θηρίῳ διδοῦσιν.  
and the authority of themselves to the wild-beast they give.  
<sup>14</sup> Οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσι· καὶ τὸ  
These with the lamb will make war; and the  
ἀρνίον νικᾷ αὐτοὺς, ὅτι κύριος κυρίων ἐστὶ  
lamb will overcome them, because a Lord of lords he is  
καὶ βασιλεὺς βασιλέων· καὶ οἱ μετ' αὐτοῦ,  
and a King of kings; and those with him,  
κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. <sup>15</sup> Καὶ λέγει  
called ones and chosen ones and faithful ones. And he says  
μοι· Τα ὕδατα ἃ εἶδες, οὗ ἡ πόρνη καθί-  
to me; The waters which thou sawest, where the harlot sits,  
ται, λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλώσσαι.  
peoples and crowds are, and nations and tongues.

<sup>8</sup> The BEAST which thou sawest, was, and is not, and is about to ascend out of the ABYSS, and to go into Destruction; and THOSE who DWELL on the EARTH († of whom \* the NAME has not been written on the SCROLL of the LIFE from the Foundation of the World,) † will wonder, seeing the BEAST, Because he was, and is not, and shall be present.

<sup>9</sup> † Here is THAT MIND which HAS Wisdom. † The SEVEN Heads are seven Mountains, on which the WOMAN sits.

<sup>10</sup> And the Kings are seven; the FIVE are fallen, the ONE is, the other is not yet come; and when he may have come, he must remain a little while.

<sup>11</sup> And the BEAST, which was, and is not, he is both an Eighth and is of the SEVEN, † and goes into Destruction.

<sup>12</sup> And the † TEN Horns which thou sawest are Ten Kings, who have not † [yet] received a Kingdom; but they receive Authority, as Kings, One Hour with the BEAST.

<sup>13</sup> These have One Purpose, and they give their power and † Authority to the BEAST.

<sup>14</sup> † These will make war with the LAMB, and the LAMB will conquer them, († Because he is Lord of Lords, and King of Kings,) † and THOSE who are with him are CALLED, and chosen, and faithful."

<sup>15</sup> And he says to me, † "The WATERS which thou sawest, where the HARLOT sits, are Peoples, and Crowds, and Nations, and Languages.

\* VATICAN MANUSCRIPT, No. 1160.—8. the NAME, (A. B.)

† 12. yet, omitted by A. 13. Authority, (A. B.)

† 8. Rev. xi. 7; xiii. 1. † 8. Rev. xiii. 10; ver. 11. † 8. Rev. xiii. 8. † 8. Rev. xiii. 3. † 9. Rev. xiii. 18. † 9. Rev. xiii. 1. † 11. verse 8. † 12 Dan. vii. 20; Zech. i. 18—21; Rev. xiii. 1. † 14. Rev. xvi. 14; xix. 19. † 14. Deut. x. 17; 1 Tim. vi. 15; Rev. xix. 16. † 14. Jer. l. 44, 45; Rev. xiv. 4. † 15. Isa. viii. 7; verse 1.

6 **Και τα δεκα κερατα ἃ εἶδες, και το θη-  
And the ten horns which thou sawest, and the wild-  
βιον, οὗτοι μισησουσι την πορνην, και ηρημω-  
beast, these will hate the harlot, and having made  
μενην ποιησουσιν αυτην \* [και γυμνην,] και  
desolate will make her [even naked,] and  
τας σαρκας αυτης φαγονται, και αυτην κατα-  
the flesh of her will eat, and her will  
καυσουσιν εν πυρι. 17'Ο γαρ θεος εδωκεν εις  
burn with fire. The for God gave into  
τας καρδιας αυτων, ποιησαι \* [την] γνωμην  
the hearts of them, to have done [the] purpose  
αυτου, και ποιησαι γνωμην μιαν, και δουναι την  
of him, and to have done purpose one, and to give the  
βασιλειαν αυτων τω θηρι, αχρι τελεσθησιν  
kingdom of themselves to the wild-beast, till shall be finished  
ται οι λογοι του θεου. 18 Και ἡ γυνη ἣν εἶ-  
the words of the God. And the woman which thou  
δες, εστιν ἡ πολις ἡ μεγαλη ἡ εχουσα βασι-  
sawest, is the city the great that having king-  
λειαν επι των βασιλεων της γης.  
ship over the kings of the earth.**

ΚΕΦ. ιη'. 18.

1 \* [Και] μετα ταυτα ειδον αλλον αγγελον  
[And] after these things I saw another messenger  
καταβαινοντα εκ του ουρανου, εχοντα εξουσιαν  
coming down from the heaven, having authority  
μεγαλην· και ἡ γη εφωτισθη εκ της δοξης  
great; and the earth was illuminated from the glory  
αυτου. 2 Και εκραξεν εν ισχυρα φωνη, λεγων·  
of him. And he cried out with a strong voice, saying;  
Επεσον, \* [επεσε,] Βαβυλων ἡ μεγαλη, και  
[is fallen,] Babylon the great, and  
εγενετο κατοικητηριον δαιμονων, και φυλακη  
is become a habitation of demons, and a haunt  
παντος πνευματος ακαθαρτου, και φυλακη παν-  
of every spirit impure, and a haunt of  
τος ορνέου ακαθαρτου και μεμισημενου· 3 ὅτι  
every bird unclean and having been hated, because  
εκ του οινου του θυμου της πορνειας αυτης  
by the wine of the wrath of the fornication of her  
πεπωκε παντα τα εθνη, και οι βασιλεις της  
has been drunken all the nations, and the kings of the  
γης μετ' αυτης επορνευσαν, και οι εμποροι της  
earth with her fornicated, and the merchants of the  
γης εκ της δυναμειος του στερηνους αυτης επ-  
earth by the power of the luxuries of her were  
λουτησαν.  
enriched.

4 **Και ηκουσα αλλην φωνην εκ του ουρανου,  
And I heard another voice from the heaven,**

16 And the TEN Horns which thou sawest, and the BEAST, †these will hate the HARLOT, and will make her desolate †and naked, and will eat her FLESH, and †burn Her with Fire.

17 †For GOD inclined their HEARTS to do his PURPOSE, even to execute one Purpose, and to give their KINGDOM to the BEAST, †till the WORDS of GOD shall be completed.

18 And the WOMAN, whom thou sawest, †is THAT GREAT CITY, †which holds SOVEREIGNTY over the KINGS of the EARTH."

CHAPTER XVIII.

1 † After these things I saw Another Angel coming down from HEAVEN, having great Authority; †and the EARTH was illuminated with his GLORY.

2 And he cried with a strong Voice, saying, †"Fallen! fallen! is Babylon the GREAT! and †is become a Habitation of Demons, and a Haunt of Every impure Spirit, and †a Haunt of Every unclean and hated Bird;

3 because †[of the WINE] of the WRATH of her FORNICATION All the NATIONS have †fallen, and the KINGS of the EARTH committed fornication with her, and †the MERCHANTS of the EARTH were enriched by the POWER of her LUXURIES."

4 And I heard Another Voice from HEAVEN, say-

\* VATICAN MANUSCRIPT, No. 1190.—16. and naked—omit. And—omit (A. B.) 2. is fallen—omit (A.)

17. the—omit. 1.

† 3. of the wine, omitted by A C.

3. fallen, (A B C.)

† 16. Jer. l. 41, 42; Rev. xviii. 16.  
Rev. xviii. 8. † 17. 2 Thess. ii. 11.  
† 18. Rev. xii. 4. † 1. Rev. xvii. 1.  
xxi. 9; Jer. li. 8; Rev. xiv. 8. † 2. Isa. xiii. 21; xxi. 8; xxxiv. 14; Jer. l. 39; li. 37;  
† 2. Isa. xiv. 28; xxxiv. 11; Mark v. 2, 3.

† 16. Ezek. xvi. 37—44; Rev. xviii. 16. † 16.  
† 17. Rev. x. 7. † 18. Rev. xvi. 19.  
† 1. Ezek. xlii. 2. † 2. Isa. xiii. 19;  
† 2. Isa. xiii. 21; xxi. 8; xxxiv. 14; Jer. l. 39; li. 37;  
† 3. verse 11, 15; Isa. xlvii. 16.

λεγουσαν· Εξελθετε ἐξ αὐτῆς, ὁ λαὸς μου, ἵνα  
saying; Come you out from her, the people of me, so that  
μη συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ  
not you may participate with the sins of her, and  
ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λαβήτε· <sup>5</sup> ὅτι  
from the plagues of her so that not you may receive; because  
ἐκολληθήσαν αὐτῆς αἱ ἁμαρτίαι ἀχρι τοῦ οὐρα-  
adhered together of her the sins even to the heaven,  
νου, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα  
and remembered the God the unjust acts  
αὐτῆς. <sup>6</sup> Ἀποδοτε αὐτῇ, ὡς καὶ αὐτὴ ἀπεκώκε,  
of her. Give you to her, as also she gave,  
καὶ διπλώσατε <sup>†</sup>[αὐτῇ] διπλὰ κατὰ τὰ  
and double you [to her] double according to the  
ἐργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε, κερα-  
works of her; in the cup which she mixed, do you  
σατε αὐτῇ διπλοῦν· <sup>7</sup> ὅσα ἐδοξάσεν ἑαυτὴν  
mix to her double; how much she glorified herself  
καὶ ἐστρηνίασε, τοσούτου δοτε αὐτῇ βασανισ-  
and lived luxuriously, so much give you to her torment  
μόν καὶ πένθος. Ὅτι ἐν τῇ καρδίᾳ αὐτῆς  
and mourning. Because in the heart of herself  
λεγει· Καθήμεν βασιλίσσα, καὶ χήρα οὐκ εἰμι,  
she says; I sit a queen, and a widow not I am,  
καὶ πένθος οὐ μὴ ἴδω· <sup>8</sup> διὰ τοῦτο ἐν μιᾷ  
and mourning not I may see; on account of this in one  
ἡμέρᾳ ἔξουσιν αἱ πληγαὶ αὐτῆς, θάνατος \*<sup>[καὶ]</sup>  
day will come the plagues of her, death [and]  
πένθος καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσεται·  
mourning and famine; and with fire will be burnt up;  
ὅτι ἰσχυρὸς κυρίως ὁ θεὸς ὁ κρίνας αὐτήν.  
because strong Lord the God the one having judged her.  
<sup>9</sup> Καὶ κλαύουσιν καὶ κοφονται ἐπ' αὐτῇ οἱ  
And shall weep and shall wail over her the  
βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς πορνεύσαντες  
kings of the earth, those with her having fornicating  
καὶ στρηνιασάντες, ὅταν βλέπωσι τὸν καπνὸν  
and having lived luxuriously, when they may see the smoke  
τῆς πυρώσεως αὐτῆς, <sup>10</sup> ἀπο μακροθεν ἑστήκο-  
of the burning of her, from at a distance having stood  
τες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς,  
on account of the fear of the torment of her,  
λεγοντες· Οὐαί, \*<sup>[οὐαί,]</sup> ἡ πόλις μεγάλη, Βα-  
saying; Woe, [woe,] the city great, Ba-  
βυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἦλθεν  
bylon the city the strong, because in one hour came  
ἡ κρίσις σου. <sup>11</sup> Καὶ οἱ ἐμποροὶ τῆς γῆς κλαί-  
the judgment of thee. And the merchants of the earth weep  
ουσι καὶ πένθουσιν ἐπ' αὐτῇ, ὅτι τὸν γόμον  
and mourn over her, because the cargo

ing, <sup>†</sup> "Come out from her, my people, so that you may have no fellowship with her SINS, and that you receive not of her PLAGUES.

<sup>5</sup> <sup>†</sup> because her SINS were builded together even to HEAVEN, and <sup>†</sup> GOD remembered \* her UNRIGHTEOUS ACTS.

<sup>6</sup> <sup>†</sup> Render to her as she also rendered, and repay double according to her WORKS; <sup>†</sup> in the CUP which she mixed, <sup>†</sup> mix to her double;

<sup>7</sup> <sup>†</sup> as much as she glorified herself, and lived luxuriously, So much Torment and Mourning give to her. Because she says in her HEART, 'I sit a <sup>†</sup> Queen, and am not a Widow, and shall by no means see Mourning.'

<sup>8</sup> Therefore in <sup>†</sup> One Day will her PLAGUES come—Death and Mourning and Famine; and she will be burnt up with Fire; <sup>†</sup> Because \* strong is THAT Lord who has JUDGED her.

<sup>9</sup> And <sup>†</sup> THOSE KINGS of the EARTH, who with her committed fornication and lived luxuriously, <sup>†</sup> will mourn and lament over her, <sup>†</sup> when they see the SMOKE of her burning,

<sup>10</sup> standing at a distance on account of the FEAR of her TORMENT, saying, <sup>†</sup> 'Alas! alas! the GREAT CITY Babylon, the STRONG CITY! <sup>†</sup> Because in One Hour came thy JUDGMENT.'

<sup>11</sup> And <sup>†</sup> the MERCHANTS of the EARTH weep and mourn over her,

\* VATICAN MANUSCRIPT, No. 1160.—5. her for her UNRIGHTEOUS ACTS. 8. and—omit. 9. strong is THAT Lord. 10. Woe—omit.

<sup>†</sup> 6. to her, omitted by A B C.

<sup>†</sup> 4. Isa. xlviii. 20; lii. 11; Jer. l. 8; li. 6, 45; 2 Cor. vi. 17. <sup>†</sup> 5. Gen. xviii. 20, 21; Jer. li. 9; Jonah i. 2. <sup>†</sup> 6. Rev. xvi. 19. <sup>†</sup> 6. Psa. cxxxvii. 8; Jer. l. 15, 29; li. 24, 40; 2 Tim. iv. 14; Rev. xiii. 10. <sup>†</sup> 6. Rev. xiv. 10. <sup>†</sup> 6. Rev. xvi. 19. <sup>†</sup> 7. Ezek. xxviii. 2. <sup>†</sup> 7. Isa. xlvii. 7, 8; Zeph. ii. 15. <sup>†</sup> 8. Isa. xlvii. 9; verse 10. <sup>†</sup> 8. Rev. xvii. 10. <sup>†</sup> 8. Jer. l. 34; Rev. xi. 17. <sup>†</sup> 9. Ezek. xxvi. 10, 17; Rev. xvii. 2; verse 8. <sup>†</sup> 9. Jer. l. 40. <sup>†</sup> 9. verse 18; Rev. xix. 5. <sup>†</sup> 10. Isa. xxi. 9. <sup>†</sup> 10. Rev. xvii. 19. <sup>†</sup> 11. Ezek. xxvii. 27—28; verse 8.

αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι· <sup>12</sup> γομον χρυσοῦ  
of them no one buys any more; cargo of gold  
καὶ ἀργυροῦ, καὶ λίθου τιμίου καὶ μαργαριτοῦ,  
and of silver, and of stone of value and of pearl,  
καὶ βυσσίνου καὶ πορφύρας, καὶ σηρικου καὶ  
and of fine cotton and of purple, and of silk and  
κοκκίνου· καὶ παν ξύλον θυϊνον, καὶ παν σκευος  
of scarlet; and all wood aromatic, and every vessel  
ελεφαντινον, καὶ παν σκευος ἐκ ξύλου τιμιω-  
ivory, and every vessel of wood most  
τάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμαροῦ·  
precious and of copper and of iron and of marble;  
<sup>13</sup> καὶ κιννάμωμον, καὶ ἀμών, καὶ θυμιαματα,  
and cinnamon, and amomum, and odors,  
καὶ μυρον, καὶ λίβανον, \* [καὶ οἶνον,] καὶ ἐλαι-  
and ointment, and frankincense, [and wine,] and oil,  
ον, καὶ σεμιδάλιν, καὶ σίτον, καὶ κτήνη, καὶ  
and finest flour, and wheat, and cattle, and  
προβάτα· καὶ ἵππων, καὶ βέδων, καὶ σωματων·  
sheep; and of horses, and of chariots, and of bodies;  
καὶ ψυχὰς ἀνθρώπων. <sup>14</sup> Καὶ ἡ ὄπωρα τῆς ἐπι-  
and lives of men. And the fruit season of the earn-  
θυμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπο σοῦ, καὶ  
est desire of the soul of thee went away from thee, and  
πάντα τα λιπαρά καὶ τα λαμπρά ἀπώλετο  
all the dainty things and the splendid things perished  
ἀπο σοῦ, καὶ οὐκέτι οὐ μὴ εὕρησῃς αὐτά.  
from thee, and no longer not thou mayest find them.  
<sup>15</sup> Οἱ ἐμποροὶ τούτων οἱ πλουτήσαντες ἀπ’  
The merchants of these things those having been enriched from  
αὐτῆς, ἀπο μακροθεν στήσονται, διὰ τὸν  
her, from at a distance shall stand, because of the  
φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίωντες καὶ  
fear of the torment of her, weeping and  
πενθοντες, <sup>16</sup> \* [καὶ] λεγοντες· Οὐαί, \* [ουαί·]  
mourning, [and] saying; Woe, [woe;]  
ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βυσσινον  
the city the great, that having been clothed fine cotton  
καὶ πορφύρου καὶ κοκκίνου, καὶ κεχρυσωμένη  
and purple and scarlet, and being gilded  
ἐν χρυσῷ καὶ λίθῳ τιμῷ καὶ μαργαρίταις· ὅτι  
with gold and stone precious and pearls; because  
μια ὥρα ἡρημωθῇ ὁ τοσούτος πλοῦτος. <sup>17</sup> Καὶ  
in one hour is laid waste the so great wealth. And  
πᾶς κυβερνήτης, καὶ πᾶς ὁ ἐπὶ τόπον πλεων,  
every pilot, and every one who to a place sailing,  
καὶ ναῦται, καὶ ὅσοι τὴν θαλάσσαν ἐργάζον-  
and sailors, and as many as the sea work,  
ται, ἀπο μακροθεν ἐστήσαν, <sup>18</sup> καὶ ἐκράζον βλε-  
from at a distance stood, and cried out be-  
πόντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λε-  
holding the smoke of the burning of her, say-  
γοντες· \* [Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; <sup>19</sup> καὶ  
ing; [What like to the city to the great? and

Because no one buys their  
MERCHANDISE any more;  
<sup>12</sup> † the Merchandise of  
Gold, and of Silver, and of  
precious Stone, and of  
Pearl, and of Fine linen, and  
of Purple, and of Silk, and  
of Scarlet; and All aroma-  
tic Wood, and All Furni-  
ture of Ivory, and All Fur-  
niture of most precious  
Wood, and of Copper, and  
of Iron, and of Marble;  
<sup>13</sup> and Cinnamon, and  
Amomum, and Incense,  
and Ointment, and Frank-  
incense, and Wine, and  
Finest flour, and Wheat,  
and \* Cattle, and Sheep, and  
of Horses, and of Chariots,  
and of Bodies, and † Lives  
of Men.

<sup>14</sup> And the FRUIT SE-  
SON of thy SOUL'S ARDENT  
DESIRE is gone away from  
thee, and All the DAINITY  
and SPLENDID THINGS  
are lost to thee, and never  
† shall they find them.

<sup>15</sup> † THOSE MERCHANTS  
of these things who were  
enriched by her, will stand  
at a distance, because of  
the FEAR of her TORMENT,  
\* weeping and mourning,

<sup>16</sup> saying, Alas! alas!  
THAT GREAT CITY, † which  
was CLOTHED with Fine  
linen, and Purple, and  
Scarlet, and adorned with  
Gold, and precious Stone,  
and Pearls!

<sup>17</sup> † Because in One  
Hour SUCH GREAT Wealth  
is laid waste." And  
† Every Pilot, and Every  
Voyager, and Mariner, and  
as many as work on the  
SEA, stood at a distance,

<sup>18</sup> † and cried out, be-  
holding the SMOKE of her  
BURNING, saying, † "What  
city is like to the GREAT  
CITY!"

\* VATICAN MANUSCRIPT, No. 1160.—13. and Wine—omit (B.) 18. Sheep, and Cat-  
tle, (B.) 15. both weeping. 16. and—omit (A. B.) 16. woe—omit (B.)  
18, 19, 22, 23, are omissions probably made through the carelessness of the transcriber. They  
are found in A B C.

† 18. an odoriferous shrub.

14. shall they find, (A C.)

† 13. Rev. xvii. 4.  
xvii. 4. † 17. verse 10.  
xvii. 9, 21; verse 9.

† 13. Ezek. xvii. 13.  
† 17. Isa. xlii. 14; Ezek. xxvii. 21.  
† 18. Rev. xiii. 4.

† 15. verses 8, 11.

† 16. Rev.  
† 18. Ezek.

εβαλον χουν επι τας κεφαλαις αυτων, και εκρα-  
they cast dust on the heads of themselves, and cried  
[ον κλαιοντες και πενθουντες, λεγοντες.] Ουαι,  
[out weeping and mourning, saying;] Woe,  
\*[ουαι.] η πολις η μεγαλη, εν η επλουτησαν  
[woe;] the city the great, by which were enriched  
παντες οι εχοντες πλοια εν τη θαλασση εκ της  
all those having ships on the sea by the  
τιμιωτητος αυτης, οτι μια ωρα ηρημωθη.  
preciousness of her, because in one hour she was made desolate.  
20 Ευφραινου επ' αυτη, ουρανε, και οι αγιοι και  
Rejoice thou over her, O heavens, and the holy ones and  
οι αποστολοι και οι προφηται, οτι εκρινεν  
the apostles and the prophets, because judged  
δ θεος το κριμα υμων εξ αυτης. 21 Και ηρεν εις  
the God the judgment of you on her. And took up one  
αγγελος ισχυρος λιθον ως μυλον μεγαν, και  
messenger strong a stone as a millstone great, and  
εβαλεν εις την θαλασσαν, λεγων. Ουτως δρμη-  
east into the sea, saying; Thus with  
ματι βληθησεται. Βαβυλων η μεγαλη πολις, και  
violence shall be cast down Babylon the great city, and  
ου μη ευρεθη ετι. 22 Και φωνη κιθαρωδων  
not not may be found any more. And a voice of harpers  
και μουσικων και αυλητων και σαλπιστων ου μη  
and of musicians and of flute-players and of trumpeters not not  
ακουσθη εν σοι ετι, και πας τεχνιτης πασης  
may be heard in thee longer, and every artisan of every  
τεχνης ου μη ευρεθη εν σοι ετι, \*[και φωνη  
art not not may be found in thee longer, [and a sound  
μυλου ου μη ακουσθη εν σοι ετι,] και φως  
of a millstone not not may be heard in thee longer,] and a light  
λυχνου ου μη φανη εν σοι ετι, 23 \*[και φωνη  
of lamp not not may shine in thee longer, [and a voice  
νυμφιου και νυμφης ου μη ακουσθη εν σοι ετι.  
of bridegroom and of bride not not may be heard in thee longer;  
οτι] οι εμποροι σου ησαν οι μεγαιστανες της  
because] the merchants of thee were the great ones of the  
γης, οτι εν τη φαρμακεια σου επλανηθησαν  
earth, because by the magical arts of thee were deceived  
παντα τα εθνη. 24 Και εν αυτη αιματα προφη-  
all the nations. And in thee bloods of proph-  
των και αγιων ευρεθη, και παντων των εσφαγ-  
ets and of holy ones was found, even of all of those having been  
μενων επι της γης.  
killed on the earth.

ΚΕΦ. ιθ'. 19.

1 Μετα ταυτα ηκουσα ως φωνην \*[μεγαλην]  
After these things I heard as a voice [great]

19 And † they cast Dust on their HEADS, and cried, † weeping and mourning, saying, "Alas! alas! THAT GREAT CITY, by which were enriched out of her WEALTH ALL those HAVING † the SHIPS on the SEA! Because in One Hour she was desolated."

20 † Exult over her, O Heaven! and you SAINTS, and you APOSTLES, and you PROPHETS; Because † God judged your JUDGE-MENT on her.

21 And one strong An-gel took up a Stone like a great Millstone, and threw it into the SEA, saying, † "Thus with Violence shall Babylon, the GREAT City, be thrown down, and † shall by no means be found any more.

22 † And Voice of Harp-ers, and of Musicians, and of Flute-players, and of Trumpeters, shall be heard in thee no longer; and no Artisan † of any Art shall be found in thee any more; and Sound of Mill-stone shall be heard in thee no longer;

23 and † Light of Lamp shall shine no more in thee; and † Voice of Bride-groom and of Bride shall be heard no more in thee; † Because thy MERCHANTS were the GREAT ONES of the EARTH—† Because by thy SORCERIES All the NA-TIONS were deceived."

24 And † in her the † Blood of Prophets and of Saints was found, even of ALL those † having been KILLED on the EARTH.

CHAPTER XIX.

1 After these things † I heard a loud Voice as of a

\* VATICAN MANUSCRIPT, No. 1160.—19. woe—omit.

1. great—omit. 21, 22—om.

† 19. Weeping and Mourning, omitted by A.  
any Art, omitted by A.

19. the SHIPS, (A B C.)

22. of

24. Blood, (A C.) bloods, (B.)

† 19. Josh. vii. 6; 1 Sam. iv. 12; Job ii. 12; Ezek. xxvii. 30.

† 19. verse 8.

† 20.

Isa. xlii. 23; xlii. 13; Jer. li. 43.

† 20. Luke xi. 49, 50; xix. 2.

† 21. Jer. li. 64.

† 21. Rev. xii. 8; xvi. 20.

† 22. Isa. xxiv. 8; Jer. vii. 34; xvi. 9; xxv. 10; Ezek. xxvi. 13.

† 23. Jer. xxv. 10.

† 23. Jer. vii. 34; xvi. 9; xxxiii. 11.

† 23. Isa. xxiii. 8.

† 23. 2 Kings ix. 22; Nah. iii. 4; Rev. xvii. 2, 5.

† 24. Rev. xvii. 6.

† 24. Jer.

li. 40.

† 1. Rev. xi. 13.

οχλου πολλου εν τω ουρανω, λεγοντων· Αλλη-  
of a crowd large in the heaven, saying; Praise  
λουια· ἡ σωτηρια και ἡ δοξα και ἡ δυναμις του  
the Lord, the salvation and the glory and the power of the  
θεου ἡμων· <sup>2</sup> ὅτι αληθιναι και δικαιαι αἱ κρι-  
God of us; because true and righteous the judg-  
σεις αὐτου· ὅτι ἐκρινε την πορνην την μεγα-  
ments of him, because he judged the harlot the great,  
λην, ἡτις ἐφθειρε την γην εν τη πορνείᾳ αὐτης,  
which corrupted the earth with the fornication of herself,  
και ἐξεδίκησε το αἷμα των δουλων αὐτου εκ  
and avenged the blood of the bond-servants of himself from  
χειρος αὐτης. <sup>3</sup> Καὶ δευτερον ειρηκαν· Αλλη-  
hand of her. And a second time they have said; Praise  
λουια· και ὁ καπνος αὐτης ἀναβαίνει εἰς τους  
the Lord, and the smoke of her rises up for the  
αἰῶνας των αἰωνων. <sup>4</sup> Καὶ ἐπεσον οἱ πρεσβυτε-  
ages of the ages. And fell down the elders  
ροι οἱ εικοσιτεσσαρες, και τα τεσσαρα ζῶα,  
those twenty-four, and the four living ones,  
και προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ  
and did homage to the God to the one sitting on  
του θρονου, λεγοντες· Ἀμην· ἀλληλουια.  
the throne, saying; So be it; praise the Lord.  
<sup>5</sup> Καὶ φωνὴ ἐκ του θρονου ἐξηλθε, λεγουσα·  
And a voice from the throne came forth, saying;  
Αἰνεῖτε τον θεον ἡμων παντες οἱ δουλοι αὐτου,  
Praise you the God of us all the bond-servants of him,  
και οἱ φοβουμενοι αὐτον οἱ μικροὶ και οἱ  
and those fearing him the little ones and the  
μεγαλοὶ.  
great ones.  
<sup>6</sup> Καὶ ἤκουσα ὡς φωνην οχλου πολλου, και  
And I heard as a voice of a crowd great, and  
ὡς φωνην ὑδατων πολλων, και ὡς φωνην βρον-  
as a sound of waters many, and as a noise of thun-  
των ισχυρων, λεγοντες· Αλληλουια· ὅτι ἐβα-  
ders strong, saying; Praise the Lord; because reign-  
σιλευσε κυριος ὁ θεος ἡμων, ὁ παντοκρατωρ.  
ed Lord the God of us, the almighty.  
<sup>7</sup> Χαίρωμεν και ἀγαλλιωμεθα, και δώμεν την  
We should rejoice and we should exult, and we should give the  
δοξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος του αρνιου, και  
glory to him; because came the marriage of the lamb, and  
ἡ γυνὴ αὐτου ἡτοιμασεν ἑαυτήν· <sup>8</sup> και ἐδόθη  
the wife of him prepared herself, and it was given  
αὐτῇ, ἵνα περιβαληται βυσσινον λαμπρον  
to her, so that she might be clothed with fine cotton bright  
και καθαρὸν. (Το γὰρ βυσσινον, τα δικαιω-  
and clean. (The for fine cotton, the righteous  
ματα ἐστί των ἁγιων.) <sup>9</sup> Καὶ λέγει μοι·  
acts is of the holy ones.) And he says to me;

great Crowd in HEAVEN,  
saying, "Hallelujah! †th  
SALVATION and the  
GLORY and the POWER of  
our God;

<sup>2</sup> Because †true and  
righteous are his JUDG-  
MENTS; Because he  
judged the GREAT HAR-  
LOT, who corrupted the  
EARTH with her FORNICA-  
TION, and †avenged the  
BLOOD of his SERVANTS  
[shed] by her Hands."

<sup>3</sup> And a Second time  
they said, "Hallelujah!"  
And †her SMOKE rises up  
for the AGES of the AGES.

<sup>4</sup> And †the TWENTY-  
FOUR ELDERS and the  
FOUR LIVING ones fell down  
and worshipped THAI  
GOD who SITS on the  
THRONE, †saying, "Amen(  
Hallelujah!"

<sup>5</sup> And a Voice came  
forth from the THRONE,  
saying, † "Praise our GOD,  
all his SERVANTS and  
THOSE who FEAR him,  
†the LITTLE and the  
GREAT."

<sup>6</sup> †And I heard as it  
were a Voice of a great  
Crowd, and as a Sound of  
many Waters, and as a  
Noise of mighty Thunders,  
saying, "Hallelujah; †Be-  
cause †our Lord God, the  
OMNIPOTENT, reigned!

<sup>7</sup> We may rejoice and  
exult and give the GLORY  
to him; Because †the  
MARRIAGE of the LAMB  
came, and his WIFE pre-  
pared herself."

<sup>8</sup> †And it was given  
her that she should be  
clothed with FINE linen,  
bright †and pure; †for  
the FINE LINEN repre-  
sents the RIGHTEOUS ACTS  
of the SAINTS.

<sup>9</sup> And he says to me,

\* VATICAN MANUSCRIPT, No. 1160.—6. Lord—omit.

+ 6 our, omitted by A.

8. and, omitted by A.

† 1 Rev. iv. 11; vii. 10, 12; xii. 10. † 2. Rev. xv. 3; xvi. 7. † 2. Deut. xxxii.  
45 Rev. vi. 10; xviii. 20. † 3. Isa. xxxiv. 10; Rev. xiv. 11; xviii. 9, 18. † 4. Rev.  
iv. 4 & 10; v. 14. † 4. 1 Chron. xvi. 36; Neh. v. 13; viii. 6; Rev. v. 14. † 5. Psa.  
cxxxv. 1 &c. † 5. Rev. xi. 18; xx. 12. † 6. Ezek. i. 24; xliii. 2; Rev. xiv. 2.  
† 6 Rev. xi. 16, 17; xii. 10; xxi. 22. † 7. Matt. xxii. 2; xxv. 10; 2 Cor. xi. 2; Eph. v.  
3; Rev. xxi. 2 & 9. † 8. Psa. xlv. 13, 14; Ezek. xvi. 10; Rev. iii. 18. † 8. Psa.  
cxxxii. 9

Γραψον· Μακαριοι οἱ εἰς τὸ δεῖπνον τοῦ ἁμμου  
Write thou; Blessed ones those into the supper of the marriage  
τοῦ αρνίου κεκλημένοι. Καὶ λέγει μοι· Οὗτοι  
of the lamb having been called. And he says to me; These  
οἱ λόγοι ἀληθινοὶ εἰσι τοῦ θεοῦ. <sup>10</sup> Καὶ ἐπεσον  
the words true are of the God. And I fell  
ἐμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ·  
before the feet of him to worship him;  
καὶ λέγει μοι· Ὅρα μὴ· σὺνδoulos σου  
and he says to me; See not; a fellow-bondsman of thee  
εἰμι, καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν  
I am, and of the brethren of thee of those having the  
μαρτυρίαν τοῦ Ἰησοῦ· τῷ θεῷ προσκυνήσου.  
testimony of the Jesus; to the God do thou give worship.  
(Ἡ γὰρ μαρτυρία †[τοῦ] Ἰησοῦ, ἐστὶ τὸ πνεῦμα  
(The for testimony [of the] Jesus, is the spirit  
τῆς προφητείας.)  
of the prophecy.)

<sup>11</sup> Καὶ εἶδον τὸν οὐρανὸν ἀνεῳγμένον, καὶ  
And I saw the heaven having been opened, and  
ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτόν,  
lo a horse white, and the one sitting on him,  
καλούμενος πιστός καὶ ἀληθινός, καὶ ἐν δικαιο-  
being called faithful and true, and in righteous-  
συνη κρίνει καὶ πολεμεῖ. <sup>12</sup> οἱ δὲ ὀφθαλμοί  
ness he judges and makes war; the but eyes  
αὐτοῦ \* [ὡς] φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν  
of him [as] a flame of fire, and on the head  
αὐτοῦ διαδήματα πολλὰ· ἔχων ὄνομα γεγραμ-  
of him diadems many; having a name having been  
μένον· ὁ οὐδεὶς οἶδεν, εἰ μὴ αὐτός. <sup>13</sup> καὶ περι-  
written which no one knows, if not himself; and having  
βεβλημένος ἱμάτιον βεβαμμένον αἵματι· καὶ  
been clothed with a mantle having been dipped in blood; and  
καλεῖται τὸ ὄνομα αὐτοῦ· Ὁ λόγος τοῦ θεοῦ.  
is called the name of him; The word of the God.  
<sup>14</sup> Καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολού-  
And the armies those in the heaven fol-  
θῶν αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι  
lowed him on horses white, having been clothed with  
βυσσινὸν λευκὸν καθαρὸν. <sup>15</sup> Καὶ ἐκ τοῦ στό-  
fine cotton white clean. And out of the mouth  
ματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν  
of him goes forth a broadsword sharp, so that with  
αὐτῇ πατάξῃ τὰ ἔθνη, καὶ αὐτὸς ποιμαίνει  
her he may smite the nations, and he shall tend  
αὐτοὺς ἐν ῥαβδῷ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν  
them with a rod of iron; and he treads the  
λήνον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ  
wine-press of the wine of the wrath of the anger of the God  
τοῦ παντοκράτορος. <sup>16</sup> Καὶ ἔχει ἐπὶ τὸ ἱμάτιον  
of the almighty one. And he has on the mantle

"Write;—† Blessed are THOSE who have been INVITED to the MARRIAGE-SUPPER of the LAMB. He also said to me, † "These are the true WORDS of GOD."

<sup>10</sup> And † I fell before his FEET to worship him. And he says to me, † "See; no! I am a Fellow-servant with thee, and of THOSE BRETHREN with thee † who HAVE the TESTIMONY of JESUS; worship GOD." (For the TESTIMONY of JESUS is the SPIRIT of this PROPHECY.)

<sup>11</sup> † And I saw HEAVEN opened, and behold, † a white Horse; and HE who SAT on him was † [called] † Faithful and True, and † in Righteousness he judges and makes war.

<sup>12</sup> † And his EYES were as a Flame of Fire, and † on his HEAD were many Diadems; † having \* a Name written which no one knows except himself.

<sup>13</sup> † And he was invested with a Mantle dipped in Blood; and his NAME is called, † The WORD of GOD.

<sup>14</sup> And THOSE ARMIES in HEAVEN followed him on white Horses, † clothed in white pure Fine linen.

<sup>15</sup> And † out of his MOUTH proceeds a sharp \* two-edged Broadsword, so that with it he may smite the NATIONS; and † he shall rule them with an Iron Sceptre; and † he treads the WINEPRESS of the WINE of the INDIGNATION of the WRATH of GOD, the OMNIPOTENT.

<sup>16</sup> And he has on his

\* VATICAN MANUSCRIPT, No. 1160.—12. as—omit (A.)  
Name written (B.) 15. two-edged (B.)

12. Names written, and a

† 10. of the, omitted by A B.

11. called, omitted by A.

† 9. Matt. xxii. 2, 3; Luke xiv. 15, 16.

† 9. Rev. xxi. 5; xii. 6.

† 10. Rev.

xxii. 8. † 10. Acts x. 26; xiv. 14, 15; Rev. xxii. 9.

† 10. 1 John v. 10; Rev. xii. 17.

† 11. Rev. xv. 5. † 11. Rev. vi. 2.

† 11. Rev. iii. 14.

† 11. Isa. xl. 4.

† 12. Rev. i. 14; ii. 18. † 12. Rev. vi. 2.

† 12. Rev. ii. 17.

† 13. Isa. lxiii.

2, 3. † 13. John i. 1; 1 John v. 7.

† 14. Rev. iv. 4; vii. 9.

† 15. Isa. xl.

4; 2 Thess. ii. 8; Rev. i. 16; verse 21.

† 15. Psal. ii. 9; Rev. xi. 27; xii. 5.

† 16.

Isa. lxiii. 3; Rev. xiv. 19, 20.



και επι τον μηρον αυτου ονομα γεγραμμενον·  
and on the thigh of himself a name having been written;  
Βασιλεως βασιλεων και κυριος κυριων.

King of kings and Lord of lords.

17 Και ειδον ενα αγγελον εστωτα εν τω ηλιω·  
And I saw one messenger standing in the sun;  
και εκραζε φωνη μεγαλη, λεγων πασι τοις  
and he cried with a voice great, saying to all to the  
ορνειοις τοις πετομενοις εν μεσουρανηματι·  
birds to those flying in mid-heaven;

Δευτε, συναχθητε εις το δειπνον το μεγα του  
Come ye, ye assembled for the supper the great of the  
θεου, 18 ινα φαγητε σαρκας βασιλεων και σαρ-  
God, so that you may eat flesh of kings and flesh

κας χιλιαρχων και σαρκας ισχυρων, και σαρκας  
of commanders and flesh of strong ones, and flesh

ιππων και των καθημενων επ' αυτων, και  
of horses and of those sitting on them, and

σαρκας παντων ελευθερων τε και δουλων, και  
flesh of all freemen both and bondmen, and

μικρων και μεγαλων. 19 Και ειδον το θηριον  
little ones and great ones. And I saw the wild-beast

και τους βασιλεις της γης και τα στρατευματα  
and the kings of the earth and the armies

αυτων συνηγμενα, ποιησαι πολεμον μετα του  
of them having been assembled, to make war with the

καθημενου επι του ιππου και μετα του στρατευ-  
one sitting on the horse and with the army

ματος αυτου. 20 Και επιασθη το θηριον, και ο  
of him. And was caught the wild-beast, and the

μετ' αυτου ψευδοι ροφητης ο ποιησας τα  
with him false-prophet the one having done the

σημεια ενωπιον αυτου, εν οις επλανησε τους  
signs in presence of him, by which he deceived those

λαβοντας το χαραγμα του θηριου, και τους  
having received the mark of the wild-beast, and those

προσκυνουντας τη εικονι αυτου ζωντες εβλη-  
doing homage to the image of him, living were

θησαν οι δυο εις την λιμνην του πυρος την  
cast the two into the lake of the fire that

καιομενην εν θειω. 21 Και οι λοιποι απεκταν-  
burning with brimstone. And the remaining ones were

θησαν εν τη ρομφαια του καθημενου επι του  
killed with the broadsword of the one sitting on the

ιππου, τη εξελθουση εκ του στοματος αυτου·  
horse, with the one going forth out of the mouth of him;

και παντα τα ορνεα εχορτασθησαν εκ των  
and all the birds were filled with the

σαρκων αυτων.

flesh of them.

## ΚΕΦ. κ'. 20.

1 Και ειδον αγγελον καταβαινοντα εκ του  
And I saw a messenger coming down out of the

MANTLE and on his THIGH  
a Name written, † King of  
Kings, and Lord of Lords.

17 And I saw an Angel  
standing in the SUN; and  
he cried with a loud Voice,  
saying † to All THOSE  
BIRDS which FLY in Mid-  
heaven, † "Come, assem-  
ble yourselves to the  
GREAT SUPPER of GOD;

18 † that you may eat  
Flesh of Kings, and Flesh  
of Commanders, and Flesh  
of Powerful men, and Flesh  
of Horses, and Flesh  
of THOSE who SIT on  
them, and Flesh of All,  
both Freemen and Bond-  
men, both Little and  
Great."

19 † And I saw the  
BEAST, and the KINGS of  
the EARTH, and † their  
ARMIES, assembled to-  
gether to make War with  
HIM who SITS on the  
HORSE, and with his  
ARMY.

20 † And the BEAST  
was captured, and HE who  
was with him,—THAT  
FALSE-PROPHET who PER-  
FORMED the SIGNS in his  
presence, with which he  
deceived THOSE who re-  
ceived the MARK of the  
BEAST, and † THOSE who  
WORSHIP his IMAGE;  
† these TWO were cast  
alive into THAT LAKE of  
FIRE † which BURNS with  
Sulphur.

21 And the REST † were  
killed with THAT BROAD-  
SWORD of HIM who SITS  
on the HORSE, which  
WENT FORTH out of his  
MOUTH; † and All the  
BIRDS † were satiated with  
their FLESH.

## CHAPTER XX.

1 And I saw an Angel  
coming down from HEA-

\* VATICAN MANUSCRIPT, No. 1180.—one—omit (B.)

† 19. his armies, (A.)

† 18. Dan. ii. 47; 1 Tim. vi. 15; Rev. xvii. 14. † 17. verso 21. † 17. Ezek. xxxix. 17,  
† 18. Ezek. xxxix. 18, 20. † 19. Rev. xvi. 16; xvii. 13, 14. † 20. Rev. xvi. 13, 14,  
† 20. Rev. xii. 12, 15. † 20. Rev. xx. 10. See Dan. vii. 11. † 20. Rev. xiv. 10; xxi. 2.  
† 21. verso 16. † 21. verses 17, 18. † 21. Rev. xvii. 16.

ουρανου, εχοντα την κλειν της αβυσσου, και  
heaven, having the key of the deep, and  
αλυσιν μεγαλην επι την χειρα αυτου. <sup>2</sup> Και  
a chain great on the hand of himself. And  
εκρατησε τον δρακοντα, τον οφιν τον αρχαιον,  
he seized the dragon, the serpent the old,  
ος εστι διαβολος και σατανas, και εδησεν αυτον  
who is an accuser and an adversary, and he bound  
χιλια ετη, <sup>3</sup> και εβαλεν αυτον εις την αβ-  
a thousand years, and he cast him into the abyss,  
υσσον, και εκλεισε και εσφραγισεν επανω αυτου,  
and shut up and sealed over him,  
ινα μη πλανα ετι τα εθνη, αχρι τελεσθ  
so that not he might deceive longer the nations, till might be ended  
τα χιλια ετη. \* [και] μετα ταυτα δει αυτον  
the thousand years; [and] after these it behoves him  
λυθηναι μικρον χρονον.  
to be loosed a little time.

<sup>4</sup> Και ειδον θρονους· και εκαθισαν επ' αυτους,  
And I saw thrones; and they sat on them,  
και κριμα εδοθη αυτοις· και τας ψυχας των  
and judgment was given to them; and the souls of those  
πεπελεκισμενων δια την μαρτυριαν Ιησου  
having been cut with an axe because of the testimony of Jesus  
\* [και] δια τον λογον του θεου, και οιτινες  
[and] because of the word of the God, and who  
ου προσεκυνησαν το θηριον ουτε τη εικονι  
did not worshipped the wild-beast nor the image  
αυτου, και ουκ ελαβον το χαραγμα επι το  
of him, and not received the mark on the  
μετωπον και επι την χειρα αυτων· και εζη-  
forehead and on the hand of themselves; and they  
σαν, και εβασιλευσαν μετα του Χριστου τα  
lived, and they reigned with the Anointed one the  
χιλια ετη. <sup>5</sup> \* [οι δε λοιποι των νεκρων ουκ  
thousand years; [the but remaining ones of the dead ones not  
εζησαν αχρι τελεσθ τα χιλια ετη.] Αυτη  
lived till should be ended the thousand years.] This  
η αναστασις η πρωτη. <sup>6</sup> Μακαριος και αγιος  
the resurrection the first. Blessed and holy  
δ εχων μερος εν τη αναστασει τη πρωτη· επι  
the one having a portion in the resurrection the first; over  
τουτων δ δευτερος θανατος ουκ εχει εξουσιαν,  
such ones the second death not has authority,  
αλλ' εσονται ιερεις του θεου και του Χριστου,  
but they shall be priests of the God and of the Anointed one,  
και βασιλευσουσι μετ' αυτου χιλια ετη. <sup>7</sup> Και  
and they shall reign with him a thousand years. And

VEN, † having the KEY of the ABYSS, and a great Chain on his HAND.

<sup>2</sup> And he seized † the DRAGON,—the OLD SERPENT, who is an Enemy \* and † the ADVERSARY, and bound him a Thousand Years,

<sup>3</sup> and cast him into the BYSS, and shut up and † sealed over him, † so that he might deceive the NATIONS no more, till the THOUSAND Years should be ended; after these he must be loosed a Short Time.

<sup>4</sup> And I saw † Thrones, (and they sat on them, and † Judgment was given them,) and † the PERSONS of THOSE who had been BEHEADED because of the TESTIMONY of Jesus, and because of the WORD of GOD,—even those † who did not worship the BEAST, † nor his IMAGE, and did not receive the MARK on their FOREHEAD, and on their HAND; and they lived and † reigned with the ANOINTED one † the THOUSAND Years.

<sup>5</sup> † But the REST of the DEAD did not live till the THOUSAND Years were ended. This is the † FIRST RESURRECTION.

<sup>6</sup> \* Blessed and holy is HE who HAS a Portion in the FIRST RESURRECTION; over these † the SECOND Death has no Authority, but they shall be † Priests of GOD and of the ANOINTED, † and shall reign \* with him a Thousand Years.

<sup>7</sup> And \* when the

\* VATICAN MANUSCRIPT, No. 1160.—2. even THAT Adversary who deceives the whole HABITABLE, and bound him, (B.) 3. and—omit (A. B.) 4. and—omit. 5. But the REST of the DEAD did not live till the THOUSAND Years were ended—omit. These words were probably omitted by oversight in Vat. MS., as they are found in A. B. C.—though not in the Syriac. 6. Both blessed and holy. 6. after these things a Thousand Years. 7. after.

† 2. the ADVERSARY, (A. B.) 4. a Thousand Years, (A.) 5. And, (B.) but omitted by A. 5. And the REST of the MEN lived not (B.) 5. First—probably in dignity or importance.

† 1. Rev. i. 18; ix. 1. † 2. Rev. xii. 9. † 3. Dan. vi. 17. † 3. Rev. xvi. 14, 16; verses 8. † 4. Dan. vii. 9, 22, 27; Matt. xix. 28; Luke xxii. 30. † 4. 1 Cor. vi. 2, 3. † 4. Rev. vi. 9. † 4. Rev. xiii. 12. † 4. Rev. xiii. 15, 16. † 4. Rom. viii. 17; 2 Tim. ii. 12; Rev. v. 10. † 6. Rev. ii. 11; xxi. 8. † 6. Isa. lxi. 5; 1 Pet. ii. 9; Rev. i. 6; v. 10. † 6. verses 4.

ὅταν τελεσθῇ τα χίλια ετη, λυθησεται δ  
when may be ended the thousand years, shall be loosed the  
σατανας εκ της φυλακης αὐτον·<sup>8</sup> και εξελευ-  
adversary out of the prison of himself; and he shall  
σεται κλανησαι τα εθνη τα εν ταις τεσσαρσι  
go forth to deceive the nations those in the four  
γωνιας της γης, τον Γωγ και τον Μαγωγ,  
corners of the earth, the Gog and the Magog,  
συναγαγειν αυτοις εις πολεμον, ὃν ὁ αριθμος  
to assemble them for war, of whom the number  
αυτων ὡς ἡ αμμος της θαλασσης.<sup>9</sup> Και ανε-  
of them as the sand of the sea. And they  
βησαν επι το πλατος της γης, και εκυκλωσαν  
went up on the breadth of the earth, and encircled  
την παρεμβολην των ἁγιων, και την πολιν την  
the camp of the holy ones, and the city the  
ηγαπημενην· και κατεβη πυρ εκ του ουρανου  
beloved; and came down fire out of the heaven  
απο του θεου, και κατεφαγεν αυτοις.<sup>10</sup> και ὁ  
from the God, and ate up them; and the  
διαβολος ὁ κλανων αυτοις, εβληθη εις την  
accuser the one deceiving them, was cast into the  
λιμνην του πυρος και θειου, ὅπου και το θη-  
lake of the fire and of brimstone, where both the wild-  
ριον και ὁ ψευδοπροφητης· και βασανισθησου-  
beast and the false-prophet; and they will be tormented  
ται ἡμερας και νυκτος εις τους αιωνας των  
day and night for the ages of the  
αιωνων.

<sup>11</sup> Και ειδον θρονον μεγαν λευκον, και τον  
And I saw a throne great white, and the  
καθημενον επ' αὐτον, οὗ απο προσωπου εφυ-  
one sitting on him, of whom from face fled  
γεν ἡ γη και ὁ ουρανος, και τοπος ουχ εὑρεθη  
the earth and the heaven, and a place not was found  
αυτοις.<sup>12</sup> Και ειδον τους νεκρους, μικρους και  
for them. And I saw the dead ones, little ones and  
μεγαλους, ἑστωτας ενωπιον του θρονου, και  
great ones, having stood in presence of the throne, and  
βιβλια ηνοιχθησαν· και αλλο βιβλιον ηνεφχθη,  
books were opened; and another book was opened,  
ὃ εστι της ζωης· και εκριθησαν οἱ νεκροι εκ  
which is of the life; and were judged the dead ones out of  
των γεγραμμενων εν τοις βιβλίοις, κατα  
the things having been written in the books, according to  
τα εργα αυτων.<sup>13</sup> Και εδωκεν ἡ θαλασσα τους  
the works of them. And gave up the sea the  
νεκρους τους εν αὐτῃ, \* [και ὁ θανατος και ὁ  
dead ones those in her, [and the death and the  
ἄδης εδωκαν τους νεκρους τους εν αυτοις· και  
invisible gave up the dead ones those in them; and

THOUSAND Years may be completed, †the ADVERSARY will be loosed out of his PRISON,

8 and will go forth †to deceive THOSE NATIONS which are in the FOUR Corners of the EARTH, †Gog and MAGOG, †to assemble them together for War; whose NUMBER is as the SAND of the SEA.

9 †And they went up on the BREADTH of the EARTH, and encircled the CAMP of the SAINTS, and the BELOVED CITY; and Fire came down out of HEAVEN †from God, and consumed them.

10 †And THAT ENEMY who deceived them was cast into the LAKE of FIRE and Sulphur, †where both the BEAST and FALSE-PROPHET [were cast.] and †they will be tormented Day and Night for the AGES of the AGES.

11 And I saw a great white Throne, and one SITTING on it, from Whose Face †the EARTH and the HEAVEN fled away, †and no Place was found for them.

12 And I saw the DEAD, †the †GREAT and the LITTLE, standing before the THRONE; †and Books were opened; and Another †Book was opened, which is the book of the LIFE; and the DEAD were judged from the THINGS which had been WRITTEN in the BOOKS, †according to their WORKS.

13 And the SEA gave up THOSE DEAD which were in it; and DEATH and HADES gave up the DEAD which were in them; and

\* VATICAN MANUSCRIPT, No. 1160.—13. and DEATH and HADES gave up the DEAD which were in them; and they were judged each one according to their works—omit. It is thought these words were omitted by the copyist, as they are found in A B C.

† 9. from God, omitted by A.

12. the GREAT and the LITTLE, (A.)

† 7. verse 2. † 8. verses 3, 10. † 8. Ezek. xxxviii. 2; xxxix. 1. † 8. Rev. xvi. 14. † 9. Isa. viii. 8; Ezek. xxxviii. 9, 16. † 10. verse 8. † 10. Rev. xix. 20. † 10. Rev. xiv. 10, 11. † 11. 2 Pet. iii. 7, 10, 11; xxi. 1. † 11. Dan. ii. 35. † 12. Rev. xix. 5. † 12. Dan. vii. 10. † 12. Psa. lxxix. 28; Dan. xii. 1; Phil. iv. 3; Rev. iii. 5; xiii. 8; xxi. 27. † 12. Jer. xvii. 10; xxxii. 19; Matt. xvi. 27; Rom. ii. 6; Rev. ii. 23; xxi. 12; verse 13.

ἐκριθῆσαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.]  
 were judged each one according to the works of themselves.]  
 14 Καὶ ὁ θάνατος καὶ ὁ ἀδης ἐβλήθησαν εἰς  
 And the death and the invisible were cast into  
 τὴν λίμνην τοῦ πυρός· οὗτος ὁ θάνατος ὁ δευτε-  
 the lake of the fire; this the death the second  
 ρος ἐστὶ. 15 Καὶ εἰ τις οὐχ ἐδρεθῇ ἐν τῇ βιβ-  
 is. And if any one not was found in the book  
 λῶ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν  
 of the life having been written, was cast into the  
 λίμνην τοῦ πυρός.  
 lake of the fire.

ΚΕΦ. κα'. 21.

1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ  
 And I saw a heaven new and earth new; the  
 γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθον,  
 for first heaven and the first earth were gone,  
 καὶ ἡ θάλασσα οὐκ ἐστὶν ἐτι. 2 Καὶ τὴν πόλιν  
 and the sea not is longer. And the city  
 τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν εἶδον καταβαι-  
 the holy, Jerusalem new I saw coming  
 νουσαν ἐκ τοῦ οὐρανοῦ, ἀπο τοῦ θεοῦ ἡτοιμασ-  
 down out of the heaven, from the God having been  
 μένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ  
 prepared as a bride having been adorned for the husband  
 αὐτῆς. 3 Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ  
 of herself. And I heard a voice great out of the  
 οὐρανοῦ, λεγούσης· Ἰδοὺ, ἡ σκηνὴ τοῦ θεοῦ  
 heaven, saying; Lo, the tabernacle of the God  
 μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν,  
 with the men, and he will tabernacle with them,  
 καὶ αὐτοὶ λαὸς αὐτοῦ ἐσονται, καὶ αὐτὸς ὁ θεὸς  
 and they a people of him shall be, and himself the God  
 μετ' αὐτῶν ἐστὶ, \* [θεὸς αὐτῶν.] 4 καὶ ἐξα-  
 with them will be, [a God of them;] and he will  
 λείψει πᾶν δακρυὸν ἀπο τῶν ὀφθαλμῶν αὐτῶν,  
 wipe away every tear from the eyes of them,  
 καὶ ὁ θάνατος οὐκ ἐστὶ ἐτι, οὔτε πένθος οὔτε  
 and the death not shall be longer, neither mourning nor  
 κρᾶνγῃ οὔτε πόνος οὐκ ἐστὶ ἐτι· ὅτι τὰ πρῶ-  
 crying nor pain not shall be longer; because the first  
 τα ἀπῆλθον. 5 \* [Καὶ] εἶπεν ὁ καθημένος ἐπὶ  
 things passed away. [And] said the one sitting on  
 τῷ θρόνῳ· Ἰδοὺ, καὶ νῦν πάντα ποίω. Καὶ λέγει  
 the throne; Lo, now all things I make. And he says  
 \* [μοι·] Γράψον· ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ  
 [to me;] Write thou; because these the words faithful ones and  
 ἀληθινοὶ εἰσι. 6 Καὶ εἶπε μοι· Γέγονε. Ἐγὼ  
 true ones are. And he said to me; It has been done. I

they were judged each one according to their works.

14 And † DEATH and HADES were cast into the LAKE OF FIRE. † This is the SECOND DEATH—\* the LAKE OF FIRE.

15 And if any one was not found written in the BOOK of the LIFE, † he was cast into the LAKE of FIRE.

CHAPTER XXI.

1 And † I saw a new Heaven and a new Earth; † for the FORMER Heaven and the FORMER Earth were gone, and the SEA is no more.

2 And the HOLY CITY, a new Jerusalem, I saw coming down out of HEAVEN, from GOD, prepared † as a Bride adorned for her HUSBAND.

3 And I heard a loud Voice out of the † THRONE, saying, "Behold! † the TABERNACLE of GOD is with MEN, and he will tabernacle with them, and they shall be his † People, and GOD himself will be with them—their GOD."

4 † And † he will wipe away every Tear from their EYES; † and DEATH will be no more, † nor Mourning, nor Crying; neither will there be any more Pain; † Because the FORMER things passed away."

5 And † HE who sits on the THRONE said, † "Behold! I make All things new." And he says, "Write; Because † These WORDS are faithful and true."

6 And he said to me, \* † "They have been done."

\* VATICAN MANUSCRIPT, No. 1180.—14. the LAKE OF FIRE, (A B.)  
 —omit (A. B.) 5. And—omit. 5. to me—omit (A. B.)  
 PHA and OMBRA, both the BEGINNING, (B.)

† 3. THRONE, (A.) 3. Peoples, (A.) 4. GOD, (A.) 4. Because, omitted by A. 6. They have been done, (A.)

† 14. 1 Cor. xv. 26, 54, 55. † 14. verse 6; Rev. xxi. 8. † 15. Rev. xix. 20.  
 † 1. Isa. lxi. 17; lxi. 23; 2 Pet. iii. 13. † 1. Rev. xx. 11. † 2. Isa. lii. 1; Gal.  
 iv. 26; Heb. xi. 10; xii. 22; xiii. 13; Rev. iii. 12; verse 10. † 2. Isa. liv. 6; lxi.  
 10; 2 Cor. xi. 2. † 3. Lev. xxvi. 11, 12; Ezek. xlii. 7; 2 Cor. vi. 16; Rev. vii. 16.  
 † 4. Isa. xxv. 8; Rev. vii. 17. † 4. 1 Cor. xv. 26, 54; Rev. xx. 14. † 4. Isa. xxxv.  
 10; lxi. 8; lxx. 19. † 5. Rev. iv. 2, 9; v. 1; xx. 11. † 5. Isa. xlii. 19; 2 Cor. v. 17.  
 † 6. Rev. xix. 9.

εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος.  
am the Alpha and the Omega, the beginning and the end.

Ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ  
I to the one thirsting will give from of the fountain of the  
ὕδατος τῆς ζωῆς δωρεάν· ὁ νικῶν κληρο-  
water of the life gratis; the one overcoming shall in-

νομήσει ταῦτα, καὶ ἐσομαι αὐτῷ θεός, καὶ  
herit these things, and I will be to him a God, and  
αὐτός ἐσται μοι ὁ υἱός. Ὁ τοῖς δὲ δειλοῖς καὶ  
he shall be to me the son. To the but cowards and

ἀπιστοῖς, καὶ ἐβδελυγμένοις, καὶ φονεῦσι καὶ  
faithless ones, and abominable ones, and murderers and  
πορνοῖς, καὶ φαρμακοῖς καὶ εἰδωλολάτραις, καὶ  
fornicators, and sorcerers and idolaters, and  
πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ  
all the liars, the portion of them in the lake  
τῇ καίοντῃ πυρὶ καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος  
in that burning with fire and brimstone, which is the death  
ὁ δευτέρος.  
the second.

Ἡ καὶ ἦλθε εἰς τῶν ἑπτὰ ἀγγέλων τῶν ἔχον-  
And came one of the seven messengers of those having  
τῶν τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτὰ  
the seven bowls those being full of the seven  
πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε μετ' ἐμοῦ,  
plagues the last ones, and talked with me,  
λεγών· Δεῦρο, δείξω σοὶ τὴν νύμφην τοῦ  
saying; Come thou, I will show to thee the bride of the  
ἀρνίου τὴν γυναῖκα. Ἡ καὶ ἀπῆνεγκε με ἐν  
lamb the wife. And he bore away me in

πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ  
spirit to a mountain great and high, and  
ἐδείξε μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ,  
he showed me the city the holy Jerusalem,  
καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπο τοῦ θεοῦ,  
coming down out of the heaven from the God,

ἡ ἔχουσαν τὴν δόξαν τοῦ θεοῦ· ὁ φῶστηρ  
having the glory of the God; the luminary  
αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὥς λίθῳ ἰασπιδί  
of her like to a stone most precious, as to a stone jasper

κρυσταλλίζοντι· ἡ ἔχουσα τείχος μέγα καὶ  
being crystalline; having a wall great and

ὑψηλόν, ἔχουσα πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς  
high, having gates twelve, and at the

πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπι-  
gates messengers twelve, and names having

γεγραμμένα, ἃ ἐστὶ τῶν δώδεκα φυλῶν \* [τῶν]  
been written, which is the twelve tribes [of the]

υἱῶν Ἰσραὴλ. Ἡ ἀπο ἀνατολῶν, πυλῶνες τρεῖς·  
sons of Israel. From east, gates three;

ἀπο βορρᾶ, πυλῶνες τρεῖς· ἀπο νοτοῦ, πυλῶνες  
from North, gates three; from South, gates

† I am the ALPHA and the OMEGA, the BEGINNING and the END. To the THIRSTY one † I will freely give WATER from the FOUNTAIN of LIFE.

7 The CONQUEROR \* shall inherit these things; and † I will be to Him a God, and he shall be to Me a SON.

8 † But as for the cowARDS, and Unbelievers, and the \* Abominable, and Murderers, and Fornicators, and Sorcerers, and Idolaters, and ALL LIARS, —their PORTION [will be] in † THAT LAKE which BURNS with Fire and Sulphur which is the SECOND DEATH."

9 And one of † THOSE SEVEN Angels, who HAD THOSE SEVEN BOWLS FULL of THOSE SEVEN LASY Plagues, came and talked with me, saying, "Come, I will show thee † the \* BRIDE, the WIFE of † the LAMB."

10 And he bore me away † in Spirit to a great and high Mountain, and showed me † the HOLY CITY, Jerusalem, coming down out of HEAVEN FROM GOD,

11 † having the GLORY of GOD; its LUMINARY was like a most precious Stone as a crystalline Jasper.

12 It had a Wall great and high; it had † twelve Gates, and at the GATE, twelve Angels, and NAMES inscribed, which are \* the Names of the TWELVE Tribes of the Sons of Israel.

13 on the East three Gates; \* and on the North three Gates; and on the

\* VATICAN MANUSCRIPT, No. 1130.—7. I will give to him, (B.)

Abominable, (B.)

12. of the—omit (A. B.)

Gates, and on the South three Gates.

† 11. having the GLORY of GOD, omitted by A.

† 6. Rev. i. 8; xxii. 13.

† 7. Zech. viii. 3; Heb. viii. 10.

† 9. Rev. xii. 14; Rev. xxii. 15.

† 9. Rev. xix. 7; verse 2.

† 11. Rev. xxii. 5; verse 23.

† 6. Isa. xii. 3; lv. 1; John iv. 10, 14; vii. 37; Rev. xxii. 17.

† 8. 1 Cor. vi. 9, 10; Gal. v. 19–21; Eph. v. 5; 1 Tim.

† 8. Rev. xx. 14, 15.

† 10. Rev. i. 10; xvii. 3.

† 13. Ezek. xlviii. 31–34.

† 9. Rev. xv. 1, 6, 7.

† 10. Ezek. xlviii; verse 2.

8. Sinners, and

13. the Names of, (B.)

treis· απο δυσμων, πυλῶνες treis. <sup>14</sup> Καὶ τὸ  
three; from west, gates three. And the  
τειχὸς τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ  
wall of the city had foundations twelve, and  
ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστό-  
on them twelve names of the twelve apos-  
λῶν τοῦ ἀρνίου. <sup>15</sup> Καὶ ὁ λαλῶν μετ' ἐμοῦ,  
ties of the lamb. And the one talking with me,  
εἶχε μέτρον καλάμον χρυσοῦν, ἵνα μετρήσῃ  
had a measure a reed golden, so that he might measure  
τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς, \* [καὶ τὸ  
the city, and the gates of her, [and the  
τειχὸς αὐτῆς.] <sup>16</sup> Καὶ ἡ πόλις τετραγῶνος  
wall of her.] And the city four-angled  
κεῖται, καὶ τὸ μήκος αὐτῆς ὅσον καὶ τὸ πλάτος.  
is placed, and the length of her as much as even the breadth.  
Καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ στα-  
And he measured the city with the reed to fur-  
δίου δώδεκα χιλιάδων· τὸ μήκος καὶ τὸ πλάτος  
longs twelve thousands; the length and the breadth  
καὶ τὸ ὕψος αὐτῆς ἰσα ἐστὶ. <sup>17</sup> \* [Καὶ ἐμέτρη-  
and the height of her equal is. [And he measured]  
σε] τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσ-  
the wall of her one hundred forty-four  
σάρων πήχων, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγε-  
cubits; a measure of a man, which is of a mes-  
λου. <sup>18</sup> Καὶ ἡ ἐνδομησις τοῦ τειχοῦς  
senger. And was the building of the wall  
\* [αὐτῆς, ἰάσπιδος· καὶ ἡ πόλις χρυσοῦν καθάρων  
[of her, jasper; and the city gold pure  
ὁμοία ὑάλῳ καθάρῳ. <sup>19</sup> Καὶ οἱ θεμελῖοι τοῦ  
like to glass pure. And the foundations of the  
τειχοῦς] τῆς πόλεως παντὶ λίθῳ τιμῇ κεκοσ-  
wall] of the city with every stone precious having been  
μημένοι· ὁ θεμελῖος ὁ πρῶτος, ἰάσπιδος· ὁ δευ-  
adorned; the foundation the first, jasper; the sec-  
τερος, σάπφειρος· ὁ τρίτος, χαλκήδων· ὁ  
ond, sapphire; the third, chalcedony; the  
τέταρτος, σμαραγδός· <sup>20</sup> ὁ πέμπτος, σαρδονυξ·  
fourth, emerald; the fifth, sardonyx;  
ὁ ἕκτος, σαρδίος· ὁ ἑβδόμος, χρυσολίθος· ὁ  
the sixth, sardius; the seventh, chrysolyte; the  
ογδοὺς, βηρύλλος· ὁ ἐννάτος, τοπαζίον· ὁ  
eighth, beryl; the ninth, topaz; the  
δεκάτος, χρυσοπράσος· ὁ ἑνδεκάτος, ὑακινθός·  
tenth, chrysoprasus; the eleventh, hyacinth;  
ὁ δώδεκατος, ἀμεθύστos. <sup>21</sup> Καὶ οἱ δώδεκα  
the twelfth, amethyst. And the twelve  
πυλῶνες, δώδεκα μαργαρίται· ἀνα εἰς ἕκαστος  
gates, twelve pearls; in one of each  
τῶν πυλῶνων ἦν ἐξ ἑνὸς μαργαρίτου. Καὶ ἡ  
of the gates was of one pearl. And the  
πλατεία τῆς πόλεως, χρυσοῦν καθάρων ὡς ὑάλος  
broad place of the city, gold pure as glass

South three Gates; and on the West three Gates.

<sup>14</sup> And the WALL of the CITY had twelve Foundations, and † on them Twelve Names of the TWELVE Apostles of the LAMB.

<sup>15</sup> And he who SPOKE with me, † had a Measure, a golden Reed, that he might measure the CITY, and its GATES and its WALLS.

<sup>16</sup> And the CITY lies quadrangular, and its LENGTH is as much even as its BREADTH. And he measured the CITY with the REED to twelve \* thousand Furlongs; the LENGTH and the BREADTH and the HEIGHT of it are equal.

<sup>17</sup> And he measured its WALL, a Hundred and Forty-four Cubits,—the Man's Measure, that is, the Angel's.

<sup>18</sup> And the BUILDING of its WALL was Jasper; and the CITY was pure Gold, like pure Glass.

<sup>19</sup> † And the FOUNDATIONS of the CITY WALL were decorated with Every precious stone. The FIRST FOUNDATION, Jasper; the SECOND, Sapphire; the THIRD, Chalcedony; the FOURTH, Emerald;

<sup>20</sup> the FIFTH, Sardonyx; the SIXTH, Sardius; the SEVENTH, Chrysolyte; the EIGHTH, Beryl; the NINTH, Topaz; the TENTH, Chrysoprasus; the ELEVENTH, Hyacinth; the TWELFTH, Amethyst.

<sup>21</sup> And the TWELVE Gates were Twelve Pearls; Each one of the GATES severally was of One Pearl. † And the BROAD PLACE of the CITY was Gold, pure as transparent Glass.

\* VATICAN MANUSCRIPT, No. 1160.—15. and its WALL—omit (B.) 16. times twelve Thousand. 17. and he measured—omit (B.) 18, 19. of it was Jasper, and the CITY was pure Gold, like pure Glass. And the FOUNDATIONS of the WALL—omit. These words were probably omitted by the copyist, as they are found in A B C.

† 14. Matt. xvi. 18; Gal. ii. 9; Eph. ii. 20. † 15. Ezek. xl. 3; Zech. ii. 1; Rev. xi. 1  
† 19. Isa. liv. 11. † 21. Rev. xxii. 2.

διαυγής. <sup>22</sup> Και ναον ουκ ειδον εν αυτη· ὁ γὰρ  
transparent. And a temple not I saw in her; the for  
κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστὶ,  
Lord the God the almighty a temple of her is,  
καὶ τὸ ἀρνίον. <sup>23</sup> Καὶ ἡ πόλις οὐ χρεῖαν ἔχει  
and the lamb. And the city not need has  
τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν  
of the sun nor of the moon, so that they may shine  
αὐτῇ· ἡ γὰρ δόξα τοῦ θεοῦ ἐφωτίσεν αὐτήν,  
in her; the for glory of the God enlightened her,  
καὶ ὁ λύχνος αὐτῆς τὸ ἀρνίον. <sup>24</sup> Καὶ περιπα-  
and the lamp of her the lamb. And shall  
τήσουσι τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς.  
walk the nations by means of the light of her.  
Καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ  
And the kings of the earth bring the glory and  
τὴν τιμὴν αὐτῶν εἰς αὐτήν. <sup>25</sup> καὶ οἱ πύλῳνες  
the honor of themselves into her; and the gates  
αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· (νύξ γὰρ οὐκ  
of her not not may be shut day; (night for not  
ἐστὶ ἐκεῖ) <sup>26</sup> καὶ οἰσουσι τὴν δόξαν καὶ τὴν  
will be there;) and they shall bring the glory and the  
τιμὴν τῶν ἐθνῶν εἰς αὐτήν. <sup>27</sup> Καὶ οὐ μὴ  
honor of the nations into her. And not not  
εἰσελθῇ εἰς αὐτήν πᾶν κοῖνον, καὶ ποιοῦν βδέ-  
may enter into her every thing common, and doing an a-  
λυγμα καὶ ψευδος· εἰ μὴ οἱ γεγραμμένοι ἐν τῷ  
bomination and a falsehood; if not those having been written in the  
βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.  
scroll of the of life of the lamb.

## ΚΕΦ. κβ'. 22.

<sup>1</sup> Καὶ ἐδείξε μοι ποταμὸν ὕδατος ζωῆς \* [λαμ-  
And he showed to me a river of water of life [bright]  
πρὸν] ὡς κρυστάλλον, ἐκπορευόμενον ἐκ τοῦ  
as a crystal, proceeding out of the  
θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου. <sup>2</sup> Ἐν μέσῳ τῆς  
throne of the God and of the lamb. In midst of the  
πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντευθεν καὶ  
broad place of her and of the river on this side and  
ἐντευθεν ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα,  
on that side a wood of life, bearing fruits twelve,  
κατὰ μῆνα ἕκαστον ἀποδίδουν τὸν καρπὸν  
according to month each one yielding the fruit  
αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν  
of itself; and the leaves of the wood for healing  
τῶν ἐθνῶν. <sup>3</sup> Καὶ πᾶν καταθεμα οὐκ ἐστὶ ἐτι  
of the nations. And every curse not shall be longer;  
καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ  
and the throne of the God and of the lamb in her  
ἐστὶ, καὶ οἱ δούλοι αὐτοῦ λατρεύουσιν αὐτῷ·  
shall be, and the bond-servants of him shall publicly serve him;

<sup>22</sup> And † I saw no Tem-  
ple in it; for the LORD  
GOD, the OMNIPOTENT, is  
the TEMPLE of it, and the  
LAMB.

<sup>23</sup> And † the CITY has  
no Need of the SUN, nor of  
the MOON, that they might  
\* give light to it; for the  
GLORY of GOD enlightened  
it, and its LAMP is the  
LAMB.

<sup>24</sup> And † the NATIONS  
will walk by means of its  
LIGHT, and the KINGS of  
the EARTH \* bring their  
GLORY into it;

<sup>25</sup> and † its GATES shall  
not be shut by Day; for  
† there will be no Night  
there;

<sup>26</sup> and they shall bring  
the GLORY and the HONOR  
of the NATIONS \* into it.

<sup>27</sup> † And nothing com-  
mon, and that practises  
Abomination and False-  
hood may by any means  
enter it; but THOSE EN-  
ROLLED in † the BOOK of  
LIFE of the LAMB.

## CHAPTER XXII.

<sup>1</sup> And he showed me † a  
River of Water of Life,  
bright as Crystal, proceed-  
ing from the THRONE of  
GOD and the LAMB.

<sup>2</sup> † In the Midst of its  
BROAD PLACE, and of the  
RIVER, on this side and on  
that, was † a † Wood of  
Life, bearing twelve Fruits,  
yielding for each Month  
its own FRUIT; and the  
LEAVES of the WOOD were  
† for the HEALING of the  
NATIONS.

<sup>3</sup> And † there will be no  
more any Accursed thing;  
and the THRONE of GOD  
and of the LAMB will be in  
it, and his SERVANTS will  
serve him;

\* VATICAN MANUSCRIPT, No. 1180.—23. give light; for the GLORY itself of GOD, (n.)  
24. bring for him the glory and Honor of the NATIONS into it, (n.) 26. to enter into  
it, (n.) 1. bright—omit.

† 2. See Note on Rev. ii. 7.

† 22. John iv. 23. † 23. Isa. xiv. 23; lx. 10, 20; Rev. xxii. 5; verse 11. † 2  
Isa. lx. 3, 5, 11; lxvi. 12. † 25. Isa. lx. 11. † 26. Isa. lx. 20; Zech. xiv. 7; Rev. xxii. 5  
† 27. Isa. xxv. 8; lii. 1; lx. 21; Rev. xxii. 14, 15. † 27. Phil. iv. 8; Rev. iii. 5; xiii. 8.  
xx. 12. † 1. Ezek. xlvii. 1; Zech. xiv. 8. † 2. Ezek. xlvii. 12; Rev. xxi. 21.  
† 2. Gen. ii. 9; Rev. ii. 7. † 3. Rev. xxi. 24. † 3. Zech. xiv. 11. † 3. Ezek.  
xlviii. 35.

⁴ και οψονται το προσωπον αυτου, και το ονομα  
and they shall see the face of him, and the name  
αυτου επι των μετωπων αυτων. ⁵ Και νυξ ουκ  
of him on the foreheads of them. And night, not  
εσται επι και ου χρεια λυχνου και φωτος  
shall be longer; and no need of lamp and of light  
\*[ηλιου,] ὅτι κυριος ὁ θεος φωτιει\* [ἐπ'] αὐτούς.  
[of sun,] because Lord the God will shine [on] them;  
και βασιλευσουσιν εις τους αιωνας των αιωνων.  
and they shall reign for the ages of the ages.  
⁶ Και ειπε μοι· Οὗτοι οἱ λογοι πιστοι και  
And he said to me; These the words faithful ones and  
αληθινοι· και κυριος ὁ θεος των πνευματων  
true ones; and Lord the God of the spirits  
των προφητων απεστειλε τον αγγελον αὐτου  
of the prophets sent the messenger of himself  
δειξαι τοις δουλοις αὐτου, ὅ  
to show to the bond-servants of himself, the things it behoves to have  
θαι εν ταχει. ⁷ Και ιδου, ερχομαι ταχυ· μακα-  
done with speed. And lo, I come speedily; blessed  
ριος ὁ τηρων τους λογους της προφητειας του  
the one keeping the words of the prophecy of the  
βιβλιου τουτου. ⁸ Και εγω Ἰωαννης ὁ ακουων  
scroll this. And I, John the one hearing  
και βλέπων ταυτα· και ὅτε ηκουσα και εβλε-  
and seeing these things; and when I heard and saw,  
ψα, επεσον προσκυνησαι εμπροσθεν των ποδων  
I fell down to worship before the feet  
του αγγελου του δεικνυντος μοι ταυτα. ⁹ Και  
of the messenger the one showing to me these things. And  
λεγει μοι· Ὅρα μη· συνδουλος σου εἰμι, και  
he says to me; See not; a fellow-bondservant of thee I am, and  
των αδελφων σου των προφητων, και των τη-  
of the brethren of thee of the prophets, and of those keep-  
ρουντων τους λογους του βιβλιου τουτου· τω-  
ing the words of the scroll this; to the  
θεῷ προσκυνησον. ¹⁰ Και λεγει μοι· Μη σφρα-  
God give thou reverence. And he says to me; Not thou may-  
γισης τους λογους του προφητειας του βιβλιου  
est seal the words of the prophecy of the scroll  
τουτου· ὁ καιρος ἐγγυς ἐστιν. ¹¹ Ὁ ἀδικων  
this; the season near is. The one acting unjustly  
ἀδικησατω ἐτι, και ὁ ῥυπαρος ῥυπαρευθητω ἐτι·  
let him be unjust still, and the filthy one let him be filthy still;  
και ὁ δικαιος δικαιοσυνην ποιησατω ἐτι, και ὁ  
and the righteous one righteousness let him do still, and the  
ἅγιος ἁγιασθητω ἐτι.  
holy one let him be holy still.

¹² Ἰδου, ερχομαι ταχυ, και ὁ μισθος μου μετ'  
Lo, I come speedily, and the reward of me with  
εμου, αποδουναι ἐκαστῷ ὡς το εργον αυτου  
me, to give back to each one as the work of him

4 and † will see his  
FACE; and † his NAME  
will be on their FORM-  
HEADS.

5 † And Night will be  
no more; and no need of  
Lamp and Sun-Light; Be-  
cause the † Lord God will  
shine on them; and † they  
will reign for the AGES of  
the AGES.

6 And he \*said to me,  
† "These WORDS are faith-  
ful and true; and the Lord  
GOD of the SPIRITS of the  
PROPHETS † sent his AN-  
GEL to show to his SER-  
VANTS what it is necessary  
to have done speedily.

7 And † behold! I am  
coming speedily; † blessed  
is HE who KEEPS the  
WORDS of the PROPHECY  
of this BOOK."

8 And † John am HE  
who HEARD and SAW these  
things. And when I heard  
and \*saw, † I fell down to  
worship before the FEET of  
THAT ANGEL who SHOWED  
me these things.

9 And he says to me,  
† "See; no; I am a Fel-  
low-servant with thee, and  
with thy BRETHREN the  
PROPHETS, and with  
THOSE who KEEP the  
WORDS of this BOOK; wor-  
ship GOD."

10 † And he says to me,  
"Seal not the WORDS of the  
PROPHECY of this BOOK;  
† for the TIME is near.

11 † Let the UNJUST  
one, act unjustly still; and  
let the FILTHY, be filthy  
still; and let the RIGHTE-  
ous, work righteousness  
still; and let the HOLY, be  
holy still.

12 Behold! † I am com-  
ing speedily; † and my  
REWARD is with me, to  
give to each one as his  
WORK † is.

\* VATICAN MANUSCRIPT, No. 1160.—5. of sun—omit (B.)

5. on—omit (B.)

6.

says to me, (B.) 8. when I saw, (B.)

† 10. for, (A.)

12. is, (A.)

† 4. Matt. v. 8.

† 4. Rev. iii. 13; xiv. 1.

† 5. Rev. xxi. 23, 25.

† 5. Psal.

xxxvi. 9; lxxxiv. 11.

† 5. Dan. vii. 27; Rom. v. 17; 2 Tim. ii. 12; Rev. iii. 21.

† 6.

Rev. xix. 9; xxi. 5.

† 6. Rev. i. 1.

† 7. Rev. iii. 11; verses 10, 12, 20.

† 7.

Rev. i. 8.

† 8. Rev. i. 9, 10.

† 9. Rev. xix. 10.

† 10. Dan. viii. 26; xii. 4, 9;

Rev. x. 4.

† 10. Rev. i. 8.

† 11. Exod. iii. 26; Dan. xii. 10; 2 Tim. iii. 18.

† 12. verse 22.

† 12. Rev. xx. 12.



εσται. <sup>13</sup> Εγώ το Α και το Ω, ὁ πρῶτος και shall be. I the Alpha and the Omega, the first and

ὁ ἐσχατος, ἡ ἀρχὴ και το τέλος. <sup>14</sup> Μακα- the last, the beginning and the end. Blessed

ριοι οἱ ποιοῦντες τὰς ἐντολάς αὐτοῦ, ἵνα those doing the commandments of him, so that

εσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, shall be the authority of them over the wood of the life,

και τοῖς πυλῶσιν εἰσελθῶσιν εἰς τὴν πόλιν. and by the gates they may enter into the city.

<sup>15</sup> Ἐξω οἱ κύνες και οἱ φαρμακοὶ και οἱ πόρνοι Outside the dogs and the sorcerers and the fornicators

και οἱ φόνεις και οἱ εἰδωλολάτραι, και πᾶς ὁ and the murderers and the idolaters, and every one the

φίλων και ποίων ψεύδος. <sup>16</sup> Εγώ Ἰησοῦς ἐπεμ- one loving and doing falsehood. I Jesus sent

ψα τὸν ἀγγέλον μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ the messenger of me to testify to you these things to

ταῖς ἐκκλησίαις· ἐγώ εἰμι ἡ ῥίζα και το γένος the congregations; I am the root and the offspring

Δαυὶδ, ὁ ἀστήρ ὁ λαμπρὸς ὁ πρωῒνος. <sup>17</sup> Καὶ of David, the star the bright the morning. And

τὸ πνεῦμα και ἡ νύμφη λεγουσιν· Ἐρχου· και ὁ the spirit and the bride say; Come thou; and the

ἀκούων εἰπάτω· Ἐρχου· και ὁ διψῶν ἐρχεσ- one hearing let him say; Come thou; and the one thirsting let him

θῶ, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν. some, the one willing let him take water of life gratis.

<sup>18</sup> Μαρτυρῶ ἐγώ παντὶ τῷ ἀκούοντι τοὺς Testify I to all to the one hearing the

λόγους τῆς προφητείας τοῦ βιβλίου τούτου· words of the prophecy of the scroll this;

Εὰν τις ἐπιθῇ ἐπ' αὐτὰ, ἐπιθήσει ὁ θεὸς ἐπ' If any one may add to them, will add the God to

αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ him the plagues those having been written in the

βιβλίῳ τούτῳ· <sup>19</sup> και εὰν τις ἀφελῇ ἀπο τῶν scroll this; and if any one may take away from the

λογῶν τοῦ βιβλίου τῆς προφητείας ταύτης, words of the scroll of the prophecy this,

ἀφείλει ὁ θεὸς τὸ μέρος αὐτοῦ ἀπο τοῦ ξύλου τῆς will take the God the portion of him from the wood of the

ζωῆς, και ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγ- life, and out of the city the holy, of those having

ραμμένων ἐν τῷ βιβλίῳ τούτῳ. <sup>20</sup> Λέγει ὁ been written in the scroll this. He says the

μαρτυρῶν ταῦτα· Ναὶ ἐρχομαὶ ταχύ. Ἀμην, one testifying these things; Yes I come speedily. So be it,

ἐρχου, κυριε Ἰησοῦ. come thou, O Lord Jesus.

<sup>21</sup> Ἡ χάρις τοῦ κυρίου Ἰησοῦ †[Χριστοῦ] The favor of the Lord Jesus [Anointed]

μετὰ πάντων †[τῶν ἁγίων.] with all [of the holy ones.]

<sup>13</sup> † I am the ALPHA and the OMEGA, the FIRST and the LAST, the BEGINNING and the END.

<sup>14</sup> Blessed are THOSE who † WASH their ROBES, so that their RIGHT may be † to the WOOD of the LIFE, and they may enter by the GATES into the CITY.

<sup>15</sup> † Without are the DOGS, and the SORCERERS, and the FORNICATORS, and the MURDERERS, and the IDOLATERS, and EVERY ONE who LOVES and practises Falsehood.

<sup>16</sup> † Jesus sent my AN- GEL to testify to you these things in the CONGREGA- TIONS. † I am the ROOT and the OFFSPRING of Da- vid, the BRIGHT MORNING STAR.

<sup>17</sup> And the SPIRIT and the BRIDE say, 'Come!' and let HIM who HEARS say, 'Come!' And let HIM who is THIRSTY come,—let him who WISHES take free- ly of the Water of Life."

<sup>18</sup> † I testify to EVERY one who HEARS the WORDS of the PROPHECY of this BOOK, † If any one add to them, God will add to him THOSE PLAGUES WRITTEN in this BOOK;

<sup>19</sup> and if any one take away from the WORDS of the BOOK of this PROPHECY, GOD will take away his PART from † the WOOD of the LIFE, † and out of the HOLY CITY,—which have been WRITTEN of in this BOOK.

<sup>20</sup> HE who TESTIFIES these things says, "Yes, † I am coming speedily." Amen! Come! Lord Jesus.

<sup>21</sup> The FAVOR of the LORD Jesus be with ALL. †

† 14. WASH their ROBES, (A. D.)  
SAINTS, omitted by A.

21. Anointed omitted by A.  
Subscription—APOCALYPSE OF JOHN, (A.)

21. of the

† 13. Rev. i. 8, 11.

† 14. Rev. ii. 7.

† 15. Gal. v. 10—21.

† 16. Rev. v. 5.

† 18. Deut. iv. 2; xii. 32; Prov. xxx. 6.

† 19. verses 2, 14.

† 10. Rev. xxi. 2.

† 20. verse 12.

# ALPHABETICAL APPENDIX

OF THE

GEOGRAPHICAL AND PROPER NAMES, WEIGHTS, MEASURES, COINS,  
PRECIOUS STONES, APOSTOLIC WORDS AND PHRASES, &c.,

CONTAINED IN THE

## BOOKS OF THE NEW TESTAMENT.

**AARON**, [*a teacher, lofty*,] the first high priest of the Jews; the son of Amram, of the tribe of Levi, and brother of Moses and Miriam; appointed by God, Heb. v. 4; vii. 11. **AARON'S ROD** that blossomed, Heb. ix. 4. See the account, Num. xvii.

**ABADDON**, [*the Destroyer*,] king of the locusts, and angel of the abyss, Rev. ix. 11.

**ABEL**, [*vanity*,] the second son of Adam and Eve. His history, Gen. iv. 2—11; his faith, Heb. xi. 4; his blood, Luke xi. 51; Heb. xii. 24; called "righteous" by Jesus, Matt. xxiii. 25.

**ABILENE**, [*the father of mourning*,] a Province of Coelo-Syria, between Libanus and Anti-Libanus.

**ABOMINATION OF DESOLATION**, (Matt. xxiv. 15; Dan. ix. 27; xii. 11,) probably refers to the ensigns or banners of the Roman army, with the idolatrous, and, therefore, abominable images on them.

**ABRAHAM**, [*father of a multitude*,] was the son of Terah, Gen. xi. 27; the tenth from Shem, in the line of Heber, and born at Ur, a city of Chaldaea, A. M. 2008. His history occupies a large portion of the book of Genesis, and is intimately connected with both the Jewish and Christian institutions. Called "the friend of God," James ii. 23, and "heir of the world," Rom. iv. 13; and because he believed God, and received the promises, he has been constituted a father to all believers, whether Jew or Gentile. See Rom. iv. 11—16.

**ABRAHAM'S BOSOM**.—An allusion to the posture in which the Jews and other eastern nations placed themselves at table. John reclined on the bosom of Jesus at supper; hence *Abraham's bosom* denotes both honor and felicity, Luke xvi. 22.

**ABYSS**, a very deep pit, referring often to that vast body of water which in Jewish opinion was hid up in some cavernous receptacle within the earth. It refers sometimes to the dark sepulchres of the east, which, hewn out in the rock, and descending far beneath the surface, formed a kind of under-world, Rom. x. 7. Also an Apocalyptic symbol of the abode and doom of those powers which are hostile to Christ and his church.

**ACELDAMA**, [*the field of blood*,] a piece of ground south of Jerusalem, on the other side of the brook Siloam; also called the Potter's field, Matt. xxvii. 8; Acts i. 18, 19.

**ACHAIA**, [*grief, trouble*,] a Province of Peloponnesus; also, a Province including all the south part of Greece.

**ACHAICUS**, a native of Achaia, 1 Cor. xvi. 17.

**ACTS OF APOSTLES**—written by Luke as a continuation of his history of the life, etc., of Jesus; and relates chiefly the actions and sufferings of Peter, John, Paul and Barnabas, in connection with the history of the Church for about 30 years, or to about A. D. 63. The chief design of the writer ap-

pears to have been to give an account of the introduction of Christianity to the Gentiles; hence we find the calling of the Gentiles, the conversion of Saul, and his labors as the apostle of the Gentiles, more minutely related than anything else. This book may be considered as a connecting link between the previous histories and the apostolic letters, and a key necessary for the right understanding of them. In this book we read how the Church was first formed and set in order, and find the true model, after which every congregation ought to be constructed.

**ADAM**, [*earthly*,] the first man, and father of the human race, Gen. i. 26. The name is sometimes given to man in general.

—, **SECOND**—Christ so called, 1 Cor. xv. 22, 45—47.

**ADOPTION**, or *Sonship*, from *huiothēia*, occurs only in Rom. viii. 15, 23; ix. 4; Gal. iv. 5; Eph. i. 5.

**ADREMYTTIUM**, [*the court of death*,] now *Edrenit*, a seaport of Asia Minor, in Mysia, 70 miles north of Smyrna, Acts xxvii. 2.

**ADRIA**, a name of the Adriatic sea, or Gulf of Venice. See Acts xxvii. 27.

**ADVERSARY**, (see *Satan*,) one of the emphatical and distinguishing names of Satan; and so applied to his agents.

**ADVOCATE**, one that pleads the cause of another. It is one of the official titles of Jesus Christ, the Righteous one, (1 John ii. 1,) and its import may be learned from John xvii; Rom. viii. 34; Heb. vii. 25.

**AGABUS**, [*a locust, a feast of a father*,] a prophet who foretold a famine which came to pass in the fourth year of Claudius Cesar, A. D. 43; Acts xi. 28; and who met Paul at Cesarea, and warned him of what he would have to suffer, if he went to Jerusalem, Acts xxi. 10.

**AGE**, *aioon*, an indefinite period of time, past, present or future. This is the proper translation of *aioon*, which in the common version is often improperly rendered *world*, *always*, and *forever*. The word occurs about 100 times, in its singular and plural forms. The adjective form of the same word, *aiionios*, is found about 75 times; and is applied to *zeal*, *life*, 45 times; to *fire*, 3 times; to *glory*, 3 times, &c. *Eternal* or *everlasting*, as generally understood, is an improper translation of *aiionios*; in fact, we have no proper equivalent in the English language. Being an adjective and derived from the noun, *aioon*, age, it cannot properly go beyond its meaning.

**AGRIPPA**, [*causing pain at his birth*,] King, and Tetrarch under Claudius Cesar, Acts xxv. 13—27; xxvi.

**AIR**, or **ATMOSPHERE**, frequently a symbol of government. See Eph. ii. 2; Rev. ix. 2; xvi. 17.

**ALABASTER-BOX**, made of Alabaster, a bright white fossil, resembling marble, in

- which precious perfumes are enclosed. Matt. xxvi. 7. "Breaking of the box," is knocking off the seal and not breaking the vessel, Mark xiv. 3.
- ALEXANDER, [*the helper of men*,] one of that name mentioned in Mark xv. 21; Acts iv. 6; xix. 33; 1 Tim. i. 20; 2 Tim. iv. 14.
- ALEXANDRIA, a celebrated city and seaport of Egypt, founded by Alexander the Great, about B. C. 333, and situated between the Mediterranean Sea and Lake Marcotis. A library of 700,000 volumes was burned here by the Saracens in the seventh century. Acts vi. 9; xviii. 24; xxvii. 6.
- ALLEGORY, a symbolical discourse, nearly resembling a parable or fable, generally used among oriental nations to illustrate some principle or doctrine. See John x; xv; Gal. iv. 24.
- ALLELUIA, or HALLELUJAH, [*Praise you the Lord*,] A common exclamation of joy and praise in the Jewish worship. The saints' song at the fall of Antichrist, Rev. xix. 1-6.
- ALMIGHTY, able to do all things; an attribute of Deity; also of the glorified Jesus, Rev. i. 8; iv. 8, &c.
- ALPHA and OMEGA, the first and last letters of the Greek alphabet; both applied to Christ, Rev. i. 8; xxi. 6.
- ALPHIEUS, [*thousand, chief*,] the father of James and Jude, Matt. x. 3; Luke vi. 15; xxi. 18. Supposed to be Cleopas, John xix. 25; Acts i. 13.—The father of Levi, or Matthew, Mark ii. 14.
- ALTAR, a sort of elevated hearth on which to offer sacrifices to God. The Christian altar referred to, Heb. xiii. 10.
- AMBASSADOR, one who holds a commission and carries a message immediately from the person of a prince. Applied exclusively to the Apostles, 2 Cor. v. 20; Eph. vi. 20.
- AMETHYST.—See PRECIOUS STONES.
- AMPHIPOLIS, now called *Emboli*; a city lying between Macedon and Thrace, 48 miles E. by N. of Thessalonica, Acts xvii. 1.
- AMPLIAS, [*large*,] an individual highly esteemed by Paul, Rom. xvi. 8.
- ANANIAS [*the cloud of the Lord*,] and SAPHIRA, [*that tells*,] their sin and punishment. Acts v. 1-11.
- high priest, mentioned Acts xxiii. 1-5.
- a disciple of Jesus, Acts ix. 10-18.
- ANATHEMA MARANATHA, a Syriac exclamation, signifying, *Accursed, our Lord comes*. This language must not be regarded as an imprecation, but as a prediction of what would certainly come to pass. In devoting any person to destruction, or in pronouncing an *anathema*, they sometimes added, "The Lord will put this sentence in execution when he comes." Hence originated the *Anathema Maranatha*, "He will be accursed when the Lord comes."
- ANCHOR, "cast out at the stern." Acts xxvii. 29. This is not usual in modern navigation, but was done by the ancients, and is still done by the Egyptians.
- ANDREW, [*a stout and strong man*,] an apostle of Jesus Christ, a native of Bethsaida, and brother of Peter. John i. 40; Matt. iv. 18.
- ANDRONICUS, [*a man excelling others*,] Rom. xvi. 7.
- ANGEL. This word, both in the Greek and Hebrew languages, signifies a messenger. It denotes office, and not the nature of the agent. The word occurs 183 times in the New Testament, and is applied to celestial beings, to men, good and bad; to the winds, fire, pestilence, and every creature which God employs as his special agent; and also to the agents of every creature. The New Testament authors speak of angels of congregations, angels of little children, the angel of Peter, and an angel of Satan. In all versions the word *angelos* is occasionally rendered by the term messenger, and frequently by the word angel, which is, indeed, now naturalized and adopted into our language.
- ANNA, [*gracious*,] a prophetess and widow, of the tribe of Asher. Luke ii. 36-38.
- ANNAS, [*one who answers*,] an high priest of the Jews, Luke iii. 2; John xviii. 13, 24; Acts iv. 6.
- ANointed, The—the English translation of the Greek term, *ho Christos*, and is given to Jesus, God's Son, on account of his being anointed with the Holy Spirit, to the sacred offices of Prophet, Priest, and King. See Psa. ii. 6; xlv. 7; lxxxix. 20; cx. 4; Isa. lxi. 1; Luke iii. 23; iv. 18; Acts x. 38.
- ANOINTING, a Jewish ceremony, by which persons and things under the law, were consecrated, or set apart for the service of God, anointing them with oil or ointment of a peculiar composition, prescribed in Exod. xxx. 23-33, the common use of which was expressly forbidden. Priests and kings were anointed with it, probably typical of the anointing of Messiah and his associates with the Holy Spirit. Samuel anointed Saul, (1 Sam. x. 1,) and David, (1 Sam. xvi. 13,) and on this account they were called the Lord's anointed ones; 1 Sam. xxiv. 6, 10; 2 Sam. xxiii. 1. The reception of the Holy Spirit by believers is called an anointing, 1 Cor. i. 21; 1 John ii. 27.
- ANTICHRIST, a word only found in John's epistles. It occurs five times, 1 John ii. 18, 22; iv. 3; 2 John 7. It signifies, *against Christ*, and is defined by John to be any one who denies the Father and the Son, or that Jesus Christ has not come in the flesh.
- ANTIOCH, [*speedy as a chariot*,] Two cities of this name are mentioned in Scripture; 1. The capital of Syria, on the river Orontes, 18 miles from its mouth. It was built by Seleucus Nicanor, about 300 years B. C., and named after his father Antiochus. It is now called *Antackia*. Here the disciples of Christ were first styled Christians, Acts xi. 20. 2. Antioch, now *Akshehr*, a town of Asia Minor, in Pisidia, 180 miles W. by N. of Tarsus.
- ANTI-PAS, [*against all*,] Antipas Herod, the son of Herod the Great, who beheaded John the Immerser, Matt. xiv. 3, 4; Mark vi. 17, 18; Luke iii. 19, 20, and who ridiculed Jesus, by enrobing him in mock royalty. Luke xxiii. 11.—Also, the faithful martyr mentioned Rev. ii. 13.
- ANTI-PATRIS, [*against the father*,] a town of Palestine, 25 miles W. S. W. of Samaria, named in honor of Antipater, the father of Herod.
- APOLLONIA, [*destruction*,] a town of Macedonia, 80 miles E. by S. of Thessalonica. Acts xvii. 1.
- APOLLOS, [*one who destroys*,] a Jew of Alexandria, described as an eloquent man, and mighty in the Scriptures. Acts xviii. 24.
- APOLLYON, [*a destroyer*,] answering to the Hebrew name *Abaddon*. Rev. ix. 11.
- APOSTLE, [*apostolos*,] one sent by another. The word is found over 80 times in the New Testament. It is applied to Jesus, as God's Apostle, John xvii. 18; Heb. iii. 1; to the Twelve, the intimate companions of Jesus as his Apostles; and to those persons sent out by congregations, such as, Barnabas,

- Sylvanus, Timothy, &c., as Apostles of Churches.
- APPIA, [*that produces*,] Philemon 2.
- APPI FORUM, a town of Italy, near the modern town of Piperno, on the road to Naples, about 40 miles S. E. of Rome. Acts xxviii. 15.
- AQUILA, [*an eagle*,] a tent-maker, mentioned Acts xviii. 23, with whom Paul wrought and lodged.
- ARABIA, [*evening, wild, and desert*,] a country in Asia, lying east of the Red Sea, and south of Palestine and Syria, extending 1500 miles from north to south, and 1200 from east to west. It was divided into 1. Arabia Felix, or the *Happy*, in the south, which is very fertile; 2. Arabia Petrea, or the *Rocky*, in the north-west, including Idumea; and 3. Arabia Deserta, or the *Desert*, in the north and north-east. The Ismaelites chiefly peopled this region. Mentioned *historically*, 1 Kings x. 1-5; 2 Chron. ix. 1-14; Gal. i. 17; *prophetically*, Isc. xxi. 13; Jer. xlv. 24.
- ARABIANS, mentioned Acts ii. 11.
- ARCHANGEL, or the chief ANGEL, alluded to 1 Thess. iv. 16; Jude 9.
- ARCHELAUS, [*the prince of the people*,] a king under Cesar, and son of Herod the Great. Matt. ii. 22.
- ARCHIPPUS, [*governor of horses*,] a minister or servant of the Lord, and mentioned Col. iv. 17; Philemon 2.
- AREOPAGITE, a title of the judges of the supreme tribunal of Athens, (Acts xvii. 34,) and derived from
- AREOPAGUS, [*the hill of Mars*,] which signifies either the court of Athens itself, or the hill on which it was held. Acts xvii. 19.
- ARETAS, [*one that pleases*,] a king of Arabia, Acts ix. 23; 2 Cor. xi. 32, 33.
- ARIMATHEA, [*a lion, dead to the Lord*,] or RAMAH, a town of Judea, supposed to be the modern Ramla, a town about 30 miles N. W. of Jerusalem, on the road to Joppa.
- ARISTARCHUS, [*a good prince*,] Paul's companion and fellow-prisoner, Acts xix. 29; xx. 4; xxvii. 2; Col. iv. 10; Philemon 24.
- ARK, (*Noah's*), described, Gen. vi. 14-16; and alluded to, 1 Pet. iii. 21.
- ARK OF THE COVENANT, for the preservation of the tables of the law, &c., its *history*, Exod. xxv. 10-21; xxxvii. 1-9; Josh. iii. 15-17; 1 Sam. iv. 11; v. 6; vii. 1, 2; 2 Sam. vi. 1; xv. 24-29; 2 Chron. v. 2, 13, 14, alluded to, Heb. ix. 4. The Ark and its contents were lost by the Babylonish captivity.
- ARMAGEDDON, [*mountain of destruction*,] a place in Samaria, east of Cesarea; the mountain of Megiddon, or Megiddo, a city at the foot of Mount Carmel, and noted for scenes of carnage. The Canaanites and Philistines, Jews and Egyptians, Chaldeans and Persians, Greeks and Romans, Moslems and Christians, of almost every age and nation, have encamped around Megiddo, because of its commanding position, its abundant supply of water and rich pastures. In the Apocalypse this place is referred to, probably as a symbolical name for great slaughter, Rev. xvi. 16.
- ARMOR, weapons or instruments of defence. The Christian's armor described, Eph. vi. 13, &c.
- ARTEMAS, [*whole, sound*,] a disciple sent by Paul into Crete, instead of Titus, Titus iii. 12.
- ASCENSION OF CHRIST, account of, Mark xvi. 19; Luke xxi. 50, 51; Acts i. 1-12.
- ASTROPHETES, a symbol of the acquisition of political dignity, Rev. xi. 13.
- ASIA, [*muddy, boggy*,] in the New Testament, sometimes means *Asia Minor*, which includes the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycania, Phrygia, Mysia, Troas, Lydia, Lysia, and Caria; and sometimes only a district in the western portion of it, of which Ephesus was the chief city. Asia was not known to the ancients as one of the four grand divisions of the globe.
- ASSOS, [*approaching*,] a seaport of Asia Minor, in Mysia, 32 miles W. of Adramyttium, now called *Berram*, Acts xx. 13, 14.
- ASYNCRITES, [*incomparable*,] a disciple at Rome. Rom. xvi. 14.
- ATHENS, [*without increase, of Minerva*,] the principal city of ancient Greece, situated on the Saronic Gulf, 46 miles E. of Corinth, and 300 S. W. of Constantinople. It was for a long time the most celebrated school in the world for learning, arts, and sciences. Acts xvii. 15-34.
- ATONEMENT, from *katallagee*, reconciliation, is found once thus rendered in the Common Version, Rom. v. 11, and evidently has the original and old English sense of AT-ONE-MENT attached to it. The means by which two enemies were reconciled or made *at-one*, or their state of harmony, was an *at-one-ment*.
- ATTALIA, [*that increases*,] a seaport of Asia Minor, in Pamphylia, on a Bay of the Mediterranean; now called *Satalia*.
- AUGUSTUS, [*venerable*,] the nephew and successor of Julius Cesar, and emperor of Rome at the time of our Savior's birth. He appointed the enrollment. Luke ii. 1.
- AZOR, [*a helper*,] the son of Eliakim, Matt. i. 13.
- AZOTUS, [*pillage*,] or ASHDOD, now *Ezdoud*, a town of Palestine, in the country of the Philistines, 20 miles S. by W. of Joppa.
- BABYLON, [*confusion*,] capital of Babylonia, or Chaldea, situated on the Euphrates. It was one of the most renowned cities on the globe. Its walls were 60 miles in circuit, and were reckoned one of the seven wonders of the world. The ruins of this city are now seen about 60 miles south of Bagdad.
- BABYLON, (Mystical,) Rev. xiv. 8; xvi. 19; xvii. xviii.
- BALAM, [*the old age, or ancient of the people*,] a prophet of the city of Bosor, on the Euphrates; his *history*, Num. xxii-xxiv; xxxi. 8; Josh. xiii. 22; his *sin* mentioned, Deut. xxxii. 4; Jude 11; 2 Pet. ii. 15; Rev. ii. 14.
- BAPTIZE, *bapto, baptizo*. *Bapto* occurs 3 times, Luke xvi. 24; John xiii. 26; Rev. xix. 13, and is always translated *dip* in the common version. *Baptizo* occurs 79 times; of these, 77 times it is not translated at all, but transferred; and twice, viz., Mark vii. 4; Luke xi. 38, it is translated *wash*, without regard to the manner in which it was done. All lexicographers translate it by the word *immerse, dip, or plunge* not one by *sprinkle* or *pour*. No translator has ever ventured to render these words by *sprinkle* or *pour* in any version. In the Septuagint version we have *pour, dip, and sprinkle*, occurring in Lev. xiv. 15, 16, "He shall *pour* the oil, he shall *dip* his finger in it, and he shall *sprinkle* the oil." Here we have *chen, to pour; raino, to sprinkle; and bapto, to dip*.
- BAPTISM, *baptisma, baptismos*. These words are never translated *sprinkling* or *pouring* in any version. *Baptisma* occurs 22 times, and *baptismos* 4 times.

- BAPTISM BY FIRE.** To be "immersed in fire" is an emblem of destruction. Compare Mal. iv. with Matt. iii. 10-12.
- IN THE HOLY SPIRIT.** Promised by Jesus, Acts i. 5; fulfilled on the day of Pentecost, Acts ii.; also in the house of Cornelius, Acts xi. 16, 17. These supernatural gifts, both external and internal, and possessed by the Apostles and the first-fruits of both Jews and Gentiles, were so overwhelming, as to be figuratively called an immersion in the Holy Spirit.
- BARABBAS, [son of shame, confusion,]** a noted criminal at Jerusalem. Matt. xxvii. 16-21; Mark xv. 6-11; Luke xxiii. 18-25; John xviii. 40.
- BARACHIAS, [who blesses God,]** the father of Zachariah, mentioned Matt. xxiii. 35.
- BAR-JESUS, [son of Jesus,]** in Arabic his name was Elymas. See *Elymas*.
- BAR-JONAH, [the son of a dove, or of Jonah,]** a Syriac designation of Peter. Matt. xvi. 17; John i. 42; xxi. 15-17. See *Peter*.
- BARNABAS, [son of exhortation,]** a disciple of Jesus, and Paul's companion in labors; mentioned Acts iv. 36, 37; xi. 22-30; xii. 25; travels with Paul, Acts xiii-xv. 35; separates from him, Acts xv. 36-39; his error alluded to, Gal. ii. 1-18.
- BARSABAS, [son of rest,]** Joseph Barsabas, surnamed Justus, one of the first disciples, Acts i. 23; xv. 22.
- BARTHOLOMEW, [a son that suspends the waters,]** one of the twelve apostles, probably the same as Nathaniel. Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13.
- BARTIMEUS, [son of the honorable,]** mentioned Matt. xx. 29-33; Mark x. 46-52.
- BEDS.** Mr. Hanway describes the beds of Persia as consisting "only of two cotton quilts, one of which is folded double and serves as a mattress, the other as a covering, with a large flat pillow for the head." Was not the bed of the paralytic of this description? Luke iv. 19; Mark ii. 4-11, "Arise, take up thy bed," that is, thy mattress—the quilt spread under thee. *Bed* is a symbol of great tribulation and anguish. Rev. ii. 22.
- BEELZEBUB, or BAALZEBUB, [god of the fly,]** an idol of the Ekronites, 2 Kings i. 3. In the Greek New Testament it is spelled *Beelzeboul*, which means *dung-god*; the change of sound being perhaps introduced by the Jews for the purpose of throwing contempt on heathen divinities. The chief or prince of demons is called thus in Matt. xii. 24; Luke xi. 15.
- BENJAMIN, [son of my right hand,]** Jacob's youngest son. The tribe of Benjamin continued steady in its attachment to Judah when the ten tribes revolted, and formed part of the kingdom. Paul was of this tribe, Phil. iii. 5.
- BEREA, [heavy, weighty,]** a town of Macedonia, now called *Verea*; Acts xvii. 10, 15.
- BERNICE, [one that brings victory,]** daughter of Agrippa, surnamed the Great, and sister to young Agrippa, king of the Jews. Acts xxv. 23.
- BERYL**—See **PRECIOUS STONES**.
- BETHAFAHA, [house of passage,]** a town on the east side of the Jordan, where it was supposed to be fordable. John i. 28.
- BETHANY, [house of song, of affliction,]** a village situated at the foot of Mount Olivet, 2 miles E. of Jerusalem, on the road to Jerusalem.
- BETHESDA, [house of mercy,]** a pool of water E. of Jerusalem, and N. of the temple, mentioned John v. 2-15.
- BETHLEHEM, [house of bread,]** a town of Judea, 6 miles S. of Jerusalem. The place is noted on account of its being the birthplace of David and Jesus. It was styled *Bethlehem of Judah*, or *Bethlehem Ephratah*, (Micah v. 2,) to distinguish it from another *Bethlehem in Zebulon*, near Nazareth, Josh. xix. 15.
- BETHPAGE, [a place of figs,]** a village on Mount Olivet, near Bethany, and nearly 2 miles E. of Jerusalem.
- BETHSAIDA, [a house of fruits,]** a town of Galilee, on the west coast of the lake of Tiberias, S. W. of Capernaum; the birthplace of Philip, and residence of Andrew and Peter, John i. 44; a woe was pronounced against it by Jesus, Matt. xi. 21, and it was one of the first places ravaged by the Romans.
- BLACKRIGHT, the particular privileges enjoyed in most countries by the first-born son.** With the Hebrews he was peculiarly the Lord's, Exod. xxii. 29; had a double share of his father's inheritance, Deut. xxi. 17; had dominion over his brethren, Gen. xxvii. 29; and succeeded his father in the kingdom or high priesthood. Esau, sold his birthright to Jacob, Gen. xxv. 31; Heb. xii. 16, 17. Reuben forfeited his on account of his incest, Gen. xlix. 2, 3; so his tribe always remained in obscurity, while his younger brothers shared the privileges—Levi had the priesthood; Judah the royalty; and Joseph the double portion.
- BISHOP, episkopos, Overseer; synonymous with Elder, and Shepherd.** See *Elder*.
- BITUMYNIA, [violent precipitation,]** a country of Asia Minor, bounded on the north by the Euxine or Black Sea.
- BLACK, or BLACKNESS, in prophecy is generally symbolical of affliction, disease, and distress.** See Job xix. 30; Jer. iv. 28; viii. 21; xiv. 2; Lam. iv. 8; v. 10; Joel ii. 3; Nahum ii. 10.
- BLASPHEMY, Blasphemia, speaking against, whether God or man be the object.** The word occurs 19 times in the New Testament. Under the law blasphemy against God was punishable with death, Lev. xxiv. 15, 16, 23; and Jesus declares blasphemy against the Holy Spirit unpardonable, Matt. xii. 31; Mark iii. 28, 29; Luke xii. 10.
- BLASTUS, [that buds and brings forth,]** Chamberlain to Herod, Acts xii. 20.
- BLEMISH, no animal having any was to be sacrificed,** Lev. xxii. 19; Deut. xv. 21; xvii. 1; Mal. i. 8, 14. Christ without blemish, 1 Pet. i. 19; and Christians to be so, Eph. v. 27.
- BLINDNESS, instances of, Gen. xix. 11; Syrians, 2 Kings vi. 18; Paul, Acts ix. 8-18; Elymas, xiii. 11; blindness cured, Matt. ix. 27; xii. 22; xx. 30-34; Mark viii. 23; x. 46, 51; Luke iv. 18; vii. 21; John ix. 1. A symbol of ignorance.**
- BLOOD, not to be eaten,** Gen. ix. 4; forbidden under the law, Lev. iii. 17; vii. 36; xvii. 10, 14; xix. 26; forbidden to Christians, Acts xv. 29. The blood is the life of the animal, and unwholesome for food; besides, the fat and blood were God's part of every sacrifice. *Blood* is frequently a symbol of war, carnage, and slaughter, Isa. xxxiv. 3; Ezek. xiv. 10; Rev. xiv. 20. To turn waters into blood is to smother nations in war.
- BLOOD OF CHRIST, redemption through it,** Eph. i. 7; Col. i. 14; Rev. v. 9. *sanctification through it*, Heb. x. 29; *cleanses from sin*, 1 John i. 7; Rev. i. 5; the wine of the Lord's Supper called his blood, and the blood of the New Covenant, Matt. xxvi. 28;

Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25; also called the blood of the everlasting covenant. Heb. xiii. 20.

BOANERGES, [sons of thunder,] a name given to James and John, Mark iii. 17.

BODY, either natural or spiritual, Man's body, in its present state, is called *natural*, in distinction from the *spiritual* body to be raised up at the resurrection. The term is used in Scripture to denote an *organized system* of any kind. We also read of the *body of sin*, which is to be put off when immersed into the death of Christ. This is to be remembered in order to understand much of the figurative language of Paul relative to Christian experience and sanctification. The Christian's body is to be kept *pure*, Rom. xii. 1; 1 Cor. vi. 13; 1 Thess. iv. 4; *to be changed* at the resurrection, 1 Cor. xv. 42-51; Phil. iii. 21; 1 John iii. 2. The Christian Church is called the *body of Christ*, Rom. xii. 4, 5; 1 Cor. x. 17; xii. 12-27, &c. All Christians are members of this body; and to it belong all the Apostles, Prophets, Evangelists, Teachers, gifts, miracles, and honors bestowed by its head after his glorification. Jesus is the *head* of the body, and as the head is glorified, so will all the members be glorified with him. In the Lord's Supper, the *bread* is called the *body of Christ*, that is, the representation of his body, which is broken in remembrance of him.

BOOK, in Hebrew, *sepher*, in Greek, *biblos*. Various materials were formerly used in making books. Plates of lead and copper, the barks of trees, bricks, stone, and wood, were the first matters employed to engrave such things and monuments upon as men were willing to have transmitted to posterity. Hesiod's works were written on lead; the Roman laws on brass; God's on stone; and Solon's on planks of wood. When these were last used, they were generally covered with a thin coat of wax, for ease both in writing and in blotting out, which explains the expression of David when he prays that his sins may be blotted out as a cloud, that is, the record of them. Palm leaves, being more convenient as to bulk and portableness, were afterwards made into books, and are still so used in India. Then the thin inner bark of trees, especially the elm; hence the Latin word *liber* (the inner bark of a tree,) means also a book. Afterwards the *Papyrus*, or "paper reed," was used. Isa. xix. 7. Parchment was afterwards invented in Pergamos. Books of these two last substances were rolled on sticks like cloth, and hence the word *volume*, from the Latin word, *volvo*, to roll. Books thus rolled might have several seals, so that a person might break one and read till he came to another; whereas, if one of our books had several seals, all would be broken if one was. See Rev. v.

"*Book of Life*,"—an allusion to the registers kept in ancient cities of all the names of regular citizens. Phil. iv. 3. Honorable persons, not citizens, were sometimes entered here, which was giving the freedom of the city. Vagabonds and disorderly persons had their names erased. Rev. iii. 5. See Exod. xxxii. 32; Rev. xiii. 8; xxi. 27; xxii. 19.

BOOKS, mentioned, but now extant; of the *words of the Lord*, Num. xxi. 14, of *Jasper*, Josh. x. 13; 2 Sam. i. 18; of *Samuel concerning the kingdom*, 1 Sam. x. 25; of *Solomon*, 1 Kings iv. 32, 33; of the *chronicles of David*, 1 Chron. xiv. 24; of the *acts of Solomon*,

1 Kings xi. 41; of *Nathan, Samuel, and Gad*, 1 Chron. xxix. 29; of *Ahijah the Shilonite*, 2 Chron. ix. 29; of the *visions of Iddo*, 2 Chron. ix. 29; of *Shemaiah*, 2 Chron. xii. 15; of *Jehu*, 2 Chron. xx. 34; of the *sayings of the Seers*, 2 Chron. xxxiii. 19; *Paul's epistle to the Laodiceans*, Col. iv. 16.

BOSOR, [taking away,] the father of Balaam, 2 Pet. ii. 15; also called Beor, Num. xxii. 5.

BOTTLES were anciently made of leather. The skin of a goat, pulled off whole, and the places where the legs were, being tied up, formed a convenient bottle. As these grew tender by using, new wine, which had not done fermenting, could not be safely put in them. Matt. ix. 17. See Josh. ix. 4.

BOWELS, a word used formerly, as we now use the word *heart*; that is to represent pity, compassion, &c. The Hebrews understood the viscera were the seat of the intellect and of the tenderest passions.

BREAD is a word used in Scripture for food in general. As bread was usually made by the Jews in thin cakes, it was not cut but broken, which gave rise to the phrase,—

BREAKING OF BREAD, which sometimes means the partaking of a meal, as in Luke xxiv. 35; Acts ii. 40; xx. 11; xxvii. 35. Also, to what is emphatically styled, "*the breaking of the loaf*," in the Lord's Supper, as mentioned in Acts ii. 42. See also Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; & "to xx. 6; 1 Cor. x. 16; xi. 23.

BREASTPLATE. A part of the Christian armor. See Eph. vi. 14; 1 Thess. v. 8. Also, a part of the high-priest's holy apparel, consisting of a piece of golden embroidery, about ten inches square, which on special occasions he wore on his breast. It was set with twelve precious stones, each bearing the name of one of the tribes of Israel. See Exod. xii. 4; xxviii. 15-30; xxxix. 8-21.

BRETHREN (in Christ,) to forgive each other, Matt. v. 18, 23, 24; xviii. 21, 22; Gal. vi. 1; 2 Thess. iii. 13-15; to confess their faults, and pray for each other, James v. 16; to love each other, Rom. xii. 10; 1 Thess. iv. 9, 10; Heb. xiii. 1.

BRIDE, a newly married woman. The congregation of Christ is espoused to him now, and will become his bride in the future age, sharing his nature, royal dignity, and dominion. Psal. xlv. 10-15; 2 Cor. xi. 2; Rev. xix. 7-9. The heavenly Jerusalem so called, Rev. xxi. 9.

BRIDEGROOM, a newly married man. Christ so called, Matt. ix. 15; Luke v. 34. See also Matt. xxv. 1-13.

BRIMSTONE AND FIRE, employed to execute God's wrath, Gen. xix. 24; Luke xviii. 29; Psal. xi. 6; Ezek. xxxiii. 22. *A symbol of destruction*, Deut. xxix. 23; Job xviii. 15; Rev. xix. 20, &c.

CAIAPHAS, [a searcher,] a high-priest of the Jews, and son-in-law to Annas; mentioned John xi. 48, 50; xviii. 13, 14, &c.

CAIN, [possession,] the first-born son of Adam; his *history*, Gen. iv.; alluded to, 1 John iii. 12; Jude 11.

CALL, to invite, from *kaleo*, to call, which occurs about 150 times, and *proskaleo*, to call to one, about 30 times.

CALLED, *kletos*, derived from the above; occurs 11 times, and is applied to all who professedly obey Christ, but not to the chosen. "Many are called, but few chosen."

CALLING, *kletos*, profession, occurs 11 times, and is used once to designate a common trade, 1 Cor. vii. 20, and in all the rest the Christian's calling.

- CALVARY**, or **GOLGOTHA**, [*the place of a skull*], a little hill north-west of Jerusalem, on the north side of Mount Zion, so called probably from some imagined resemblance to the form of a man's head, or, as some think, because it was a place for the execution of criminals. It is memorable as the place of our Lord's crucifixion. Luke xxiii. 33.
- CAMEL**, [*carrier*], a beast of burden very common in the East, where it is called "the land-ship," and "the carrier of the desert." It was to the Hebrews an unclean animal. See Lev. xi. 4. *Camels' Hair* is woven into cloth; the coarse part into coarse cloth, such as John the Immerser wore, (See Matt. iii. 4; Matt. xi. 8;) or sackcloth, (Rev. vi. 12;) and the finest parts into beautiful shawls, &c. The proverb alluded to in Matt. xxiii. 24, illustrating the hypocrisy of the Pharisees, by the custom of passing wine through a strainer, should be read as follows: "You blind guides! which strain out a gnat, and swallow a camel." The expression, "It is easier for a camel to go through the eye of a needle," etc., Matt. xix. 24, is also found in the Koran; and a similar one in the Talmud, respecting an elephant's going through a needle's eye. This may be a proverb to describe an impossibility; or it may be an allusion to the difficult task of a camel passing through a door not over three feet high, on its knees. This feat camels are sometimes taught to accomplish, but it was considered a great difficulty.
- CANA**, [*zeal, possession*], a town in Galilee, about sixteen miles N. W. of Tiberias, and six N. E. of Nazareth. The birth-place of Nathaniel, and now called *Kana-el-Jelil*. Dr. Clarke observed among the ruins large stone vessels, capable of holding many gallons, similar to those mentioned in the narrative of the marriage, at which Jesus performed his first miracle. John ii. 1-11.
- CANAAN**, [*merchant, trader*], the Scripture name of what is now called Palestine, or the Holy Land. Its name is derived from Canaan, the son of Ham, and grandson of Noah, whose posterity settled here, and remained for about seven hundred years. Becoming enormously corrupt, they were devoted to destruction, and their land given to Israel. Its conquest is recorded in the book of Joshua, &c., after which it was called "the land of Israel." Its boundaries as generally laid down, are Lebanon on the north, Arabia on the east, Idumea on the south, and the Mediterranean on the west. Under David and Solomon, its extent was greatly increased, by the conquest of Ammon, Moab, Edom, &c. 1 Kings iv. 21-24. It was a most beautiful and fertile country, and the Jews multiplied in it to an astonishing degree. The Jordan runs southward through it, and forms the lakes of Merom and Tiberias, and finally empties itself into the Lake Asphaltites. This country was included in the promise made to Abraham and his seed, the Christ, Gen. xii. 7; xiii. 14-17; xv. 18-21; xvii. 8; Gal. iii. 16-18; its boundaries described, Exod. xxiii. 31; Num. xxxiv. 1-12; Josh. i. 3, 4; conquered by Joshua, Josh. xi. 16; divided by lot, Josh. xiv. 1, &c.; its borders not conquered, Josh. xiii. 1; the reason given, Judges ii. 3. Known by various names, *Canaan*, Gen. x. 15-20; xi. 31; *Land of Promise*, Heb. xi. 9; *Land of the Hebrews*, Gen. xl. 16; *Land of Israel*, frequently; *Land of Judah*, after the revolt of the ten tribes; *Holy Land*, Zech. ii. 12; and *Palestine*, Exod. xv. 14.
- CANDACE**, [*who possesses contrition*], the name of an Ethiopian queen, Acts viii. 27.
- CANDLESTICK**, or **LAMPSTAND**, made of pure gold, stood in the tabernacle on the left hand of one entering the Holy Place. It was constructed to afford seven lights, to which allusion is made in Rev. i. 12, 13, 20.
- CAPERNAUM**, [*the field of repentance, city of comfort*], a city on the sea of Galilee, 60 miles north of Jerusalem, and celebrated in the Gospels as the place where Jesus principally resided during the time of his ministry, and did many of his miracles. See Matt. iv. 12-15; ix. 1; xi. 20-24; xvii. 23; Mark i. 21-35; ii. 1; John vi. 17, 59.
- CAPPADOCIA**, [*a sphere*], a large province in the interior of Asia Minor, on the Pontus, separated from Phrygia by the river Halys; mentioned Acts ii. 9; 1 Pet. i. 1.
- CASTOR and POLLUX**, twin sons of Jupiter, and guardians of seamen, according to heathen mythology; used as a figure-head on an Egyptian ship. Acts xxviii. 11.
- CAPTIVITY**. God often punished the vices and infidelity of his people by the different captivities into which they were permitted to fall. The *Assyrian* captivity, mentioned, 2 Kings xviii. 9-12; the *Babylonian*, Jer. xxv. 12; and the *Roman* captivity prophesied of by Jesus, Luke xxi. 24. Christ is said to have "led captivity captive," (Eph. iv. 4,) or a multitude of captives. The allusion is to public triumphs, when captives were led in chains behind the cars of victors; even kings and great men who had captivated others; a custom not only of the Romans but eastern nations in the remotest times. The phrase imports a conquest over enemies.
- GEDRON**, or **KIDRON**, a small brook, rising near Jerusalem, passing through the valley of Jehoshaphat, and flowing into the Dead Sea. It is a rapid torrent after rains, but dry or nearly so, in the midst of summer. 2 Sam. xv. 23; Jer. xxxi. 40; John xviii. 1.
- CENCHREA**, a port of Corinth, now called Kikries, whence Paul sailed for Ephesus, Acts xviii. 18. It was a place of some commercial note, and the seat of an early church. Rom. xvi. 1.
- CENTURION**, a Roman commander of a hundred soldiers, Matt. viii. 5-18; xxvii. 54; Luke vii. 2-10; xxiii. 47; Acts x. 27, 40.
- CEPHAS**, [*a rock, or stone*], a Syriac name given by Jesus to Simon. John i. 42; rendered by the Greeks, *Petros*, and by the Latins, *Petrus*. See *Peter*.
- CESAR**, [*one cut out*], a title given to all the Roman emperors till the destruction of that empire. The emperors alluded to by this title in the New Testament, are *Augustus*, Luke ii. 1; *Tiberius*, Luke iii. 1; xx. 22; *Claudius*, Acts xi. 28; and *Nero*, Acts xxv. 8; Phil. iv. 22. Caligula, who succeeded Tiberius, is not mentioned.
- CESAREA**, often called *Cesarea of Palestine*, situated on the coast of the Mediterranean sea, between Joppa and Tyre, built by Herod the Great, and dedicated to Augustus Caesar. It was the seat of the Roman governors of Palestine. Cornelius resided here, Acts x.; xi. 1-8; also Philip the Evangelist, Acts viii. 40; xxi. 8; and here Paul made one of his noblest defences, Acts xxv. 1-xxvii. 1.
- CESAREA PHILIPPI**, a town three or four miles east of Dan, near the eastern source



- of the Jordan; anciently called Paneas, now Banais. It was enlarged and embellished by Philip the tetrarch; and called Cesarea in honor of Tiberias Cesar; and the name of Philippi was added to distinguish it from Cesarea on the Mediterranean. Mentioned Matt. xvi. 13; Mark viii. 27.
- CHALCEDONY.** See **PRECIOUS STONES.**
- CHARGE** of Jesus to the apostles, Matt. x. 1. &c.; to the seventy, Luke x. 1-12; to Peter, John xxi. 15-19; to the apostles before his ascension, Matt. xxviii. 18-20; Mark xvi. 15, 16; of Paul to the elders of Ephesus, Acts xx. 17-35.
- Charges with them*, Acts xxi. 24. It was meritorious among the Jews to contribute to the expenses of sacrifices and offerings, which those who had taken the vow of Naziritism were to offer when the time of the vow was to be accomplished; whoever paid a part of these expenses were reputed to partake in the merits of him who fulfilled the vow.
- CHARRAN**, or **HARAN**, now Heren, a town of Mesopotamia, 70 miles from the Euphrates, 150 miles E. N. E. of Antioch. Acts vii. 4.
- CHASTITY**, recommended, Col. iii. 5; 1 Thess. iv. 3; 1 Tim. v. 2; Titus ii. 5; an example of it in Joseph, Gen. xxxix. 7; in Job, xxxi. 1-11.
- CHERUB**, plural *Cherubim*, first mentioned Gen. iii. 24; thought by some to be an order of celestial beings, but never clearly and certainly applied to angelic nature. They were probably symbolical representations of the redeemed, and often referred to in the Old Testament, and in the book of Revelation. The cherubim are represented as living creatures, Ezek. i. x; Rev. iv; or as images wrought in tapestry, gold, or wood, Exod. xxxvi. 35; xxxvii. 7; Ezek. xli. 25; as having a plurality of faces, Exod. xxv. 20; Ezek. x. 14; xli. 18; and wings, 1 Kings vi. 27; Ezek. i. 6; Rev. iv. 8. A cherub presents the highest earthly forms and powers of creation in harmonious and perfect union, being a winged figure, like a man in form, full of eyes, and with a four-fold head—of a man, a lion, an ox, and an eagle. The cherubs placed in the holy of holies, overshadowed the mercy-seat, and were made of the same mass of pure beaten gold, Exod. xxv. 19; Solomon's cherubs described, 2 Kings vi. 23-30; viii. 6. It is probable that the *seraphim* of Isaiah, (chap. vi.) the *cherubim* of Ezekiel, (chap. i.) and the *living creatures* of John, (Rev. iv.) are identical, only differing in name. It is thought by some that the Egyptian sphinxes and the winged bulls lately discovered by Layard at Ninevah, were imitations of the Hebrew cherubs.
- CHIEF CAPTAIN** of the Band; an officer at the head of a detachment of soldiers belonging to the Roman legion, which was lodged in the adjacent castle, and stationed on feast days near the temple to prevent disorder. The Roman garrison was stationed in the castle of Antonia.
- CHILDREN**, to be instructed, Gen. xviii. 19; Deut. iv. 9; vi. 8; xi. 18; Psa. lxxviii. 5; Eph. vi. 4; *their duty*, to parents, Lev. xix. 3; Prov. i. 8; vi. 20; xiii. 1; xv. 5; xxiii. 22; Eph. vi. 1; Col. iii. 20; example of Jesus, Luke ii. 51; to honor and maintain their parents, Exod. xx. 12; Deut. v. 16; Eph. vi. 2, 3; smiting of parents punishable with death, Exod. xxi. 15; Lev. xx. 9; Deut. xxi. 18; Jesus calls his disciples children, John xiii. 33; Christians called so by the apostles, Gal. iv. 19; 1 John ii. 1.
- CHILDREN** "of the bridechamber." A select number of guests, who were the constant attendants on the bridegroom during the marriage feast. Matt. ix. 15.
- "of the promise," the seed of Abraham according to the faith, on whom the promised blessings would be bestowed, Rom. ix. 8; Gal. iv. 28.
- "of the prophets,"—their disciples, pupils, followers, Acts iii. 25.
- "of the resurrection," Luke xx. 36.
- A term equivalent to "the raised up."
- CHINKERETH**, Lake of, the same as Genesareth,—which see.
- CHIOS**, [*open or opening*,] an island of the Aegean sea, over against Smyrna, now called *Scio*. Acts xx. 15.
- CHLOE**, [*green herb*,] a Corinthian convert, mentioned 1 Cor. i. 11.
- CHORAZIN**, [*the secret*,] a town of Galilee, at the north end of the Lake of Tiberias, a little to the east of Capernaum; one of the principal scenes of Christ's ministry. Matt. x. 21; Luke x. 13.
- CHOSEN**, *eklektos*, elect, chosen. This word is found 23 times. It is translated in the common version, *elect*, 16 times, and *chosen*, 7 times. The passage, "For many are called, but few chosen," Matt. xx. 6, probably alludes to the choice of Roman soldiers, from the citizens of Rome. All were liable to serve, but some only were selected.
- CHRIST**. (See *Anointed*.) A Greek word answering to the Hebrew word, Messiah, and signifying the anointed or consecrated one, the Messiah—three terms of similar import. John i. 41. The name *Christ* is an official title, and is not a mere appellative, to distinguish our Lord from other persons named Jesus. The force of many passages of Scripture is greatly weakened by overlooking this. In the apostolical epistles, however, *CHRIST* is sometimes used as a proper name instead of Jesus.
- Christ's False*. our Savior predicted that many false Messiahs would come, Matt. xxiv. 24, and his word has been abundantly fulfilled. One named Coziba lived in the second century, and had many followers, and occasioned the death of more than half a million of Jews. Others have continued to appear, even down to modern times.
- CHRISTIAN**, *Christianos*, is found only 3 times in the New Testament—Acts xi. 26; xxvi. 28; 1 Pet. iv. 16, and was a name given at Antioch to those who believed Jesus to be the Messiah.
- CHRYSOLITE**. See **PRECIOUS STONES.**
- CHRYSOPTERIS**. " "
- CHURCH**. See **CONGREGATION.**
- CILICIA**, [*which rolls or overturns*,] a country in the south of Asia Minor, at the east of the Mediterranean Sea: its capital was Tarsus. Acts xxi. 35.
- CIRCUMCISION**, a cutting around, because in this rite the foreskin was cut away. This rite was given to Abraham as a sign of that covenant which God had entered into with him, that out of his loins should proceed the Messiah. To be spiritually circumcised, or to be the spiritual seed of Abraham, is to have the thing signified by that ceremony, and to perform all those duties which circumcision was designed to enforce,—namely, to believe in the Messiah, to put off the old man, and to serve him as new creatures, which is signified by our acceptance of the ordinances of the gospel, and submission to them. Phil. iii. 3.
- CITY**, *Babylon*, the Great City, Rev. xi. 8.



- xiv. 8; xvi. 19; xvii. 18; xviii. 10, 16, 19, 21: *Jerusalem*, the Great City, Rev. xxi. 10: the Holy City, Rev. xxi. 2; xxi. 2: xxii. 19. A city is the symbol of a corporate body, under one and the same police.
- CLAUDA, [*a lamentable voice*,] a small island near the S. W. shore of Crete, approached by Paul in his voyage to Jerusalem, Acts xvii. 16. It is now called *Gozzo*, and is occupied by about thirty families.
- CLAUDIA, [*lame*,] a Christian woman, probably a convert of Paul, 2 Tim. iv. 21.
- CLAUDIUS. See CESAR.
- LYSIAS, the Roman tribune, mentioned Acts xxi. 33; xxii. 24; xxiii. 26.
- CLEAN and UNCLEAN, terms used in a ceremonial sense; applied to certain animals, and to men in certain cases, by the law of Moses, Lev. xi. 1; xv. Num. xix; Deut. xiv. A distinction between clean and unclean animals existed before the deluge, Gen. vii. 2. The Mosaic law was not merely arbitrary, but grounded on reasons connected with animal sacrifices, with health, with the separation of the Jews from other nations, and their practise of moral purity, Lev. xi. 43—45; xx. 24—26; Deut. xiv. 2, 3, 21. The ritual law was still observed in the time of Christ, but under the Gospel is annulled.
- CLEMENT, [*mild, gold, merciful*,] mentioned Phil. iv. 3.
- CLEOPAS, [*the whole glory*,] the husband of Mary, John xix. 25, called also *Alpheus*,—which see. The one mentioned in Luke xiv. 18, was probably a different person.
- CLOUD, an emblem of prosperity and glory. *To ride on clouds*, is to rule and conquer. When no storm accompanies, or no attribute is attached to it, a cloud is the emblem of majesty and glory. By Daniel it is said, "One like the son of man came with the clouds of heaven;" to which our Lord adds, as explanatory of the symbol, "with power and great glory." Matt. xxiv. 30. Clouds are symbolical of armies and multitudes, probably by their grand and majestic movements. They betokened the presence of Jehovah, as on mount Sinai, Exod. xix. 9; in the temple, 1 Kings viii. 10; in the cloudy pillar, and on the mount of transfiguration. They are found in many representations of the majesty of God, Ps. xviii. 11, 12; xvii. 2; and of Christ, Rev. xiv. 14—16.
- "of witnesses," Heb. xii. 1; alludes to the spectators in the Olympic games, and transferred by a strong figure to patriarchs, prophets, worthies, God, and angels, the spectators of the Christian race.
- CLOVEN TONGUES, Acts ii. 3. An emblem of the various languages in which the apostles were to preach the gospel. They were like flames of fire parted, and these parted flames looked like tongues; so a flame of fire is, with the Jews, called a tongue of fire.
- UNIDUS, [*dedicated to Venus*,] a city and promontory of Asia Minor, Acts xxvii. 7.
- GOAL, usually in Scripture, charcoal, or the embers of fire. From recent disclosures, it is probable that mineral coal was used anciently in Syria. It is now procured in Lebanon, and a mine is worked at Cornale, eight miles from Beirut.
- COAT. The Jews wore two principal garments; the interior is called the coat, or tunic, Matt. v. 40. It was made of linen, and encircled the whole body, extending down to the knees. It reached up to the neck, with long or short sleeves. Over this was worn the mantle or cloak. The coat was sometimes woven like a stocking into its proper shape and size without any seam. Exod. xxxix. 27; John xix. 23. Such coats are still worn by Arabs, and are considered of great value.
- COCK-CROWING. In Matt. xxvi. 34, our Lord is represented as saying, that "before the cock crow," Peter should deny him thrice; so Luke xxii. 34; John xiii. 39. But according to Mark xiv. 30, he says, "before the cock crow twice, thou shalt deny me thrice." These passages may be reconciled by observing that ancient Greek and Latin authors mention two cock-crowings, one of which was soon after midnight, the other about three o'clock in the morning; and this latter, being most noticed by men as the signal of their approaching labors, was called by way of eminence, "the cock-crowing;" and to this alone, Matthew, giving the general sense of our Savior's warning to Peter refers; but Mark more accurately recording his very words, mentions the two cock-crowings.
- COHORT, a company of soldiers which guarded a Roman governor or magistrate, when he went into any province.
- COLLECTION for poor believers, Acts xi. 29; Rom. xv. 26—28; 1 Cor. xvi. 1; 2 Cor. viii. 1—4; ix. 1.
- COLOSSE, [*punishment, correction*,] a city of Phrygia, situated on a hill near the junction of the Lycus with the Meander, and not far from the cities Hierapolis and Laodicea, Col. ii. 1; iv. 13, 15. With these cities it was destroyed by an earthquake in the tenth year of Nero, about A. D. 65, while Paul was yet living. It was soon rebuilt. It is now called *Chonos*.
- COLOSSIANS, Epistle to, written by Paul, from Rome, A. D. 62, during his imprisonment in that city, to the congregation at Colosse. This congregation was probably gathered by this apostle, as well as the one in Laodicea, though some ascribe it to Epaphras. See Acts xvi. 6; xviii. 23. Some think this epistle was written at the same time, and sent by the same bearer, as the one to the Ephesians. It is certainly devoted to the development of the same grand secret,—viz., the call of the Gentiles to a participation in the hope of the glad tidings, and to guard the Colossians, whether Jews or Greeks, against Judaizing and philosophizing teachers. Whoever would understand this epistle and that to the Ephesians, must read them together.
- COLT, "*the foal of an ass*." The direction given by Jesus to two of his disciples in Matt. xxi. 2, 3, to bring him the colt they would find tied in the village, that he might ride thereon into Jerusalem, according to the prophet evidently implies a previous understanding or acquaintance with the owners of him; for he adds, "if any one ask why you loose him, you shall answer, Because the Master needs him," Luke xix. 31. Accordingly, "as they were loosing the colt, the owners said to them, Why loose you the colt? They answered, The Master needs him" (ver. 33, 34.) "AND THEY," (the owners,) "let them go," Mark xi. 6.
- COMFORTER, *parakletos*, advocate, monitor, helper, comforter. The original word only occurs five times, John xiv. 16, 26; xv. 26; xvi. 7; 1 John ii. 1. *Comforter* is the most remote meaning of the word, and does not adequately describe the office of the Paraclete; it was to help and direct as well as to console.
- COMMON, profane, ceremonially unclean.

- The Greek term *koinos*, properly signifies what belongs to all, but the Hellenists applied it to what was profane, i. e. *not holy*, and therefore of common or promiscuous use, Mark vii. 2, 5; Acts x. 14, 15; Rom. xiv. 14.
- COMMON**, "had all things common, Acts ii. 44. A community of goods was practised at all the Jewish feasts at Jerusalem, and no man's house was his own. So when the Spirit was poured out, on account of the detention at Jerusalem, there was a kind of community for the time being, that none might suffer from want; but the subsequent contributions of the saints show that there was not an equality of property, Acts xi. 29; 1 Cor. xvi. 1.
- CIRCUMCISION**, [*cutting*], a term of reproach, applied to certain Judaizing teachers at Philippi, as mere cutters of the flesh; in contrast with the true circumcision, those who were created anew in Christ Jesus unto righteousness and true holiness, Phil. iii. 2.
- CONGREGATION**, *ekklesia*, occurs 114 times, and is derived from *ekkaleo*, I call out. It is an assembly of the called. The whole community of professing Christians make the one body or congregation of the Lord; and those meeting in one place constitute the Christian congregation in that place.
- CONSCIENCE**, occurs in the common version 50 times, and once in the plural form, 2 Cor. v. 11, for which we have in the original, *euneidesis*, compounded of *sun*, together, and *eideo*, to see or know,—in Latin *conscio*; whence comes conscience, the power of judging ourselves, and the relations in which we stand to our Creator and to our fellow-creatures. The conscience is said to be *weak* when knowledge is limited, *pure* when free from accusation, and *evil* when polluted with guilt. We have a *good* conscience mentioned, 1 Tim. i. 5; 1 Pet. iii. 21; *pure*, 1 Tim. iii. 9; *clear or void of offence*, Acts xxiv. 16; *weak*, 1 Cor. viii. 7; *defiled*, Titus i. 15; Heb. x. 22; *seared*, 1 Tim. iv. 2.
- CONTENTMENT** recommended, Prov. xxx. 8, 9; Heb. xiii. 5; 1 Tim. vi. 6; instances of, Gen. xxxiii. 9; 2 Sam. xix. 35–37; 2 Kings iv. 13; Phil. iv. 11.
- CONVERSATION**, edifying, recommended, Matt. xii. 35; xxiv. 14–32; Col. iii. 16; iv. 6; 1 Thess. iv. 18; v. 11; vain and sinful to be avoided, Matt. xii. 36; Eph. iv. 29; v. 3–7; Col. iii. 8, 9; 2 Pet. ii. 7, 8.
- COOS**, a small island in the Mediterranean, near the south-west point of Asia Minor. Acts xxi. 1. *Hippocrates*, the famous physician, and *Appellios*, the eminent painter, were natives of this island. It is now called *Stanchio*.
- COPPER**, a metal, known and wrought before the flood, Gen. iv. 22. Where the word *brass* occurs in the common version, it should be rendered *copper*.
- CORBAN**, a sacred gift, Matt. xv. 5; xxiii. 18. The Pharisees taught that a man might escape all obligations to support his indigent parents, by saying of his property, "Be it corban." In this case, if he did not give his property at that time to the temple he was bound to do so at his death, though his parents should thus be left destitute. Thus did they "make void the law" of honoring their father and their mother, "through their traditions." Mark vii. 11–13.
- CORINTH**, [*which is satisfied, beauty*], a celebrated city of Greece, in the north part of the Peloponnesus, on the isthmus of Corinth; 45 miles W. N. W. of Athens. It was celebrated for wealth, commerce, arts, and magnificence. Paul preached here for two years. Acts xviii. 1.
- CORINTHIANS**. The two epistles under this name were written by Paul to the Christians at Corinth, where he had preached with great success. Acts xviii. The first epistle written from Ephesus was in reply to intelligence received from Corinth, through the family of Chloe, 1 Cor. i. 11, and by a letter from the congregation, asking advice, vii. 1. His chief design appears to have been to support his own authority, dignity, and reputation; to vindicate himself from the calumnies of the factious; and to diminish the credit and influence of their aspiring leaders, by exhibiting their errors. He reproves the congregation for certain immoralities found amongst them, but which were chargeable to their factious leaders. He then treats successively of lawsuits amongst Christians; on single and married life; on eating meats offered to idols; on his call, mission, right, and authority as an apostle, &c.; and meets several errors and sins prevalent in the congregation by timely instructions as to disputes among brethren, decorum in public assemblies, the Lord's Supper, spiritual gifts, the resurrection of believers; gives directions for collections for the poor saints in Jerusalem, and closes with friendly exhortations and salutations.
- Paul, having tested his power in Corinth by the first letter, and hearing of its success from Titus, he takes courage, writes a second letter, speaks more boldly of himself, and deals more severely and sharply with his opponents. In this he aims at the extermination of the faction which he had attacked and weakened in his first letter. He makes good all his claims to the respect, veneration, and submission of the Corinthians; strips his antagonists of every pretext; and by the most pathetic recital of his own history, and exhortations to unity and peace, closes his communications to this large and eminent congregation.
- CORNELIUS**, [*of a horn*], a pious Roman centurion, stationed at Caesarea in Palestine, to whom Peter was sent from Joppa, a distance of 35 miles, to tell him "words whereby he might be saved," and on whom and his friends, the miraculous gifts of the Spirit were poured out, to the astonishment of Peter and his companions. Acts x. Cornelius, though a Gentile, was probably a proselyte to the Jewish religion at the time of Peter's vision.
- CORNER-STONE**, a massive stone, usually distinct from the foundation, Jer. li. 18; and so placed at the corner of the building as to bind together the two walls meeting upon it. Such a stone is found at Baalbek, twenty-eight feet long, six and a half feet wide, and four feet thick.
- COUNCIL**, a tribunal frequently mentioned in the New Testament. The *Great Council* so called, did not consist of the 72 elders who were originally appointed to assist Moses in the civil administration of the government, but was instituted in the time of the Maccabees. It consisted of chief priests, elders, (who were, perhaps, the heads of the tribes or families,) and scribes, amounting in the whole to 72 persons, and is called by Jewish writers, the *Sanhedrim*.

- This council possessed extensive authority, taking cognizance not only of religious matters, but of appeals from inferior courts of justice, and of the general affairs of the kingdom. After Judea became a Roman province, the council was deprived of the power of inflicting capital punishments, for which reason they delivered our Savior to Pilate, demanding his death.
- COVENANT**, *diatheke*, institution, arrangement, constitution, covenant, occurs in the New Testament 33 times. God's promise to Noah is called a covenant, Gen. ix. 9-17. God's covenant with Abraham, xvii. 2-9. The Sinaitic law was another covenant, Deut. iv. 13. The new and better covenant, mentioned Heb. viii. 6, 8, 10.
- COVELOUSNESS**, an eager, unreasonable desire of gain; a longing after the goods of another. It is called *idolatriy*, Col. iii. 5. Forbidden, Exod. xx. 17; Deut. v. 21; Rom. vii. 7. *xiii. 9: censured*, Prov. xxii. 7; Luke xii. 15; Heb. xiii. 5; threatenings against it, Isa. lvii. 17; Jer. vi. 12, 13; Micah ii. 1, 2; Hab. ii. 9, 11; Rom. i. 18, 29; 1 Cor. vi. 10; Eph. v. 5; Col. iii. 5; 1 Tim. vi. 9, 10.
- CRESCENS**, [*growing, increasing*], a person mentioned 2 Tim. iv. 10.
- CRETANS**, inhabitants of Crete, Titus i. 12.
- CRETE**, [*fleshy*], an island at the mouth of the Aegean sea, between Rhodes and Peloponnesus. Acts xxvii. 7. It is now called *Candia*.
- CRISPUS**, [*curled*], the chief of the Jewish synagogue at Corinth, who was converted to Christianity by Paul, Acts xviii. 6; and baptized by him, 1 Cor. i. 14.
- CROSS**, a kind of gibbet made of pieces of wood placed transversely, whether crossing at right angles, one at the top of the other, T, or below the top, †, or diagonally, X, on which criminals were executed. To be crucified was deemed the strongest mark of infamy, and was inflicted on the vilest slave, and the most atrocious transgressors. Deut. xxi. 23; Gal. iii. 13. It is used metonymically for the doctrines of the gospel, Gal. ii. 20; vi. 14. Trouble for the sake of religion, Mark viii. 34; Matt. xvi. 24.
- CROWN**, a head ornament, worn in the East as a mark of dignity and honor. Those used in the games were made of parsley, pine, flowers, &c. 2 Tim. iv. 7, 8. Those for kings, of gold, adorned with gems. 2 Chron. xxiii. 11; 2 Sam. i. 10; xii. 30. Metaphorically, that is called a *crown* which gives glory or dignity. Thus Jehovah is said to be a crown of glory to Judah, Isa. lxii. 8. Christ is said to have a "crown of gold," and "many crowns," Rev. xix. 12, meaning his future ineffable grandeur and sovereignty. Crown of *life*, a triumphant immortality, James i. 12; Rev. ii. 10; iii. 11; of righteousness, 2 Tim. iv. 8; of glory, 1 Pet. v. 4, also incorruptible, 1 Cor. ix. 25.
- CRUCIFY**, to put to death by the cross. *Figuratively*, it means to subdue our evil propensities.
- CRUCIFIXION**, HOUR OF.—Mark xv. 25, states it to be the *third*, and John xix. 14, the *sixth* hour. This apparent contradiction is supposed to have arisen from confounding the letter gamma with the letter sigma, which were used as numerals in ancient MSS. Therefore it ought to be the *third* hour which answers to our nine o'clock in the morning. Acts ii. 15. Of this opinion are Griesbach, Semler, Rosenmüller, Doddridge, Whitby, Bengel, Erasmus, &c. Another method of solving the difficulty, and probably the best one, is, that John writing in Asia, adopted the Roman method of reckoning time, which was the same as ours.
- CRYSTAL**, a hard, transparent, and colorless fossil, of a regularly angular form. The word translated *crystal* in Ezek. i. 22, is rendered *frost* in Gen. xxxi. 40; Job xxxvii. 10, and Jer. xxxvi. 30; and *ice* in Job vi. 16, xxxviii. 29, and Psal. cxlvii. 17. The word primarily denotes ice, and is given to this substance from its resemblance to it. The firmament above the cherubim, the sea of glass, the river of life, and the light of the new Jerusalem, are compared to crystal, for their purity, clearness and splendor. Ezek. i. 22; Rev. iv. 6; xxii. 1.
- CUBIT**, a measure used among the ancients, about 18 inches long. A cubit was originally the distance from the elbow to the extremity of the middle finger, which is the fourth part of a well-proportioned man's stature. The sacred cubit was nearly 22 inches.
- CUMMIN**, a plant of an oily and spicy quality, somewhat resembling fennel, Isa. xxviii. 25; Matt. xxiii. 23.
- CUP**. This word is taken in Scripture both in a proper and in a figurative sense. In its proper sense, See Gen. xl. 13; xlv. 2; 1 Kings vii. 23. In a figurative sense, as an emblem of prosperity, See Psal. xi. 6; xvi. 5; xxiii. 5; and of Divine judgments and man's misery, Isa. li. 17, 22; Psal. lxxv. 8; Rev. xiv. 9, 10, &c. "Cup of blessing," 1 Cor. x. 16; "Cup of salvation," Psal. cxvi. 13; a "cup of cold water,"—a valuable gift in a hot climate, where water is scarce. Matt. x. 42; Mark ix. 41.
- CURSE**, after the fall, Gen. iii. 14-19; of Cain, iv. 11; subjoined to the law, Deut. xxvii. 13-26; of the Israelites, if disobedient, Lev. xxvi. 14-39; Deut. xxviii. 15, &c.; remarkable instances of cursing, Gen. ix. 25; 2 Kings ii. 23; Psal. cix. 6, &c.; Jer. xvii. 18; forbidden under the gospel dispensation, Matt. v. 44; Rom. xii. 14; James iii. 10. Learned commentators aver that wherever the Hebrew word so translated occurs in connection with the name of God it should be rendered *bless*. It is actually often so rendered in our Bible, as Gen. xxxiii. 11; Judges i. 15; 1 Sam. xxv. 27; 2 Kings v. 15.
- CYPRUS**, [*fair, fairness*], a large and populous island in the Mediterranean, situated between Cilicia and Syria, and so called from the Cypress trees with which it abounded. Barnabas and Mnason were natives of it, Acts iv. 36; xxi. 16; the gospel preached there, Acts xi. 19; visited by Paul and Barnabas, A. D. 44, Acts xiii. 4-13. See also Acts xv. 39; xxvii. 4.
- CYRENE**, [*a wall, coldness*], a city of Lybia in Africa, west of Egypt. Matt. xxvii. 52; Acts ii. 1; xi. 10.
- CYRENIUS**, [*one who governs*], a governor of Syria. Luke ii. 2.
- DALMANUTHA**, [*bucket, branch*], a town of Palestine, on the S. E. part of the lake of Tiberias, near Magdala. Mark viii. 10.
- DALMATIA**, [*deceitful lamps*], the southern part of Illyricum, on the gulf of Venice. 2 Tim. iv. 10.
- DAMARIS**, [*little woman*], an Athenian lady, who was converted by Paul, Acts xvii. 34.
- DAMASCENES**, [*of Damascus*], 2 Cor. xi. 32.
- DAMASCUS**, [*similitude of burning*], the most ancient city on record, and long the capital of Syria; first mentioned in Gen.

- xiv. 15; xv. 2:** and now probably the oldest city on the globe. It is about 160 miles from Jerusalem, and contains at the present time some 80,000 inhabitants. A street is still found here called "Straight," running a mile or more into the city from the eastern gate. Acts ix. 11.
- DANIEL**, [*judgment of God*], called Belteshazzar by the Chaldeans, a prophet descended from the royal family of David, who was carried captive to Babylon when very young, in the fourth year of Jehoiakim, king of Judah, B. C. 606. Daniel rose by his wisdom to eminence and honor, and served in the courts of Nebuchadnezzar, and Belshazzar, kings of Babylon, and afterwards under Darius the Mede, and Cyrus the Persian. His great eminence may be inferred from Ezek. xiv. 13, 14: xxviii. 2, 3, as well as from consulting his own narrative. The book which bears his name, distinctly foretells the time of Messiah's first advent; and under the emblem of a great image, and of four beasts, the successive rise and fall of the four great universal monarchies of Babylon, Persia, Greece, and Rome, after which, the kingdom of Messiah, like the stone from the mountain, shall fill the whole earth, and have no successor. The prophecies contained in the latter part of the book extend from the days of Daniel to the resurrection of the dead. Christ testifies to the genuineness and authenticity of the book, Matt. xxiv. 15: of which there is the strongest evidence, both internal and external.
- DARKNESS**, supernatural, Exod. x. 21-23; Luke xxiii. 44, 45. Also, a symbol of ignorance and of affliction.
- DAVID**, [*beloved*], king of Israel, prophet and psalmist. He was youngest son of Jesse, of the tribe of Judah, born in Bethlehem. B. C. 1035: and one of the most remarkable men in either sacred or secular history. His life is fully recorded in 1 Sam. xvi. to 1 Kings ii. The phrase, "a man after God's own heart," does not refer to either his private or personal moral conduct, but to his *public official acts*.
- DAY**. The sacred writers generally divide the day into twelve hours. The sixth hour always ends at noon throughout the year; and the twelfth hour is the last hour before sunset. But in summer, all the hours of the day were longer than in winter, while those of night were shorter. Day in prophetic style, "I have given you a day for a year," is the rule: one revolution of the earth on its axis for a revolution in its orbit. Day is also used for an appointed season, Isa. xxxiv. 8: and for an enlightened state, 1 Thess. v. 5. "Last day," refers to the time of judgment: and "last days," to the time of Messiah's reign, Isa. ii. 2: Micah iv. 1.
- DEACON**, *diakonos*, minister, servant, occurs 81 times, and is applied to both males and females, whose business it was to serve the whole congregation in any capacity.
- DEAD SEA**, **SEA OF SODOM**, **SALT SEA**, or **LAKE ASPHALTITES**, a salt lake in Palestine, 70 miles long, and 10 to 15 broad. It occupies the spot where the cities of Sodom and Gomorrah are supposed to have stood. The water is clear and limpid, but very salt and bitter, and of greater specific gravity than that of any other lake that is known.
- DEAD PERSONS**, insensible, and know not anything, Job iii. 18; xiv. 21; Psa. vi. 5; lxxxviii. 10-12; cxv. 17; cxlvi. 4; Eccl. ix. 3; xii. 7; Isa. xxxviii. 18; shall be raised, Job xix. 26, 27; Psa. xlix. 50; John v. 26; Rev. xx. 12. Instances of the dead raised; by Elijah, 1 Kings xvii. 17-23; by Elisha, 2 Kings iv. 18-37; by his bones, xiii. 21; by Jesus, Matt. ix. 25; Mark v. 41, 42; Luke vii. 15; viii. 54, 55; John xi. 1-44; by Peter, Acts ix. 40, 41; by Paul, xx. 10-12.
- DEATH**, how it came into the world, Gen. ii. 17; iii. 10; Rom. v. 12; vi. 23; 1 Cor. xv. 21. Natural death is a ceasing to be, or a destruction of animal life, and is certain, Job xiv; Psa. xlix. 6-20; lxxxix. 43; Eccl. viii. 8; ix. 4: called a sleep to believers, John xi. 11-14; Acts vii. 60; xiii. 36; 1 Cor. xv. 18, 51; 1 Thess. iv. 13-16. Is expressive of alienation from God, and exposure to his wrath, John v. 24; Eph. ii. 1-5; Col. ii. 13; 1 John iii. 14; second death mentioned, Rev. ii. 11; xx. 6, 14; xxi. 8.
- DEBTS** to be faithfully paid, Psa. xxxvii. 21; Prov. iii. 27, 28; to be avoided, Rom. Rom. xiii. 8; used figuratively for our sins, Matt. vi. 12; a parable on the subject, Matt. xviii. 21-35.
- DECAPOLES**, [*ten cities*], a district of country comprising ten cities, lying chiefly to the east of the Jordan, and the lake of Tiberias.
- DELUGE**. See **FLOOD**.
- DEMAS**, [*popular*], a fellow-laborer with Paul at Thessalonica, who afterwards deserted him, Col. iv. 14; 2 Tim. iv. 10; Philemon 24.
- DENETRIUS**, [*belonging to coin*], a silver-smith of Ephesus, and an idolater for gain, Acts xix. 24. Also a disciple mentioned 3 John 12.
- DEMON**, from *dæmoon* and *dæmonion*, defined by lexicons to be a heathen god, deity, tutelary genius, evil spirit. Plato derives the word from *dæmoon*, knowing; Eusebius, from *dæmainoo*, to be terrified; and Proclus, from *daioo*, to distribute. By ancient heathen writers, the word *demon*, by itself, occurs usually in a good sense. Philo affirms that Moses calls those *angels* whom the philosophers call *demons*, and they are only different names that imply one and the same substance. In later times the word was used in a bad sense. Josephus and the New Testament writers use it in this manner. Some suppose demons to be fallen angels, others the spirits of bad men; both theories, however, are without foundation. The possessions of the New Testament are always attributed to them; never to the *ho diabolus*. The word *demon* occurs about 60 times in the New Testament. Whatever may be the correct idea with regard to the demons, as *Dr. George Campbell* well observes: "They are exhibited as the causes of the most direful calamities to the unhappy persons whom they possess—dumbness, deafness, madness, palsy, epilepsy, and the like. The descriptive titles given them always denote some ill quality or other." And again, "When I find mention made of the number of demons in particular possessions, their actions so particularly distinguished from the actions of the man possessed, conversations held by the former in regard to the disposal of them after their expulsion, and accounts given how they were actually disposed of—when I find desires and passions ascribed particularly to them, and similitudes from the conduct which they usually observe, it is impossible for me to deny their existence." \*
- DEMONIACS**, demonized persons, or those who were supposed to have a demoniac

- demons, occupying them, suspending the faculties of their minds, and governing the members of their bodies, so that what was said and done by them was ascribed to the indwelling demon.
- DENARIUS**, the principal silver coin of the Romans, and in value worth from 15 to 17 cents, according to the coinage. A denarius was the day-wages of a laborer in Palestine. Matt. xx. 2, 9.
- PERBE**, [*astig*], a small town of Lycaonia, in Asia Minor, to which Paul and Barnabas fled from Lystra, A. D. 41, Acts xiv. 20. It lay at the foot of the Taurus mountains on the north, 10 or 20 miles east of Lystra.
- DESERTS**, applied to hilly regions, &c., thinly inhabited, Luke i. 30, Matt. iii. 1; and the word so translated in our Bibles often means no more than the common uncultivated grounds in the neighborhood of towns on which the inhabitants grazed their domestic cattle.
- DEVIL**, from *diabolos*, occurs some 30 times, and means a slanderer, traducer, false accuser. Paul uses the word in the plural number three times—1 Tim. iii. 11; 2 Tim. iii. 3; Titus ii. 3—and applies it to both males and females.
- DIADEM**, a royal head dress, rather different from the crown, and worn by queens. A prince sometimes puts on several diadems. Ptolemy having conquered Syria, entered Antioch in triumph, with the diadems of Asia and Egypt on his head. John saw on Christ's head "many diadems," Rev. xii. 3; xiii. 1; xix. 12.
- DIAMOND**. See **PRECIOUS STONES**.
- DIANA**, or **ARTEMIS**, [*luminous, perfect*], a celebrated goddess of the Romans and Greeks, and one of their twelve superior deities. She was like the Syrian goddess Ashtaroth, and appears to have been worshipped at Ephesus with impure rites and magical mysteries. Acts xix. 19. The temple of Diana was the pride and glory of Ephesus. It was 425 feet long, and 230 broad, and had 127 columns of white marble, each 60 feet high. It was 220 years in building, and was one of the seven wonders of the world.
- DIDYMUS**, [*a twin*], the surname of Thomas. John xxi. 2.
- DIONYSIUS**, [*divinely touched*], a member of the Areopagus at Athens, and a convert of Paul, Acts xvii. 34, and burnt as a martyr, A. D. 95. Being at Heliopolis in Egypt, at the time of Christ's death, on observing the supernatural darkness he exclaimed, "Either the God of nature suffers, or sympathizes with one who suffers."
- DIOTREPES**, [*nourished of Jupiter*], mentioned 3 John 9.
- DIP**, to immerse. The people of the East eat with their fingers instead of knives and forks, and therefore dip their hand in the dish. For fluid substances they have spoons. John xii. 26.
- DISCIPLE**, a learner, or follower of another, John ix. 28. It signifies in the New Testament, a follower of Christ, &c., or a convert to his gospel. John xx. 18; Acts vi. 1.
- DISPENSATION**, *oikonomia*, economy, administration of affairs,—from *oikos*, a house, *nemos*, to administer—economy, the management of a family; hence arrangement, dispensation, or administration, a more general sense—occurs 10 times.
- DOG**. To call a person a *dog* in the East, is expressive of the highest contempt. The term was applied by the Jews to Gentiles. It was not "proper to give the children's
- bread to dogs," Matt. xv. 26. The *bad* properties of dogs are obstinacy, barking, cruelty, biting, insatiable gluttony, filthiness in lust, vomiting and returning to their vomit. Hence the name is given to cavilling, unprincipled teachers, Phil. iii. 2; and to such as are excluded from the holy city, Rev. xxii. 15.
- DOOR**, the symbol of opportunity, way of access or introduction. John x. 7.
- DORCAS** in Greek the same as *Tabitha* in Syriac, that is, *gazelle*, the name of a pious and charitable woman at Joppa, whom Peter raised from the dead, Acts ix. 36—42.
- DRACHMA**, a silver coin common among the Greeks, which was also current among the Jews, in value about 16 cents, or 8d.
- DRAGON**, signifies either a large fish, as the whale, or a crocodile, or great serpent. In some places, it evidently means the deadly poisonous lizard called *Gecko* by the East Indians. By the Egyptians, Persians, and Indians the *dragon* is regarded as the established emblem of a monarch. Sometimes it is used for monarchical despotism in general. The Roman government, both in its pagan and papal forms, as a persecuting power, is represented by this symbol.
- DRESS**, injunctions concerning it, Deut. xxii. 5; Isa. iii. 16, &c.; 1 Tim. ii. 9; 1 Pet. iii. 3.
- DRINK**, to swallow liquids. As the allotments of God's providence were often represented among the Jews by a *cup*, so to receive good or evil at the hand of God is represented by *drinking* its contents, John xviii. 11. To "*eat the flesh and drink the blood of the son of man*," is to imbibe, that is, cordially to receive and obey his precepts, John vi. 53; to partake of bread and wine, the symbols of his body and blood, in the ordinance of his own appointment, Matt. xvi. 26; to become one with him in principle, feeling, and action. As a cordial desire and love of divine truth is often represented as *thirsting*, so *drinking* is used to express the actual reception of the Gospel and its benefits. John iv. 14; vii. 37.
- DRUNKENNESS**, excludes from the kingdom of God, 1 Cor. vi. 10; Gal. v. 21; *examples*, Gen. ix. 21; xix. 33, 35; 1 Sam. 25, 36; 1 Kings xvi. 9; xx. 16.
- DRUSILLA**, [*watered by the dew*], the third daughter of Agrippa the Great. She first married Azizus, king of the Emesenes, but soon left him, to marry Claudius Felix. Acts xxiv. 24.
- DUST**. "To lick the dust," Psa. lxxii. 9, is expressive of profound submission; to throw "dust into the air," Acts xxii. 23, expresses contempt and malice, and is still an Arab practice; to "throw dust on the head" is a sign of grief and mourning, Rev. xviii. 19; and "to wipe off the dust" from one's feet was expressive of entire renunciation, Matt. x. 14; Acts xiii. 51.
- EARNEST**, *arraboon*, a pledge; a small part of the price of a thing, paid in hand, to confirm an agreement. The word is used three times in the New Testament, but always in a figurative sense. In 2 Cor. i. 22 it is applied to the *gifts* of the Spirit, which God bestowed on the apostles; and in 2 Cor. v. 5; Eph. i. 13, 14, to *believers generally*, on whom after baptism, the apostles had laid their hands; which were an earnest of far superior blessings in the age to come. Jerome has well said, "If the earnest was so great, how great must be the possession."
- EARTH**. The original word in both Hebrew

- and Greek is used to denote the earth as a whole, and a particular land. The expression "all the earth" is sometimes used symbolically for a portion of it. Sometimes used for the people who inhabit the world, etc. It is used also as the symbol of the great body of the people contrasted with the government; antichristian part of mankind, etc. There are in the political and in the moral worlds, as well as in the natural, heavens and earth, sun, moon, and stars, mountains, rivers, and seas.
- EARTHQUAKE**, in the time of Elijah, 1 Kings xix. 11; of Uzziah, Amos i. 1; Zech. xiv. 9; at the crucifixion of Jesus, Matt. xxvii. 54. The established symbol of the political and moral revolutions and convulsions of society. See Hag. ii. 6, 7; Heb. xii. 26; Rev. vi. 12.
- EAST**, towards the sun's rising. Arabia, Assyria, Chaldea, Mesopotamia, Persia, and other countries, lay eastward of Canaan; and Balaam, Cyrus, and the Magi were said therefore, to have come out of the East. Num. xxiii. 7; Isa. xli. 11; Matt. ii. 1, 2.
- EAT**. See **DRINK**. The Babylonians and Persians used to recline or lie down on table-beds while eating, and the Jews adopted this custom, Amos vi. 4-7; Esth. i. 6; vii. 8; John xii. 3; xiii. 25.
- EDIFICATION**, a building up. Saints are edified when they grow in holy knowledge and practice. 1 Cor. viii. 1. Mutual edification to be consulted, Rom. xiv. 19; xv. 2; 1 Cor. xiv. 12-26; 1 Thess. v. 11; Heb. x. 24.
- EGYPT**, [*that binds or oppresses*], bounded by the Mediterranean Sea on the north; Abyssinia on the south; and on the east and west by mountains, running parallel with the Nile. Egypt is now the basest of kingdoms, as declared in prophecy, Isa. xxix. 15, and has been successively tributary to Babylon, Persia, Greece, Rome, Saracens, Mamelukes, and Turks, during 2000 years. Symbolical now for wickedness, Rev. xi. 8.
- ELDER**, *presbiteros*, presbyter, whence the word presbytery. Anciently applied to those who presided over Israel, and applied by the Jews before the Christian era to a certain class of officers among them. Those of one synagogue were called the *presbiterion*, presbytery.
- Presbiterion*, occurs three times; in Luke xii. 66, and Acts xxi. 5, it seems to apply to the Jewish Sanhedrim; and in 1 Tim. iv. 14 to the chief persons of a Christian congregation. The word is derived from
- Presbiteros*, an *Elder*, which occurs 67 times, and is applied to *seniors*, or persons advanced in years, ancients, ancestors, fathers; or as an appellation of dignity, to chief men, heads of families, or of congregations. Apostles were sometimes called Elders, in the sense of a senior, or old man. See John 2nd and 3rd epistles, and 1 Pet. v. 1. Still we have the phrase "apostles and elders" contradistinguished several times. See Acts xv. 2, 4, 6, 23. *Elder*, as the name of an officer in the Christian congregation, is defined Acts xx. 17, 28; Titus i. 5, 7; 1 Pet. v. 1, 5; and is evidently synonymous with *bishop*, *shepherd*, *ruler*, &c., and the same duties of overseeing, ruling, teaching, &c., were attached to the office. See the qualifications of each, as given in 1 Tim. iii. 1-7; Titus i. 5-9.
- ELECTION**, *ekloges*, choice, chosen, approved, beloved; it occurs only 7 times. See **CHOSEN**.
- ELIJAH**, or **ELIAS**, [*God is my Lord*], a prophet of Israel, a native of the town of Tishbe, situated in the land of Gilead, beyond Jordan. See 1 Kings xvii-xix., xxi. 17-29; 2 Kings i., ii. 1-14; ix. 36; x. 10, 17; 2 Chron. xxi. 12-15; Luke iv. 25, 26; Rom. xi. 1-5; James v. 17, 18. Promised to be sent again to Israel, Mal. iv. 5; partially fulfilled in John the Baptist, who appeared in the spirit and power of Elijah, Luke i. 17; but was not actually that prophet, John i. 21-24.
- ELISABETH**, [*oath of God*], the wife of Zacharias, mother of John the Baptist, Luke i. 5.
- ELISHA**, [*salvation of God*], a prophet of Israel, son of Shaphat, Elijah's successor, 1 Kings xix. 15-21; 2 Kings ii. 3, 11-27; iv-ix; Luke iv. 27.
- ELIUD**, [*God is my praise*], Matt. i. 14.
- ELMODAN**, [*God of measure*], Luke iii. 27.
- ELYMAS**, [*a magician*], or Bar-Jesus, struck blind for opposing Paul, Acts xiii. 8, 11.
- EMBALMING**, an ancient art of preserving the body from decay. The Egyptians excelled in it, and the ancient Israelites imitated them. Mentioned Gen. i. 2, 3, 26; 2 Chron. xvi. 14; John xix. 39, 40.
- EMERALD**. See **PRECIOUS STONES**.
- EMMAUS**, [*people despised*], a town of Judea, 7 miles north of Jerusalem, Luke xxiv. 13.
- ENEAS**, [*laudable*], Acts ix. 33.
- ENEMIES**, laws concerning their treatment, Exod. xxiii. 4; Prov. xxiv. 17; xxv. 21; Matt. v. 44; Luke vi. 27-36; Rom. xii. 14-21; examples, Job xxxi. 29-31; 1 Sam. xxiv; xxvi; Psal. xxxv. 4-15; Luke xxiii. 34; Acts vii. 60.
- ENMITY**, spoken of, Gen. iii. 13; Rom. viii. 7; James iv. 4.
- ENOCH**, [*dedicated, disciplined*], son of Jared, and father of Methuselah, who pleased God, and was translated, Gen. v. 18-24; Luke iii. 37; Heb. xi. 5; Jude 14, 15.
- ENON**, [*cloud, his fountain*], a place near Samaria, west of the Jordan, where John baptized. John iii. 23.
- ENVY** condemned, Psal. xxxvii. 1; Prov. xiii. 31; Rom. xiii. 13; 1 Cor. xiii. 8; Gal. v. 21; James iii. 14; v. 9; 1 Pet. ii. 1.
- EPAPHRAS**, [*agreeable*], mentioned Col. i. 7; iv. 12.
- EPAPHRODITUS**, [*agreeable, handsome*], one sent by the Philippians with money to Paul when a prisoner at Rome. Phil. ii. 25; iv. 18.
- EPENETUS**, [*laudable*], Paul's disciple, whom he calls a first-fruit of Achaia, Rom. xvi. 5.
- EPHESIANS**, Epistle to, written by Paul to the congregation at Ephesus, during his imprisonment at Rome, A. D. 61. The apostle shows that the calling of the Gentiles was according to God's purpose, and was the development of the secret which had been hid from ages and generations. This grand secret he had opened by the preaching of Christ to the Gentiles, "*the hope of glory*" and on account of which he had become "a prisoner of the Lord," and "an ambassador in a chain." He exhorts both Gentiles and Jews, in consequence of this wall of separation being broken down, to maintain unity and peace. In the fourth chapter he gives sundry reasons why they should preserve unity, for all—whether Jews or Greeks, Barbarians, Scythians, bondmen or freemen,—were but *one body*, animated by *one spirit*, cheered by *one hope*, governed by *one Lord*, while *one faith* was mutually entertained and confessed, *one immersion* initiated both into the Anointed,



and the *one God* was Father of all. Thus they were exhorted to keep the unity of the Spirit in the bond of peace.

**EPHESUS**, a city of Asia Minor, situated on the river Cayster, 35 miles S. by E. of Smyrna, chiefly famed for a magnificent temple of Diana, accounted as one of the seven wonders of the world. It is said to have been 425 feet long, and 220 broad. Its roof was supported by 127 pillars, 70 feet high, 27 of which were curiously carved, and the rest polished. Here the apostle Paul planted Christianity, and labored for upwards of three years, and the apostle John is said to have spent most of his life, and closed it here.

**EPHRAIM**, [*fruitful*,] a town of Palestine, in the country belonging to the tribe of Ephraim, 8 miles N. E. of Jerusalem. John xi. 54.

**EPICUREANS**, [*who give assistance*,] a sect of philosophers who adopted the doctrines of Epicurus, who flourished at Athens, B. C. 300. They maintained that the world was made by chance, that there is no providence, no resurrection, no immortality, and that pleasure is the chief good. Acts xvii. 18.

**EPISTLE**, or **LETTER**. Twenty-one of the books of the New Testament are *epistles*. Fourteen written by Paul, one by James, two by Peter, three by John, and one by Jude. The messages to the seven congregations, Rev. ii. and iii., are called *epistles*. For a proper understanding of the *epistles* it is necessary to consider the *time, occasion, design, and parties* addressed.

The arrangement of the *epistles*, as found in our Bible, is not the order of their date; but Lardner has given many reasons to prove that it is the *best* arrangement. The following order as to time is taken from "Horne's Introduction."

EPISTLES OF PAUL.		
	from Corinth,	A. D. 52
1 Thess.,	"	52
2 Thess.,	"	52
Galatians,	"	52
1 Corinthians,	Ephesus,	57
Romans,	Corinth,	57
2 Corinthians,	Philippi,	58
Ephesians,	Rome,	61
Philippians,	"	62
Colossians,	"	62
Philemon,	"	63
Hebrews,	Italy,	63
1 Timothy,	Macedonia,	64
Titus,	"	64
2 Timothy,	Rome,	65

The other *epistles* were written between the years 61 and 69; those of John being the latest. Critics and chronologers have not all agreed on these dates, and there is great difficulty in deciding as to some of them.

*Epistles of "commendation"* were much adopted in the primitive church; they were letters of introduction, and secured the warmest hospitality, 2 Cor. iii. 1.

**EQUITY**, the great or golden rule, Lev. xix. 18; Matt. vii. 13; xxii. 39; Rom. xiii. 8; James ii. 8.

**ERASTUS**, [*lovely*,] a Christian converted by Paul, and treasurer of the city of Corinth. Acts xix. 22; Rom. xvi. 23; 2 Tim. iv. 26.

**ESAU**, [*formed, finished, or according to sense covered with hair*,] eldest son of Isaac by Rebekah, Gen. xxv. 21-34; xxvi. 34, 35; xxvii.; xxviii. 6-9, &c.; Heb. xi. 20; xii. 16, 17.

**ESLI**, [*near me*,] son of Naggo, one of the ancestors of Jesus, Luke iii. 25.

**ESPOUSALS**, the act or ceremony of marriage, Jer. ii. 2; but sometimes means only *betrothing*, or making a matrimonial engagement. Matt. i. 18; Luke i. 27; 2 Cor. xi. 2.

**ESRON**, [*the dart of joy*,] mentioned Matt. i. 3.

**ETERNAL**, *aiônios*, rendered in the common version eternal, and everlasting, is the adjective form of the word *aiôn*, age, and must be related to it in meaning. There is no equivalent word in English by which *aiônios* can be exactly rendered. See *AGE*.

**ETHIOPIA**, [in Hebrew, *Cush*, *blackness*, in Greek, *heat*,] a very extensive country of Africa, comprehending Abyssinia, Nubia, &c., lying south of Egypt, above Syene, the modern Assuan, Ezek. xxix. 10; xxx. 6; Acts viii. 27.

**EUBULUS**, [*prudent*,] mentioned 2 Tim. iv. 21.

**EUNICE**, [*a good victory*,] the mother of Timothy, and a Jewess by birth, but married to a Greek, Timothy's father, Acts xvi. 1; 2 Tim. i. 5.

**EUODIAS**, [*sweet scent*,] a female disciple at Philippi, Phil. iv. 2.

**EUNUCH**, the name given to such officers as served in the inner courts, and chambers of kings. See Isa. lvi. 3-5; Matt. xix. 11, 12; Acts viii. 27.

**EUPHRATES**, one of the largest and most celebrated rivers of Asia, on which account it is frequently styled "the river." It rises in the mountains of Armenia, and after pursuing a course of 1500 miles flows into the Persian Gulf. Gen. ii. 14; xv. 18; Josh. i. 4; and prophetically alluded to, Jer. xiii. 1-8; Rev. ix. 14; xvi. 12.

**EUROCLYDON**, a violent and dangerous N. E. wind, common in the Mediterranean about the beginning of winter. Acts xxvii. 14. It is called by sailors a *Levanter*.

**EUTYCHUS**, [*fortunate*,] a young man at Troas, who fell from an open window of the third floor, while Paul was preaching, into the court below, Acts xx. 5-12.

**EVANGELIST**, [*a publisher of glad tidings*,] a name which was given to those who went from place to place to preach the gospel, Philip, one of the seven deacons, is termed *the Evangelist*, Acts xxi. 8. Paul exhorts Timothy to "do the work of an Evangelist," 2 Tim. iv. 5. And in Eph. iv. 11, *Evangelistas* (Evangelists) are expressly distinguished from *poimenas kai didaskalous*, (pastors and teachers,) showing the former to be itinerant, the latter stationary.

**EVE**, [*living*,] the name of the first woman, and mother of the human race, Gen. i. 20-31; ii. 18-25; iii. iv. 1, 2, 25; v. 2; mentioned by Paul, 2 Cor. xi. 3; 1 Tim. ii. 13, 14.

**EVENING**. The Jews had two evenings. The first was the after part of the day; the second was the hour or two immediately after dark. Where the word occurs in Exod. xii. 6; Num. ix. 8; Deut. xxviii. 4, &c., it reads in the original "between the evenings," and means the *twilight*. This was the time the paschal lamb was to be sacrificed. Deut. xvi. 6.

**EVIL**, sometimes signifies punishment; in which sense, and in which only, God is said to create it, Isa. xlv. 7. Evil is also used synonymously with the word *sin*, in which sense God never creates it. For "God cannot be tempted with evil (sin,) neither tempteth (causeth to sin,) he any man," James i. 13. *Ho poneros*, the evil one, is a term in many places equivalent to *ho diabolos*, or *ho Satan*. See Matt. v. 27; vi. 12,

xiii. 10; Luke xi. 4; Eph. vi. 16; 2 Thess. iii. 5.

**EXACTION** censured, Dent. xv. 2; Matt. xviii. 28; Luke iii. 13.

**EXAMINATION** of self, expressly commanded, 2 Cor. xiii. 5; Gal. vi. 4. See also Matt. vii. 3; Luke xv. 17, 18; 1 Cor. xi. 28.

**EXCLUDE**, or **EXCOMMUNICATE**, is to separate or withdraw from an unworthy member of the congregation. An excluded person forfeits,—(1.) The fellowship of the church. Matt. xviii. 17. (2.) The common society of the members, except so far as civil relations require it, 2 Thess. iii. 6, 14; Rom. xvi. 17. (3.) All the privileges belonging to the people of God. The design of exclusion is, (1.) To purge the church. (2.) To warn other members. (3.) To reclaim the offender.

**EXHORTATION**, *paraklesis*, exhortation, consolation, comfort, occurs 29 times. A Christian duty. Acts xi. 23; xiii. 15; xv. 32; Rom. xii. 8; 1 Cor. xiv. 3.

**EYE**. In most languages this important organ is used by figurative application, as the symbol of a large number of objects and ideas. Hence we read of an "evil eye," Matt. xx. 15; "bountiful eye," Prov. xxii. 9; "haughty eyes," Prov. vi. 17; "wanton eyes," Isa. iii. 16; "eyes of an adulteress," 2 Pet. ii. 14; "the lust of the eyes," 1 John ii. 16. As applied to the Almighty, eyes denote his infinite knowledge, Prov. xv. 3; Psa. xi. 4; watchful providence, Psa. xxxii. 8; omnipresence, Heb. iv. 13; Rev. ii. 18; v. 6. As applied to man, they denote the understanding, Psa. cxix. 18; Eph. i. 18, &c. As in the Persian monarchy, the favorite ministers of state were called "the king's eyes," so the angels of the Lord may be "his eyes," running to and fro the earth, to execute his judgments, and to watch and attend for his glory. The eyes are said to be opened, when the mind is savingly instructed in spiritual things, Acts xxvi. 18; and sealed up, blinded, closed, or darkened, when the mind is destitute of spiritual knowledge, and so ignorant, obstinate, or blinded, that it cannot discern between good and evil. Isa. xliv. 18; Acts xxviii. 27; Rom. xi. 10.

**FABLES**, religious tales of human invention; the traditions of elders; the doctrines of men, not to be regarded, 1 Tim. i. 14; iv. 7; vi. 20; Matt. xv. 9; Titus i. 14.

**FACE**, in scripture, is often used to denote presence in the general sense, and there is no other word to denote presence in the Hebrew language. It is used as a token of God's favor, Psa. xxxi. 16; lxvii. 1; Dan. ix. 17. Often found in the plural number in the original, probably referring to the faces of the cherubim, the symbol of the divine presence.

**FAIR HAVENS**, an unsafe harbor in Crete, N. E. of Cape Leon, or Matala. It bears the same name to this day. Acts xxvii. 8.

**FAITH**, *pistis*, belief, trust, confidence, occurs 244 times, and the verb *pisteuo*, I believe, 246 times. The simple meaning of this term is, the conviction that the testimony is true. Hence Paul defines it to be "the confidence of things hoped for, the conviction of things not seen." Heb. xi. 1. "Without faith it is impossible to please God," Heb. xi. 6; that is, a belief of those things which he has made known for salvation. See Jude 3; Acts viii. 12; Mark xvi. 16, 17; Acts xxvii. 6, 22; xxviii. 20, 23, 31.

**FAN**, an instrument for separating chaff

from grain, formerly made in the shape of a shovel, with a long handle. With this the grain was tossed into the air when the wind blew, so that the chaff was driven away. Matt. iii. 12.

**FASTING** mentioned, Matt. ix. 14, 15; Mark ii. 20; Luke v. 26; 2 Cor. vi. 5; with prayer, 1 Cor. vii. 5; the kind acceptable to God, Joel ii. 12, 13; Zech. vii. 5—14; Matt. vi. 17, 18. Moses fasted twice for forty days, Deut. ix. 9, 18; Jesus, Matt. iv. 2; Luke iv. 2. Fasting in all ages and among all nations, has been usual in times of distress; and though our Savior did not appoint any fast days, yet he gave reasons, why after his death, his disciples should fast. Partial, or total abstinence from food, occasionally, is beneficial to both body and mind.

**FATHER**. This word, besides its obvious and primary sense, bears, in Scripture, a number of other applications. Applied to God, to ancestors, near or remote; is also applied as a title of respect to any head, chief, ruler, or elder, especially to kings, prophets, and priests; and the author, source, or beginner, of anything is said to be the father of it, and in this sense it is very commonly used in the East at the present day. The authority of a father was very great in patriarchal times, and any outrage against a parent was made a capital crime. Lev. xx. 9.

**FULT**, treatment of, in a brother, Matt. xviii. 15—17; Gal. vi. 1, 2; to be mutually confesse, James v. 16.

**IX**, [happy,] the successor of Cumanus in the government of Judea. History gives him a bad character, and he might well tremble at the words of Paul. Acts xxiv. 25.

**FELLOWSHIP**, Communion, or Joint Participation. There is a fellowship with the Father, and with the Son, and with each other, 1 John i. 3, 7, which is both honorable and commendable; but there is also a fellowship to be avoided, 1 Cor. x. 20; 2 Cor. vi. 14; Eph. v. 11. The word also means a communication of worldly substance for the benefit of others. See Acts ii. 42; Rom. xii. 13; xv. 27; 2 Cor. viii. 4; ix. 13; Gal. vi. 6; Phil. i. 5; iv. 15; Heb. xiii. 16.

**FESTIVALS**, occasions of public religious observances, recurring at certain set times, among the Hebrews. The festivals of divine appointment were: 1. The *Sabbath*, or seventh day of the week. 2. The *Passover*, which lasted eight days, beginning on the 15th of Nisan. Exod. xii. 14. 3. The *Feast of Pentecost* or of *Weeks*, fifty days after the Passover. 4. The *Feast of Trumpets*, held on the first and second days of Tisri, the commencement of the civil year. 5. The *Day of Atonement*, kept on the tenth of Tisri, or September. 6. The *Feast of Ingathering* or of *Tabernacles*, which lasted for a week. 7. The *Sabbatical Year*, during which the land was to lie fallow, and its spontaneous produce to be shared in common by servants, the poor, strangers, and cattle. It was the year of release from personal slavery, Exod. xxi. 2; and from debts, Deut. xv. 1, 2. 8. The *Jubilee* was a more solemn festival, held every seventh sabbatical year, that is, every fiftieth year. 9. The *New Moon*, at the beginning of the month. Other festivals were observed by the Jews, but of human origin: one of which is mentioned, John x. 22; the *Feast of the Dedication*, established by Judas Maccabees, B. C. 176, to commemorate the cleansing of the temple, after its profanation by Antiochus.



- Another feast was that of *Lots*, or *Purim*, when the entire book of Esther is read in the synagogue.
- FESTUS**, [*festival, joyful*] successor of Felix, as governor of Judea, and appointed by Nero in the first year of his reign. Acts xxiv. 27; xxv. xxvi.
- FIERY DARTS**, javelins or arrows having combustible matter at the lower part, which being set on fire was darted against the enemy, or into towns to burn them.
- FIG-TREE**, a tree well known and very common in Palestine. The tree is large, and affords good shelter. See 1 Kings iv. 25; John i. 48. The blasting of the fig-tree by Jesus, (Matt. xxi. 19; Mark xi. 13, 14,) because he found no figs on it, when "the season of figs was not yet," is thought by infidels to have been an unreasonable and petulant act. But it must be remembered that the tree was barren, which is proved by having *leaves* but no *fruit*; (for on the fig-tree *fruit* appears before the *leaf*;) also the fig harvest or "time for gathering figs" had not yet come. May not this act have shown the hypocritical exterior of the Jews, and prefigured their approaching ruin?
- FIGURE**, shape, resemblance. Adam, Isaac, &c., and some ancient ceremonies, were figures or types, as they shadowed forth Jesus Christ. Rom. v. 14; Heb. xi. 19, &c.
- FILTH**, excrements; "the filth of the world," 1 Cor. iv. 13. The same word in the original was applied to those poor wretches, who being taken from the dregs of the people, were sacrificed to Gentile deities, and loaded with curses, insults, and injuries, while on the way to the altars on which they were to bleed. Hence the allusion.
- FIRE**, the state of combustion; flame. An emblem of fierce destruction; the symbol of a curse, but never of a blessing. "Fire from heaven," "fire of the Lord," usually denotes lightning in the Old Testament; but, when connected with sacrifices, the "fire of the Lord" is often understood as the fire of the altar, and sometimes the holocaust itself. This fire was originally kindled supernaturally, and was ever after kept up. The "fire that never shall be quenched," Mark ix. 43, is a periphrasis for Gehenna. Kimchi (on Psa. xxvii. 13) says, "that it was a place in the land near to Jerusalem, and was a place contemptible; where they cast things defiled and carcasses; and there was there a continual fire to burn polluted things and bones; and therefore the condemnation of the wicked in a parabolical way is called Gehinnom."
- FIRST**. 1. What is before others, in time or order; so Adam is called the *first* man, and Christ the *second* Adam. 2. What exceeds others in degree of badness or of excellency; so Paul calls himself the *first* or *chief* of sinners. Hence,
- FIRST-BORN** or "**FIRST-BEGOTTEN** of every creature" may mean the "*chief* of the whole creation." Col. i. 15.
- FIRST-FRUIT**S. The first ripe products of the land of Israel, were accounted the Lord's property, and, as such were presented to him, through the priests, as an acknowledgment of their dependence on him, Exod. xxxiii. 10, 19. Christ is called the *first-fruits* of them that slept, 1 Cor. xv. 20; and the family of Stephanus, the *first-fruits* of Achaia. 1 Cor. xvi. 15.
- FISHERMEN**, most of the apostles probably were, Matt. iv. 8; Mark i. 16; 1—11.
- FISHES**, miraculous draughts, Luke John xxi. 6; one caught to pay tribute, Matt. xvii. 27; fish with bread miraculously multiplied by Jesus to feed thousands, Matt. xiv. 15—21; xv. 32—39; John vi. 5—14.
- FLAX**, "smoking flax," Matt. xii. 20. Flax being anciently used for the wicks of lamps, it refers to the wick of a lamp, which, for want of oil, becomes dim and ready to go out, so that but little remains but smoke.
- FLESH**, (of animals) after the flood, permitted to be eaten, Gen. ix. 3. The word *flesh* is applied, generally, to both man and beast, Gen. vi. 13, 17, 19; vii. 15; but more particularly to mankind, and is in fact, the only Hebrew word, which answers to that term, Psa. cxlv. 21; Isa. xl. 5, 6. "*Flesh and blood*" is also an Hebraism for mankind in the present corruptible state. See 1 Cor. xv. 50; Matt. xvi. 17; Gal. i. 16; Eph. vi. 12.
- FLOOD**, or **GENERAL DELUGE**, occurred A. M. 1656. See account, Gen. vi; vii. Referred to as a warning of Christ's coming, Matt. xxiv. 38; Luke xvii. 27; as an assurance that God will punish sin, 2 Pet. ii. 5; also, as a type of baptism and salvation, 1 Pet. iii. 20; and of the final destruction of ungodly men, 2 Pet. iii. 6, 7.
- FOLLOW** "the Lamb whithersoever he goes," Rev. xiv. 4. An allusion to the oath taken by the Roman soldiers, part of which was to follow their generals *wherever* they should lead. See 2 Sam. xv. 21.
- FOOD**. The Jews were restricted in their use of animal food to animals called "clean." See Lev. xi. and Deut. xiv. The reasons seems to have been moral, political, and physiological; and particularly to keep Israel distinct from other people. Lev. xx. 24—26; Deut. xiv. 2, 3. Nearly every creature pronounced unclean was held *sacred* by adjacent nations. Ensnaring intercourse with idolaters was thus effectually obstructed, as those who cannot eat and drink together, are not likely to become intimate. Christians are forbidden to eat blood, things strangled, and things offered to idols. See Acts xv. There is no record, that the flesh of animals was used as food by the antediluvians, as permission to use it was first given to Noah, Gen. ix. 3. *Fruit* evidently was the primeval food of man, Gen. ii. 16; anatomy and physiology prove that it is best adapted for the full development and sustenance of man's physical, intellectual, and moral nature; and to partake of the fruit of the tree of life, in the future, is held forth as the highest possible good.
- FOOL**. The fool of Scripture is not an idiot, but an absurd person; not one who does not reason at all, but one who reasons wrong; also any one who is not regulated by the dictates of reason and religion. Whatever is without good reason, and does not secure men's true and future good, is foolish; hence we read of foolish talking, foolish lusts, foolish questions, &c., Eph. v. 4; 1 Tim. vi. 9; Titus iii. 9.
- FORBEARANCE** recommended, Matt. xviii. 33; 1 Cor. xiii. 4, 7; Eph. iv. 2; Col. iii. 13; 1 Thess. v. 14; manifested by God to man, Psa. l. 21; Eccl. viii. 11; Matt. xviii. 27; Rom. ii. 4; 2 Pet. iii. 9, 15.
- FOREHEAD**. Public profession of religion. Rev. vii. 3, 13, 16; xiv. 1. Marks on the forehead may be illustrated by the custom in idolatrous countries, of bearing on the

- forehead the mark of the gods whose votaries they are. Some, however, think it an allusion to the custom of marking cattle, &c., with the sign of ownership.
- FOREKNOWLEDGE**, *prognosis*, occurs twice, Acts ii. 23; 1 Pet. i. 2; *proginosko*, I foreknow, occurs five times, Acts xvi. 5; Rom. viii. 29, xi. 2; 1 Pet. i. 20; 2 Pet. iii. 17. *Know* in the Hebrew idiom, signifies sometimes to approve, acknowledge, and to make known. "The Lord knows (approves) them that are his." "The world knows (acknowledges) us not."
- FORGIVENESS** promised, Isa. lv. 7; Luke i. 77; xxiv. 47; Acts ii. 38, &c.; enjoined Matt. vi. 15; xviii. 21; Eph. iv. 32; Col. iii. 18; James ii. 13.
- FORNICATION** means, 1. Criminal intercourse between unmarried persons, 1 Cor. vii. 3. 2. Adultery, Matt. v. 32. 3. Idolatry, 2 Chron. xxi. 11. 4. Heresy, Rev. xix. 2. The word occurs much more frequently in its metaphorical than in its ordinary sense. Jer. iii. 8, 9; Ezek. xvi. 26.
- FORTUNATUS**, [*lucky, fortunate*,] a disciple mentioned 1 Cor. xvi. 17, who visited Paul at Ephesus.
- FOX**, a wild animal, probably a jackal, mentioned historically, Judges xv. 4, 5; Lam. v. 18; comparatively, Matt. viii. 20; symbolically for a cunning and deceitful person, Ezek. xiii. 4; Luke xiii. 32.
- FRANKINCENSE**, a sweet scented gum, used in the incense, which when placed on live coals, sends up a dense fragrant smoke. Luke i. 10; Rev. viii. 32.
- FROGS**, plague of, Exod. viii. The frog was held sacred in Egypt, because it was the emblem of Orisis; and was produced by the Nile, which was also esteemed as peculiarly sacred; thus Jehovah used their very gods as a means to punish them.
- FRUGALITY** recommended, Prov. xviii. 9; John vi. 12.
- FRUITS** used figuratively for proofs, Matt. iii. 8; vii. 16; 2 Cor. ix. 10; Gal. v. 22, 23; Phil. i. 11; James iii. 17.
- FULNESS OF TIME**, *pleroma ton chronon*, the fulness or completion of any period of time, Gal. iv. 4; Eph. i. 10. The completion of the period which was to precede the Messiah.
- FULNESS OF THE GENTILES**. The completion of the salvation of the Gentiles, during the present dispensation.
- FURLONG**, the eighth part of a mile, Luke xxiv. 13; John vi. 10; xi. 18.
- GABBATHA**, [*high, elevated, or the pavement*,] a large court or apartment, used as Pilate's judgment seat, John xix. 13. It was evidently outside of the praetorium.
- GABRIEL**, [*the mighty one of God*,] the angel, mentioned Luke i. 11, 26, who appeared at different times to Daniel, Zacharias, &c. Dan. viii. 16; ix. 21.
- GADARA**, the chief city of Perea, in Coelosyria, a few miles east of the Lake Tiberias. Mark v. 1.
- GADARENES**, the inhabitants of Gadara. Luke viii. 26.
- GAIUS**, [*lord, earthy*,] the name of one or two eminent Christians, mentioned Acts xix. 29; xx. 4; 1 Cor. i. 14; 3 John 1.
- GALATIA**, an extensive province of Asia Minor, bounded on the north by Bithynia and Paphlagonia, on the south by Lycania, on the east by Pontus and Cappadocia, and on the west by Phrygia and Bithynia. It took its name from the Gauls who settled there 280 years B. C.
- GALATIANS**, Epistle to, written by Paul, probably from Ephesus, A. D. 53, and discusses much the same topics as that to the Romans, but a little fuller on one or two points. Having founded the congregation of Galatia, he speaks authoritatively as a teacher and an apostle. The principal topics discussed are,—his apostolic character, the gifts which the Holy Spirit conferred by his hands, the Abrahamic gospel and covenant, the promised inheritance of the land, the law of Sinai, and the contrast between the two covenants.
- GALILEE**, [*wheel, heap*,] the northern part of Palestine, divided into Upper and Lower. Upper Galilee, the northern portion, was called "Galilee of the Gentiles," from its having a more mixed population, i. e. less purely Jewish than the others. This mixture of population corrupted the dialect; hence Peter was detected by his speech, Mark xiv. 70. The disciples were mostly from this country, and on this account were called Galileans. Luke xxiii. 6; Acts ii. 7.
- Sea of. See GENNESARETH.
- GALL**, a general name for whatever is very bitter or nauseous. Primarily it denotes the substance secreted in the gall-bladder of animals, commonly called bile. Metaphorically it means great trouble, Jer. viii. 14; exceeding wickedness, Amos vi. 12; abominable depravity, Acts viii. 25.
- GALLIO**, [*who lives on milk*,] proconsul of Achaia, A. D. 58, elder brother to Seneca, the famous moralist. The Jews dragged Paul before his tribunal. Acts xviii. 12.
- GAMALIEL**, [*recompense of God*,] the distinguished Pharisee under whom Paul studied law, grandson of Hillel, the famous Rabbi.
- GARDEN**, a place planted with beautiful plants and fruit-bearing and other trees, and generally hedged or walled. Several gardens are mentioned in the Scriptures; as the garden of Eden, Ahab's garden of herbs, the royal garden near the fortress of Zion, the royal garden of the Persian kings at Susa, the garden of Joseph of Arimathea, and the garden of Gethsemane. See John xviii. 1; xix. 41.
- GARMENTS**. To lay up stores of raiment, especially by the rich, was very common in the East, where the fashion of dress seldom changes. Sometimes thousands of garments were laid up. Hence Jesus warns men of the folly of laying up treasures which the moth may consume. Matt. vi. 19; Luke xii. 33; James v. 2. Princes, especially great kings and priests, generally wore white garments. White was also worn on occasions of great joy. In mourning men generally wore sackcloth or haircloth. Hence *garment* is used as a symbol of the condition or state a person is in. To be clothed in white, denotes prosperity or victory. To put on clean garments after washing signifies freedom from care and evil, together with honor and joy.
- GATE**, the entrance to a residence or fortified place. Gates are put figuratively for public places of towns and palaces. The gates of a town are also put for the town itself. The *gates of death* is a metaphorical expression expressive of imminent danger of death. The *gates of hades* is used in a similar manner for counsels, designs, or authority. Matt. xvi. 18.
- GAZA**, [*strong, or a goat*,] a city of the Philistines. Referred to as "Gaza, which is desert," Acts viii. 26.

**GEHENNA**, the Greek word translated *hell* in the common version, occurs 12 times. It is the Grecian mode of spelling the Hebrew words which are translated, "The valley of Hinnom." This valley was also called *Tophet*, a detestation, an abomination. Into this place were cast all kinds of filth, with the carcasses of beasts, and the unburied bodies of criminals who had been executed. Continual fires were kept to consume these. Sennacherib's army of 185,000 men were slain here in one night. Here children were also burnt to death in sacrifice to Moloch. *Gehenna*, then, as occurring in the New Testament, symbolizes death and utter destruction, but in no place signifies a place of eternal torment.

**GENEALOGY**, a list of ancestors, set down both in their direct and collateral order. The Hebrews carefully preserved their family registers, through a period of more than 3500 years. Without these genealogies the priests could not exercise their sacred office. See Ezra ii. 62. It appears that the principal design of preserving accurate lists of the ancestry of God's ancient people, was, that it might be certainly known of what tribe and family the Messiah was born. The difference in the genealogies of Christ, as given by Matthew and Luke, arose from one giving the line of Joseph, and the other of Mary. The Jews lost their registers after the war with the Romans, and their final dispersion.

**GENERATION**, *genea*, occurs 40 times, and means sometimes a line of descent, as in Matt. i. 1; or persons existing at any particular period, Matt. i. 17. Some translate *genea* which occurs in Matt. xxiv. 34, by the word *race*, which sense is scarcely admissible. Macknight says that *hee genea autee*, as it is found in that passage, means the generation or persons then living contemporary with Christ.

**GENNESARETH**, [*garden of the prince*,] a fine lake, 17 miles long, and 5 or 6 broad, situated about 50 miles north of Jerusalem. Its waters are very pure and sweet, and it abounds with fish. It is surrounded by fine scenery, and was much frequented by our Savior and his disciples. It is also called *Chinnereth*, Num. xxxiv. 11; the *Sea of Galilee*, Matt. iv. 18; and the *Sea of Tiberias*, John vi. 1, 23.

**GENTILES**, literally, the nations; and was applied by the Jews to all who were not of their religion, or who were ignorant of God.

**GENTLENESS**, though little admired by the world, compared with enterprise, bravery, &c., is in the sight of God, an imperative virtue, James iii. 17. Recommended, 2 Tim. ii. 25; Titus iii. 2. Christ an example, 2 Cor. x. 1; the apostles, 1 Thess. ii. 7.

**GERSENES**, [*those who come from pilgrimage*,] a people mentioned Matt. viii. 28; probably the same as Gadarenes.

**GETISEMANE**, [*a very fat valley*,] a retired garden at the foot of Mount of Olives, Luke xxi. 10. The remains of its stone wall are yet seen, and eight ancient olive trees, Matt. xxvi. 30-46.

**GIFT OF THE HOLY SPIRIT**. This phrase occurs twice, Acts ii. 38; x. 45. It is called "the gift of God," Acts viii. 20, and "the same gift," xi. 17. *Dorea* and not *charis*, is the word used here for gift. *Dorea* is also found in John iv. 10; Rom. v. 15, 17; 2 Cor. ix. 15; Eph. iii. 7; iv. 7; Heb. vi. 4,—in all 11 times.

**GLORY**. It is believed that the classical

Greek writers never use *doxa*, in the sense of *light* and *splendor*, though it is often found in the Scriptures with that meaning attached. See Exod. xvi. 7, 10; xxiv. 17; xl. 34, 35. The *Shekinah* was a peculiar display of the glory of God, Exod. iii. 2-5; xiii. 21, 22; Lev. xvi. 2; 2 Chron. vii. 1, 2. The following passages will illustrate the New Testament use, Matt. vi. 29; 1 Cor. xv. 41; Heb. i. 3; Rom. i. 23; 2 Thess. i. 7; 1 Cor. xl. 7, &c.

**GLUTTONY** censured, Deut. xxi. 20; Prov. xxiii. 1, 20; xxv. 16; 1 Pet. iv. 3.

**GNASHING** of teeth, rage, Psa. xxxv. 16; Acts vii. 54; anguish, Psa. cxli. 10; Matt. viii. 12; xiii. 42, 50; xxii. 13.

**GNAT**, a small winged insect, very common in warm countries. Our Savior's allusion to the gnat is a kind of proverb, "Blind guides who strain (or filter) out a gnat, and swallow a camel." This he applied to those who were superstitiously anxious in avoiding small faults, yet did not scruple to commit the greatest sins. The Jewish law reckoned both gnats and camels unclean.

**GOD**, the Supreme, Omnipotent, and Eternal one, of whom are all things. The two principal Hebrew names of the Supreme Being used in the Scriptures are *Jehovah*, (or *Jahveh*.) and *Elohim*. Dr. Havermick defines *Jehovah* to be the *Existing One*, and considers *Elohim*, though in the plural number, as the abstract expression for absolute *Deity*. *Jehovah*, however, he regards as the revealed *Elohim*, the Manifest. Only, Personal, and Holy *Elohim*; *Elohim* is the Creator, *Jehovah* the Redeemer, &c. In a subordinate sense the term *Elohim*, or gods, is applied to angels, Psa. xcvi. 7; Heb. i. 6; to judges or great men, Exod. xxii. 28; Psa. lxxxii. 1; John x. 34, 35; 1 Cor. viii. 5; and to idols, Deut. xxxii. 17.

**GOG** and **MAGOG**, mentioned Ezek. xxxviii; xxxix; Rev. xx. 8.

**GOLD**, employed as a comparison, Psa. xix. 10; as a simile, Job xxiii. 10; 1 Pet. i. 7; Rev. xxi. 18, 21.

**GOLGOTHA**, [*a heap of skulls*,] See **CALVARY**.

**GOMORRAH**, [*rebellious people*,] See **SODOM**.

**GOSPEL**, *euangelion*, good news, glad tidings. Gospel is a Saxon word, meaning, *God's spell*, or the *Word of God*, embracing "the things concerning the kingdom of God, and the name of Jesus Anointed," Acts viii. 12, and the joyful news that salvation and an inheritance in that kingdom may be obtained through faith and obedience. *Euangelion* occurs 76 times; *euangelizo*, to proclaim good news, 56 times; from which also *euanggelistai*, evangelists, one who tells glad tidings, Acts xxi. 8; Eph. iv. 11; 2 Tim. iv. 5.

**GRACE**, *charis*, favor, and occurs 156 times. The lexicons attach some fifteen meanings to it. Parkhurst observes, "While the miraculous influences of the Spirit are called gifts, or separately a gift; and though I firmly believe his blessed operations or influences in the hearts of ordinary believers in general; yet, that *charis*, is ever in the New Testament particularly used for these, is more than I dare, after attentive examination, assert."

**GRASS**, in the common version, generally signifies *herbage*, or all shrubs not included under the term tree, Matt. vi. 30; Rev. viii. 7. Grass "cast into the oven." Shaw tells us that myrtle, rosemary, and other plants, are used in Barbary to heat their ovens.

**GRAVE**. See **TOMB** or **SEPULCHER**.

**GREECE**, in Hebrew *Javan*, Isa. lxvi. 19; a country in the S. E. of Europe, extending 400 miles from north to south, and 350 from east to west. Few countries are more favored by nature, as to soil, climate, and productions. Many of the most renowned men of antiquity had their birth here. Part of ancient Greece is now included in Albania and Roumelia in Turkey. Mentioned Dan. viii. 21—25; x. 2s; xi. 2; Zech. ix. 13; Acts xx. 2.

**GRECIANS**, Greeks, the inhabitants of Greece, Joel iii. 6. Sometimes this word means not Greeks, but Jews, using the Greek language, called Hellenists, Acts vi. 1; ix. 29; xi. 19—21; Greeks were so by nation or birth; sometimes the name was used for Gentiles in general, Acts xx. 21; Rom. i. 10; 1 Cor. i. 22—24.

**GUEST-CHAMBER**, Mark xiv. 14; Luke xxii. 11. In the East, respectable householders have a room which they call the stranger's room; which is specially set apart for the use of guests.

**HABAKKUK**, [*a favorite*,] a Jewish prophet who flourished about 610 B. C., and wrote the book which bears his name. His name does not occur in the New Testament, but a quotation is made from his prophecy by Paul, Acts xiii. 41.

**HAIRES**, occurs 11 times in the Greek Testament, and is improperly translated in the common version 10 times by the word *hell*. It is the word used in the Septuagint as a translation of the Hebrew word *sheol*, denoting the abode or world of the dead, and means literally *that which is in darkness, hidden, invisible, or obscure*. As the word *hades* did not come to the Hebrews from any classical source, or with any classical meanings, but through the Septuagint, as a translation of their own word *sheol*, therefore in order to properly define its meaning recourse must be had to the various passages where it is found. The Hebrew word *sheol* is translated by *hades*, in the Septuagint, 60 times out of 63; and though *sheol* in many places, (such as, Gen. xxxv. 35; xlii. 38; 1 Sam. ii. 7; 1 Kings ii. 6; Job xiv. 13; xvii. 13, 16, &c.,) may signify *keber*, the *grave*, as the common receptacle of the dead, yet it has the more general meaning of *death*; a *state of death*; the *dominion of death*. To translate *hades* by the word *hell*, as it is done ten times out of eleven in the New Testament, is very improper, unless it has the Saxon meaning of *helan*, to cover, attached to it. The primitive signification of *hell*, only denoting what was *secret or concealed*, perfectly corresponds with the Greek term *hades* and its Hebrew equivalent *sheol*, but the theological definition given to it at the present day by no means expresses it.

**HAGAR**, [*a stranger*,] a native of Egypt, and servant of Abraham, Gen. xii. 16; xvi. 1, &c.; Gal. iv. 22—31.

**HAGGAI**, [*solemn feast*,] the tenth of the minor prophets. His prophecy was given during the rebuilding of the temple, B. C. 520.

**HAIL**, a symbol of violent enemies, Isa. xxviii. 2, 8; xxx. 30, 31; xxxii. 19; Rev. viii. 7.

**HAIR**, precepts regarding it, 1 Cor. xi. 14—16; 1 Tim. ii. 9; 1 Pet. iii. 2. "Cutting off the hair," was a sign of distress; "plucking off the hair," was one of the most disgraceful punishments; "hairs white like wool," was emblematic of majesty and wisdom.

**HALLELUJAH** or **ALLELUIA**. See **ALLELUIA**.

**HAND**, the organ of feeling, rightly denominated by Galen the instrument of instruments. It serves to distinguish man from other terrestrial beings, and no other animal has any member comparable with it. The *right hand* has a preference, hence the many allusions to it. The phrase "sitting at the *right hand* of God," as applied to the Messiah, is derived from the fact that a position at the right hand of the throne of earthly monarchs was accounted the chief place of honor, dignity, and power; so when Jesus declared before Calaphas, that "ye shall see the Son of man sitting on the *right hand* of power, and coming in the clouds of heaven," Matt. xxvi. 64; Mark xiv. 62, he obviously meant to say, that his present humiliation would be succeeded by glory, majesty, and power. To *lay the hand* on any one was a means of pointing him out, and consequently an emblem of setting any one apart for a particular office or dignity. Hence the ceremony of *imposition of hands*, was at an early period, observed on the appointment and consecration of persons to high and holy undertakings.

**HARLOT**, or **PROSTITUTE**, frequently used figuratively for an idolatrous community. Cities were formerly represented under the types of virgins, wives, widows, and harlots, according to their various conditions; hence the true church is symbolized by a chaste bride, and an apostate or worldly religious community is depicted by a *harlot*.

**HARVEST**, the time of gathering the fruits of the earth. In Palestine it began in March, and ended about the middle of May. It is symbolical of the season of future reward—particularly the punishment of the wicked, Matt. ix; xiii; John iv. 35.

**HATE**. This word is often used in Scripture, as in common conversation, to signify an inferior degree of love, of attachment, or of liking; but not to *detest* or *abhor*. Thus it is written, "Jacob have I loved; but Esau have I hated," that is, loved in an *inferior* degree to Jacob. So Luke xiv. 26, is to be understood.

**HATRED** condemned, Lev. xix. 17; Prov. x. 12, 18; xxvi. 24; 1 John ii. 9; iii. 15.

**HEAD**, frequently denotes *sovereignty*, as it is the seat of the understanding or governing principle in man; hence the *chief* of a people, or the *metropolis* of a country. So Christ is called the *head* of his body, the church, Eph. v. 23; and of all things, Eph. i. 22; Col. ii. 10.

**HEAR**, to receive the sounds by the ear. To hear the word of God, means, (1.) A mere listening, without laying to heart, Matt. xiii. 19; (2.) to yield a willing assent, with a firm purpose to believe and obey it, John viii. 47. God is said to hear prayer when he grants our requests.

**HEARING**, to be with profit, Deut. iv. 9, 10; Matt. vii. 24; Rom. ii. 13; Heb. ii. 1; xii. 25; James i. 22.

**HEART**, the centre of animal life, is used metaphorically for all the affections, and the whole faculties of man. *Heart* constantly occurs, where *mind* is to be understood, and would be used by a modern English writer. "Out of the heart" every evil is said to proceed, Matt. xv. 18; and as the great evil which corrupts and defiles the heart is *unbelief*, so the only purifier of the heart mentioned in Scripture is *faith*, Acts xv. 9.

**HEAVEN**. The Jews spoke of three heavens;—(1.) The atmosphere, or lower re-

gion of the air, in which birds and vapors fly. Job xxxv. 11; Matt. xvi. 1. (2.) The expanse above, in which the stars are disposed, and which they seem to have thought was a solid concave. Matt. xxiv. 29. (3.) The habitation of God, where his power and glory are more immediately and fully manifested. *Heaven* is always the symbol of government; the higher places in the political universe. The "kingdom of heaven," is the same as the kingdom of God, Matt. x. 7; Luke ix. 2; and is Messiah's reign on earth. See Psa. lxxii; Dan. vii. 14, 27; Matt. xxv. 31-34.

**HEBER**, [*one that passes*], the grandson of Shem, Luke iii. 35, and from whom it is supposed that Abraham and his posterity derived the name of Hebrews.

**HEBREWS**, [*descendants of Heber*], the name by which a Jew desired to be known in the earliest and latest periods of his nation, 2 Cor. xi. 22. Abraham was known by it on his arrival in Canaan. It signifies that he was the proper heir of Shem, the father of all the children of Heber. An "Hebrew of the Hebrews" is one, both of whose parents are Hebrews. Phil. iii. 5.

Epistle to. It is generally conceded that Paul was the writer, because the style appears to be his. Probably written about A. D. 63-65. It was addressed to believing Hebrews irrespective of any particular place, and apparently designed to save them from the sin of apostacy, through the persecutions to which they were subjected by their unbelieving brethren. Hence the writer shows the superiority of Christianity to Judaism; that Christ was far superior to Moses; affords a more secure and complete salvation; and that in point of dignity, perpetuity, sufficiency, and suitableness, the Jewish priesthood and sacrifices were far inferior to those of Christ, who was the substance and reality, whilst these were but the type and shadow. These and similar comparisons and arguments are used, and the examples of ancient worthies adduced, to fortify the minds of those who were suffering persecution, and to induce them to hold fast the confession of the hope without wavering. The epistle is an admirable exposition and supplement to those to the Romans and Galatians.

**HEIR**, one who is to succeed to an estate. Christians are heirs of God both *by birth* and *by will*; an important and delightful consideration.

**HELL**, [*ascending, climbing up*], the father of Joseph, the husband of Mary. Luke iii. 23.

**HELL**. See **Hades** and **GEHENNA**.

**HELLENIST**, a name given to persons of Jewish extraction, who nevertheless talked Greek as their mother tongue. Acts vi. 1.

**HELMET**, a cap of metal or strong leather for protecting a soldier's head. 1 Sam. xvii. 3. Salvation is God's *helmet*; the *hope* of it rendering Christians courageous in their spiritual warfare. Eph. vi. 17; 1 Thess. v. 8.

**HERESY**, *hairesis*, occurs 9 times, and is translated both *sect* and *heresy*. In scripture usage it generally means a sect, or schism, rather than the opinions embraced by the sect. Christianity was called a sect, or heresy, by Tertullus and the profane Jews. Acts xxiv. 5, 14.

**HERETIC**, *airetikos*, factionist, sectarian, occurs but once. Titus iii. 10. One who makes a party or faction.

**HERMAS** and **HERMES**, [*mercury, gain*], two disciples mentioned Rom. xvi. 14.

**HERMOGONES**, [*begotten of Mercury*], and **PHYGELLUS**, [*a fugitive*], disciples of Asia Minor, and probably companions in labor of Paul. They abandoned him during his imprisonment, 2 Tim. i. 15.

**HEROD**, [*the glory of the skin*]. Four persons of this name are mentioned in the New Testament. (1.) *Herod the Great*, the son of Antipater, born B. C. 70. He ordered the destruction of the infants at Bethlehem. (2.) *Herod Antipas*, son of Herod the Great, tetrarch of Galilee and Perea. He beheaded John, and arrayed Jesus in mock royalty, when sent to him by Pilate. (3.) *Herod Agrippa*, the son of Aristobulus, and grandson of Herod the Great, who caused the murder of James, the son of Zebedee, and desired to kill Peter also. See his awful death described, Acts xii. 23; and by Josephus, (*Antiq.* xix. 8.) in the 54th year of his age. (4.) *Herod Agrippa II.*, son of the preceding—the one called Agrippa, before whom Paul made his defence, Acts xxvi.

**HERODIAN**, [*son of Juno*], Paul's kinsman, Rom. xvi. 11.

**HERODIANS**, a class of Jews that existed in the time of Jesus Christ, whether of a political or religious description it is not easy to say for want of materials to determine. Mentioned, Mark iii. 6; xii. 13; Matt. xxii. 16; Luke xx. 20.

**HERODIAS**, sister of Herod Agrippa, and grand-daughter of Herod the Great, married to her uncle Philip, and afterwards sinfully connected with his brother Herod Antipas.

**HIERAPOLIS**, [*holy city*], a city situated in Phrygia, near Colosso and Laodicea. It was destroyed by an earthquake in the times of the apostles. Its ruins indicate that it was one of the most glorious cities of the world. Col. iv. 13. It is now called *Pambuk Kalasi*.

**HIRED**, "no man has hired us," Matt. xx. 7. Morier, the traveler, says that he saw, in the east, laborers with spades, &c., in their hands, standing in the market-place, before sun-rise, in order to be hired for the day, to work in the surrounding fields.

**HIRELING**, a man employed to take care of sheep, to whom wages were paid. Also indicates a pastor who cares more for the fleece than the good of the flock. John x. 12.

**HOLINESS**, freedom from sin, and devotedness to God; without it none can see God. Heb. xii. 14.

**HOLY**, persons, places, and things so called, which are *separated* to the Lord, Exod. xix. 6; Lev. xvi. 33; Num. xxxi. 6; 1 Pet. ii. 9; while Jehovah is called "the Holy One of Israel," 2 Kings xix. 22; Psa. lxxi. 22, &c.; and the Spirit of God is frequently denominated "the Holy Spirit."

**HONESTY** enjoined, Lev. xix. 13, 35; Deut. xxv. 13; Matt. vi. 8, 11; Mark x. 19.

**HONEY**, one of the blessings of Canaan, Deut. xxxii. 13; Judges xiv. 3-13; 1 Sam. xiv; Matt. iii. 4.

**HONOR**, *times*, occurs 43 times, and means price, reward, maintenance, as well as respect, veneration, &c. *Double honor* indicates greater liberality or support. 1 Tim. v. 17, 18.

**HOPE**, the confident expectation of the things promised. See Rom. v. 4, 5; xv. 13; Heb. vi. 9-12. The *hope* of life in the age to come is founded on Christ. Rom. viii. 24; Col. i. 27; 1 Thess. i. 3; 2 Thess. ii. 16; Titus i. 2; 1 Pet. i. 13; and is a cause of joy, Rom. xii. 12; xv. 4, 13; Heb. iii. 6.

**HORN**, a symbol of strength, and a well-known symbol of a king.

**HORSE**, a symbol of war and conquest; the state, color or equipage of a horse represents the condition of his rider. *White* denotes victory and prosperity; *black* represents distress and general calamity; *red* denotes war and fierce hostility; *pale* is the symbol of death and destruction.

**HOSANNA**, a form of acclamatory blessing or wishing well, signifying, Save now! Succor now! Be now propitious! Matt. xxi. 9. This passage fairly construed would mean, "Lord, preserve this Son of David; heap favors and blessings on him!"

**HOSEA**, [a savior,] the first of the minor prophets, generally supposed to have been a native of the kingdom of Israel, and who prophesied for about 60 years, between 790 and 724 B. C. Paul quotes from his prophecy in Rom. ix. 25.

**HOSPITALITY**, the practise of receiving strangers into one's house and giving them suitable entertainment. Recommended, Rom. xii. 13; 1 Tim. iii. 2; Titus i. 8; Heb. xiii. 2; 1 Pet. iv. 9.

**HOURLY**. The Jews in the time of Christ divided the day into twelve equal parts, which of course varied in length according to the different seasons. The earliest mention of hour is in Dan. iii. 15; iv. 19; v. 5. Very frequently hour is used for a fixed season or opportunity, and is an emblem of a very short period of time.

**HUMILITY** taught, Micah vi. 8; Matt. xviii. 4; xxi. 12; Luke xviii. 14; Rom. xii. 3, 10, 16; Rom. ii. 3, &c.

**HUNGER**, an established symbol of affliction. To "*hunger and thirst* no more," denotes a perpetual exemption from all affliction.

**HUSBANDS**, their duty, Gen. ii. 24; Mal. ii. 14, 15; 1 Cor. vii. 3; Eph. v. 25; Col. iii. 19; 1 Pet. iii. 7.

**HYACINTH**. See PRECIOUS STONES.

**HYMENEUS**, [nuptial, marriage,] mentioned 1 Tim. i. 20; 2 Tim. ii. 17.

**HYMNS** or **PSALMS**, used as part of worship. The book of Psalms contained the "hymns and spiritual songs," commonly sung by the Jews and early Christians. The Psalms are called, in general, hymns, by Philo the Jew; and Josephus calls them "songs and hymns."

**HYPOCRITE**, one who feigns to be what he is not. Matt. xxiii. The original word properly signifies "players disguised," as the Grecian actors used to be, in masks.

**ICONIUM**, [I come,] a town of Asia Minor, visited by the apostles. It was the capital of Lycaonia, 150 miles W. N. W. of Tarsus. Acts xiii. 51; xiv. 1, 19; xvi. 2; 2 Tim. iii. 11.

**IDLENESS** censured, Rom. xii. 11; 1 Thess. iv. 11; 2 Thess. iii. 10, &c. "*Idle word*," Matt. xii. 36, in the Greek means false, slandering, pernicious word.

**IDOL**, **IDOLATRY**, not only applied to heathen deities and their worship, but to anything too much and sinfully indulged. 1 John v. 21.

**IDUMEA**, [red, earthy,] a country lying in the north of Arabia, and south of Judea. Mark iii. 18.

**IGNORANCE**, voluntary, censured, John iii. 19; 2 Pet. iii. 5; involuntary, excusable, John ix. 41; 1 Tim. i. 13; but not when there are means of information, John iii. 19; v. 40; Acts xvii. 11, 30; 2 Pet. iii. 5.

**ILLYRIUM**, [joy,] a province lying N. W.

of Macedon, along the eastern coast of the Adriatic Gulf, and now called Sclavonia. Rom. xv. 19.

**IMMANUEL**, [God with us,] a name given to our Lord Jesus Christ, Isa. vii. 14; Mat. i. 23.

**IMMORTAL**, deathless; does not occur once in the original, and only once even in the common version, 1 Tim. i. 17, where it ought to be rendered *incorruptible*. It is applied to God.

**IMMORTALITY**, deathlessness, only occurs 3 times, 1 Cor. xv. 53, 54; 1 Tim. vi. 15—applied exclusively to God, and the glorified bodies of the saints. See INCORRUPTIBILITY and LIFE.

**IMMUTABILITY**, unchangeableness, ascribed to God, Psa. cii. 27; to his counsel, promise, and oath, Heb. vi. 17, 18; to Jesus Christ, Heb. xiii. 8.

**IMPOSITION OF HANDS**, or **LAYING ON OF**

**HANDS**. This phrase, denoting the communication of some gift, benefit, power, or office, (for an office is a gift,) occurs, Matt. xix. 15; Mark vi. 5; Luke iv. 10; xiii. 13; Acts vi. 6; viii. 17; xiii. 8; xix. 6; xxviii. 8. The phrase "laying on of hands," occurs, 1 Tim. iv. 14; Heb. vi. 2. The persons who laid on hands were Jesus, the Apostles, Prophets, Teachers, Elders, or the Presbytery. The persons on whom hands were laid, were the sick, and such as desired to receive spiritual gifts, and those designated for public trusts and offices in or for the congregation.

**IMPUTE**, *logizomai*, occurs 41 times; and its primary and radical import is to reckon or account, being a word used in arithmetical calculations. It is used passively in Rom. iv. 3, 4, 5, 8, 9, 10; 2 Tim. iv. 16, &c.

**INCENSE**, a compound of aromatics procured from trees, chiefly in Arabia, having when burnt, a most fragrant smell. It was not lawful to use it any place but the temple. Exod. xxx. 7, 8, 34; Luke i. 9.

**INCORRUPTIBLE**, God is, Rom. i. 23; 1 Tim. i. 17; so also his word, 1 Pet. i. 23; the bodies of the saints will be, 1 Cor. xv. 52; also, the inheritance, 1 Pet. i. 4. The Christian's crown will be incorruptible, 1 Cor. ix. 25.

**INCORRUPTIBILITY**, to be sought after, Rom. ii. 7; brought to view and illustrated in the gospel, 2 Tim. i. 10; corruptible natures must put it on in order to inherit the kingdom of God, 1 Cor. xv. 42, 50, 53, 54.

**INFIRMITIES**. (1.) Bodily weaknesses, Matt. viii. 17; Isa. liii. 4. (2.) Weakness of human nature, Gal. iv. 13; Rom. viii. 26. Mere infirmities are not sins, except so far as we bring them on ourselves. Christians are bound to pay a tender regard to the infirmities of others. Rom. xv. 1.

**INGRATITUDE** censured, Psa. vii. 4; cvi. 7; Prov. xvii. 13; 2 Tim. iii. 2; instances of, Gen. xl. 23; Judges viii. 34; 1 Sam. xviii. 6—30.

**INN**, in our Bible, generally means a *cavaseva*. Usually they are simply places of rest, near a fountain, if possible; others have an attendant, who merely waits on travelers; and others have a family, which sell provisions. They are found in every part of the East. In the stable of such a place, the better parts being all occupied, Jesus was born. Luke ii. 7.

**INSCRIPTION** or **SUPERSCRPTION**, writing on coins, pillars, &c. Much of the history of nations may be learnt from them, Matt. xx. 20. The history of Greece for 1318 years, is inscribed on the Arundel marbles.



- Parts of the law of Moses were inscribed on the altar at Ebal, Deut. xxi. 8.
- INTERCESSION** of Christ for us, Rom. viii. 34; Heb. vii. 25; 1 John ii. 1; to be made by us for others, Rom. xv. 30; 2 Cor. i. 11; Eph. i. 10; vi. 18, 19; Col. iv. 3, &c.; instances, Gen. xviii. 23—33, &c.
- IRON**, a well known, strong, and useful metal, and known very anciently, Gen. iv. 22. Moses speaks of its hardness, Lev. xxvi. 19; of the iron mines, Deut. viii. 9; and of the furnace in which it was made, Deut. iv. 20. The bedstead of Og, king of Bashan was of iron, Deut. iii. 11.
- IRONY** or **SARCASM**, when a person means the contrary of what he says; examples of, Lev. xxvi. 34, 35; 2 Sam. vi. 20; 1 Kings xviii. 27; 2 Kings xviii. 23; Job xxvi. 2, 3; Mark vii. 9.
- ISAAC**, [*laughter*,] the promised son of Abraham, born A. M. 2107, Gen. xvii. 10, 11; xxi. 6—8. The command to "take Isaac and offer him as a burnt-offering," Gen. xxii. 2, was as the result unequivocally shows, merely to *prove or test* Abraham, in order that his faith, love, and obedience, might be manifest; and not, in fact, that he should offer up his son. Moreover, the whole transaction was symbolical of the real sacrifice of the Son of God.
- ISAIAH**, [*the salvation of the Lord*,] the prophet, the son of Amoz, prophesied about 60 years, during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. The Book of Isaiah is remarkable for the elegance and sublimity of its language, and the many and wonderful predictions contained in it. Passages are quoted from it by Zephaniah, Ezekiel, and Habakkuk, as well as by the New Testament writers.
- ISCARIOT**, [*a man of murder*,] the name of the disciple who betrayed Christ, Matt. x. 4.
- ISRAEL**, [*who prevails with God*,] a name given to Jacob, Gen. xxxii. 23; also the common name of the Hebrew people and country.
- ISRAELITES**, the descendants of Jacob, Exod. ix. 7. Were one nation until the reign of Rehoboam, when ten tribes revolted under Jereboam, and had their capital at Samaria; while Judah and Benjamin remained steadfast to the house of David. The ten tribes were carried captive into Assyria, B. C. 724, and nationally have never yet been restored. Their rejection and dispersion were plainly foretold, Lev. xxvi. 28—39; Deut. iv. 27, 28; xxviii. 15—68; Hosea ix. 17; and their restoration also foretold, Deut. xxx. 1—9; Isa. i. 26; iv. 2—6; xi. 11; xiv. 1—3; xviii. 2, &c.; Jer. xvi. 14, 15; xxiii. 8; xxx. &c.; Hosea iii. 5; Amos ix. 14, 15, &c., &c.; the same represented by the revival of dead bones, Ezek. xxxvii.; by the olive tree, Rom. xi.; their future prosperity in the last days, Isa. ii. ix. 1—7; xxv. 6; xxvi., &c.
- ISSACHAR**, [*price, reward*,] the fifth son of Jacob and Leah, Gen. xiii. 14—18; born A. M. 2257.
- ITALY**, a celebrated country in the south of Europe, comprising a peninsula, in a form resembling that of a boot, Acts xviii. 2.
- ITUREA**, [*which is guarded*,] a province in Syria, mentioned Luke iii. 1.
- JACINTH**. See **PRECIOUS STONES**.
- JACOB**, [*he that supplants*,] the youngest son of Isaac and Rebecca, born A. M. 2167, Gen. xxv. 26.
- JACOB'S WELL**, a fountain of water about one mile and a half from Sychar, on the road to Jerusalem.
- JAIRUS**, [*diffuser of light*,] chief of the synagogue at Capernaum. Mark v. 22—43; Luke viii. 41—56.
- JAMBRES**, [*the sea with poverty*,] a magician in Egypt who withstood Moses, 2 Tim. iii. 8.
- JAMES**, (the same in meaning as Jacob,) one of the twelve apostles; the brother of John and son of Zebedee, Matt. iv. 21. Murdered by Herod, about A. D. 44. Acts xii. 2.
- *the Less*, an apostle, and the kinsman of our Lord, Gal. i. 19. He was the son of Cleopas or Alphaeus and Mary, sister to Mary the mother of Jesus; consequently cousin to Jesus Christ, according to the flesh, 1 Cor. xv. 7; and generally esteemed as the writer of the Epistle which bears his name.
- Epistle of, addressed to the twelve tribes of the dispersion, to those of them who professed faith in the Messiah. It is evident that at the time it was written, the brethren were suffering persecutions, and that the destruction of the Jewish polity was very near. The letter is most pathetic and instructive, and contains an admirable summary of practical duties incumbent on all believers.
- JANNA**, [*who speaks*,] the father of Melchi, Luke iii. 24.
- JANNES**, [*who speaks*,] an Egyptian magician who withstood Moses, 2 Tim. iii. 8.
- JARED**, [*he who descends*,] one of the antediluvian patriarchs, Gen. v. 15—20; Luke iii. 37.
- JASON**, [*he that cures*,] a kinsman of Paul at Thessalonica, mentioned Acts xvii. 5—9; Rom. xvi. 21.
- JASPER**. See **PRECIOUS STONES**.
- JEPHTHAH**, [*he that opens*,] his history, Judges xi.; xii. 1—7; Mentioned Heb. xi. 33. The original of Judges xi. 30, when properly translated, reads thus:—"And it shall be, that whoever comes forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be Jehovah's, and I will offer to him a burnt offering." The vow contains two parts: 1. That person who met him on his return, should be Jehovah's, and be dedicated forever to his service, as Hannah devoted Samuel before he was born, 1 Sam. i. 11. 2. That Jephthah himself would offer a burnt offering to Jehovah. Human sacrifices were prohibited by the law, Deut. xii. 30; and the priests would not offer them. Such a vow would have been impious, and could not have been performed. It may be safely concluded that Jephthah's daughter was devoted to *perpetual virginity*; and with this idea agrees the statements, that "she went to bewail her virginity;" that the women went four times in every year to mourn or talk with (not for) her; that Jephthah "did with her according to his vow," and that "she knew no man."
- JEREMIAH**, [*exaltation of the Lord*,] the prophet, was a priest of the tribe of Benjamin, son of Hilkiah, a native of Anathoth, Jer. i. 1. He began to prophesy in the reign of Josiah, A. M. 3375, and prophesied about 42 years. He predicted the punishment and captivity of the idolatrous Jews, and their restoration, together with the blessings of the reign of Messiah.
- JERICHO**, [*his moon*,] a city of Judea; 5 miles west of the Jordan, and 17 miles E. N. E. of Jerusalem. It was noted for palm

trees, and was once a large city, but now a mean village.

**JERUSALEM**, [*vision of peace*,] a celebrated city of Asia, capital of ancient Judea, and of modern Palestine. It is memorable for its ancient temple, for the death and resurrection of our Savior, and for its signal destruction by Titus. It was built on four hills—Zion, Aera, Moriah, and Bezetha. The name Zion was often applied to the whole city. Modern Jerusalem is built on Mount Moriah, and is chiefly noted for pilgrimage. It contains about 20,000 inhabitants.

**JESSE**, [*to be, or who is*,] the son of Obed, and father of David. Ruth iv. 22; 1 Sam. xvi.; Luke iv. 32.

**JESTING**, not to be used, Eph. v. 4.

**JESUS**, [*a savior*,] the Son of God, the Messiah, the Savior of the world. This name is composed of YAH, or JAN, *I shall be*; and SHUA, *Powerful*;—"I shall be the Powerful." Hence he is "mighty to save, and strong to deliver," and will "save his people from their sins." Eusebius says, "The name Jesus means the salvation of God. For *Isoua* among the Hebrews is salvation, and among them the son of Nun is called Joshua; and *Iasoue* is the salvation of JAN, i. e. salvation of God." The "name of Jesus" (Phil. ii. 1) is not the name Jesus, but "the name above every name," *onoma to hyper pan onoma*, ver. 9; viz. the supreme dignity and authority with which the Father has invested Jesus Christ, as the reward of his disinterested exertion in the cause of the divine glory and human happiness.

**JEW**, a name formed from that of Judah, and applied in its first use to one belonging to the tribe or country of Judah, or rather perhaps to a subject of the separate kingdom of Judah, 2 Kings xvi. 6; xxv. 5. During the captivity the term seems to have been extended to all the people of the Hebrew language and country without distinction, Esther iii. 6, 9; Dan. iii. 8, 12; and this loose application of the name was preserved after the restoration to Palestine, when it came to denote not only every descendant of Abraham in the largest possible sense, but even proselytes who had no blood-relation to the Hebrews. Acts ii. 5, 10.

**JOANNA**, [*grace or gift of the Lord*,] the wife of Chuza, Herod's steward; who after being cured by our Savior followed him, Luke viii. 3. Also the son of Rhesa, Luke iii. 27.

**JOB**, [*he that weeps*,] a patriarch celebrated for his patience under complicated and severe trials, and the constancy of his piety and virtue. His book is of very great antiquity; its style, &c., harmonizes with the Pentateuch. The scene is laid in Idumea, a part of Arabia Petrea. Supposed to have been contemporary with Moses. See Ezek. xiv. 14, 20; James v. 11.

**JOEL**, [*that wills, commands*,] one of the twelve minor prophets, the son of Pethuel. He was contemporary with Isaiah and Amos, and delivered his predictions in the reign of Uzziah, between 800 and 780 B. C. His prophecy is quoted from by Peter on the day of Pentecost, Acts ii. 16.

**JOHN**, [*the gift or favor of God*,] THE APOSTLE brother of James, and the son of Zebedee, a native of Bethsaida in Galilee. He was the disciple whom the Savior loved, and supposed to have been the youngest. He received Mary into his house after the death of Jesus, which seems to have been

situated at Jerusalem. It is probable that he lived there till the death of Mary, and then went to Ephesus, and labored in Asia Minor. He suffered much for his religion, and was banished by the Roman emperor, to the isle of Patmos, where according to Irenaeus and Eusebius he beheld and wrote the visions of the Apocalypse, about the close of the reign of Domitian, A. D. 96. When Nerva became emperor, he was recalled and lived to write his *Gospel* and three *Epistles*. He died at Ephesus at the age of 100 years, in the third year of Trajan.

**JOHN**, Gospel of. This book was not written, as some suppose, to supply omissions made by the other three Gospel historians; but as they had written chiefly of the *life and actions* of their Master, John wrote chiefly of his *person and office*, and in refutation of errors which had sprung up.

— Epistles of. These letters appear to have been written to establish the truths concerning the person and offices of Christ, and to condemn the errors then prevailing, contrary to these truths; also to repress the lewd practices, for the sake of which these errors were embraced. The spirit of love, sanctification, and renunciation of the world are very prominent, and earnestly inculcated.

— THE BAPTIST, the forerunner of the Lord, the son of Zachariah and Elisabeth. He said he was "the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah," John i. 23. At about 30 years of age he entered on the work of announcing the near approach of the Messiah and his kingdom, and calling on the people to reform and be immersed for the remission of their sins. Many of the people flocked to his baptism, and he was held in esteem by them as a prophet; but it is said that "the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him," Luke vii. 30. He baptized Jesus in the river Jordan, and pointed him out as "the Lamb of God which takes away the sin of the world," John i. 29. After the Messiah had entered on his work of proclaiming the glad tidings of the kingdom of God, John was beheaded by Herod Antipas, because he had reproved him for the sin of adultery, Matt. xiv. 3—12.

— surnamed Mark, the companion of Paul and Barnabas, Acts xii. 12. He wrote the Gospel which bears his surname.

— a member of the Sanhedrin, and a relative of the high-priest, Acts iv. 6.

**JONAH**, one of the minor prophets, who probably lived in the reign of Jehu, B. C. 884 to 856. 2 Kings xiv. 25. He was sent on a mission to Nineveh. See the book itself for the account. Referred to, Matt. xii. 39—41; xvi. 4; Luke xi. 29, 30.

**JOPPA**, [*beauty, comeliness*,] a seaport of Palestine, of very ancient date, though possessing an inferior harbor. It is now called Jaffa. Mentioned Acts ix. 26—43; x. 5—8, 23.

**JORDAN**, a river of Palestine, the only considerable one in the country. It rises in Mount Hermon, formed by the union of two springs—one "*Jor*," and the other "*Dan*," hence its name—and passes through lakes Merom and Gennesareth, and after a course of 150 miles, flows into the Dead Sea. Before entering it, its ordinary breadth, according to Shaw, is 30 yards, and its ordinary depth 15 feet. The "country beyond



- the Jordan," comprised Perea, Batanea, Trachonitis, Iturea, Galaaditis, Gaulonitis, and Decapolis.
- JOSEPH**, [*increase, addition*,] the son of Jacob and Rachel, and brother to Benjamin, Gen. xxx. 23-24. See his history in the latter part of Genesis—which is one of the most beautiful and attractive that ever was written.
- "the husband of Mary, of whom was born Jesus, who is called Christ," Matt. i. 16. Being the nearest of kin to Heli, the father of Mary, he was espoused to her according to law. He was the *natural*, that is, *by birth*, son of Jacob, and the *legal* son of Heli; or, as we call it, *son-in-law*; hence called by Luke, the son of Heli, in virtue of his being Mary's husband.
- of Arimathea, a senator, and privately a disciple of Christ, John xix. 38; Luke xxiii. 50, 51.
- called Barsabas, one of the two persons nominated by the primitive Church, to supply the place of Judas Iscariot, Acts i. 23.
- or **JOSIAS**, a son of Mary and Cleopas, and brother of James the Less, of Simon, and of Jude, and consequently one of those who are called the brethren of our Lord, Matt. xiii. 55; xxvii. 56; Mark vi. 3; xv. 40, 47.
- or **JOSIAS**, surnamed Barnabas, Acts iv. 36.
- JOSHUA**, [*the lord, the savior*,] the successor of Moses as leader of Israel. He was the son of Nun, of the tribe of Ephraim, and born A. M. 2460. The book of Joshua comprises the history of about 20 years, and forms a continuation and completion to the Pentateuch. It describes the conquest of Canaan; its partition among the tribes; and the death and burial of Joshua. Three other persons of this name are mentioned, 1 Sam. vi. 14, 18; 2 Kings xxiii. 8; Zech. iii. 1, 3, 9; vi. 11.
- JOURNEY**, a passage from place to place. A "Sabbath day's journey" was about a mile; a common day's journey was about 20 miles. Acts i. 11.
- JOY**, when to be shown, Luke x. 20; Rom. xii. 12; 2 Cor. xiii. 11; Phil. i. 4, 18; iv. 4; 1 Thess. iv. 16-18, &c.
- JUBILEE**, an extraordinary festival held every seventh sabbatical year. Ordered, Lev. xxv. 8; probably alluded to in Isa. lxi. 1, 2; Luke iv. 18, 19.
- JUDAH**, or **JUDAEA**, [*confessing, praise*,] that district of Canaan belonging to the tribe of Judah. Sometimes it denoted the whole of Palestine west of the Jordan. Under the Romans Palestine was divided in three portions—Galilee in the north, Samaria in the middle, and Judea in the south. The conquest of this country is commemorated by coins or medals, representing on one side the head of the emperor Vespasian, and on the other the daughter of Zion, sitting on a heap of warlike weapons, under a palm tree, in a mournful attitude. Compare Isa. iii. 26 and xlvii. 1.
- JUDAS** (the same meaning as Judah,) Iscariot, the traitor, one of the twelve apostles; the disciple who was entrusted with the donations presented to our Lord, and who at length betrayed his Master.
- or **JUDAS**; called also Thaddeus, or Lebbeus, and Zelotes, probably one of the Twelve. He was the author of the Epistle bearing his name, which was intended chiefly to guard believers against false teachers.
- JUDAS** of Galilee, mentioned Acts v. 37. — surnamed Barsabas, a Christian teacher sent from Jerusalem to Antioch, along with Paul and Barnabas, Acts xv. 22, 27, 32.
- a Jew of Damascus with whom Paul lodged, Acts ix. 11.
- JUDGES**. Extraordinary men raised up by Jehovah, to deliver Israel from oppression, before the times of the kings. Fifteen such persons presided over the Israelites during the 430 years which elapsed from the death of Joshua to the accession of Saul. Acts xiii. 20.
- JUDGMENT**, the name of an inferior Jewish court, established in every city, and which consisted of 23 members, who punished criminals by strangling or beheading, Matt. v. 21, 22. Also, the solemn action and trial at the great and last day. Eccl. xii. 14; Jude 6. The place of the administration of justice, under the Roman governor, was called the *judgment hall*, John xviii. 28; xix. 9; and the tribunal, or place of pronouncing sentence, the *judgment-seat*, Matt. xxvii. 19.
- JULIA**, [*downy*,] one whom Paul salutes, Rom. xvi. 15.
- JULIUS**, [*downy*,] the centurion to whom Paul was committed, to be conveyed to Rome, Acts xxvii. 1.
- JUNIA**, [*youth*,] a female relative of Paul's, Rom. xvi. 7.
- JUPITER**, [*the father who helps*,] the most powerful of the heathen deities, Acts xiv. 12, 13; xix. 35.
- JUSTIFICATION**. This word occurs only three times in the common version—Rom. iv. 24; v. 16, 18. *Justify* occurs in reference to God, Rom. iii. 30; Gal. iii. 8. Believers are said to be justified by Christ, Acts xiii. 39; by favor, Rom. iii. 24; by faith, Rom. iii. 28; by his blood, Rom. v. 9; by the name of the Lord Jesus, 1 Cor. vi. 11; by works, James ii. 24. The original words translated "justification" in the common version, are *dikaiosis* and *dikaionoma*, signifying acquittal, forgiveness, absolution, deliverance from the consequences of sin.
- JUSTUS**, [*just, upright*,] mentioned Acts xviii. 7; Col. iv. 11.
- KEDRON**, [*the turbid*,] a brook or winter torrent which flows through the valley of Jehoshaphat, mentioned John xviii. 1.
- KEY**. A symbol of power and authority, Rev. i. 18; Isa. xxii. 22. Authority to explain the law and the prophets was given by the delivery of a key. When Rabbi Samuel died, they put his key and his tablets into his coffin.
- KEYS** "of the kingdom of heaven." Matt. xvi. 19. These were given to Peter, who had the authority, power, and honor of first opening the door of the Gospel to both Jews and Gentiles. Acts ii. 14-42; x.
- KING**, a title applied in the Scriptures to men, Luke xxii. 25; 1 Tim. ii. 1, 2; 1 Pet. ii. 13-17; to God, 1 Tim. i. 17; vi. 15, 16; and to Christ, Matt. xxvii. 11; Luke xix. 38; John i. 49; vi. 15; xviii. 32-37; to men as invested with regal authority by their fellows; to God as the sole proper sovereign and ruler of the universe; and to Christ as the Son of God, the King of the Jews, the sole Head and Governor of his Church.
- KINGDOM**. (1.) The territories of a king. (2.) Royal power and dominion. Where the word occurs in the New Testament, according to Dr. Geo. Campbell, it is generally synonymous with reign. *Basileia*, with

- the Greeks, denoted either Reign or Kingdom. The Royalty or Kingdom of God, or of Heaven, was announced by Daniel, chap. ii. 44; vii. 9, 22; by John the Baptist, and by Jesus, Matt. iii. 2; iv. 17; x. 7; xii. 28, &c.; to be prayed for, Matt. vi. 10; Luke xi. 2; to be sought after, Matt. vi. 33; Luke xii. 31; qualifications for it, Matt. vii. 21; Luke ix. 62; John iii. 3, 5; Acts xiv. 22; 1 Cor. vi. 9; xv. 50; 2 Thess. i. 4, 5.
- KISS**, a natural symbol of affection and reverence, of very ancient date. Early Christians conformed to custom, and kissed each other during or at the close of public worship. According to some this was generally given by men apart and women apart, before receiving the Lord's supper, to testify peace and brotherly affection. 1 Thess. v. 26; 1 Pet. v. 14.
- KNEELING**, a posture for prayer, Psal. xcv. 6; Eph. iii. 14; examples of it, 1 Kings viii. 54; Dan. vi. 10; Luke xxii. 41; Acts ix. 40; xx. 36; xxi. 5.
- KNOW**, has in the Bible frequently the import of *approve* or *recognize*. As Hosea viii. 4, "They have set up princes, and I knew it not." Matt. vii. 23, "Then will I declare unto them, Depart from me, I never knew you."
- KNOWLEDGE**, wherein it consists, 1 John ii. 3; iii. 6; iv. 6; the measure of our obedience, and by which we must be judged, Luke xii. 47; John xv. 22; Rom. i. 21; ii. 21; James iv. 17; must be communicated, 1 Pet. iv. 10; often the occasion of vanity, 1 Cor. viii. 1; worldly, of little value, 1 Cor. i. 19; iii. 19; 2 Cor. i. 12.
- LABOR**, the steady and constant effort of the bodily frame which man undertakes for his own benefit, and, in particular, in order to procure the means of subsistence. The lot of all men, Gen. iii. 19; recommended, Acts xx. 35; Eph. iv. 28; 1 Thess. ii. 9; iv. 11, &c.
- LAMB**, the well-known type and symbol of the Messiah. See Gen. xxii. 7, 8; Exod. xii. 3-5; Isa. liii. 7; John i. 29; 1 Pet. i. 19; Rev. v. 6-13, &c.
- LAMECH**, [*poor, made low*,] one of the antediluvian patriarchs, the son of Methuselah, and father of Noah, Gen. v. 28-31; Luke iii. 36. Also, one who was a descendant of Cain, mentioned Gen. iv. 18, 21.
- LAMPS**. The lamps of the ancients were of various kinds. Those used at wedding processions consisted of old rags, squeezed hard against one another in a round figure, like a greasy sausage. Those who hold them have in the other hand a pitcher, with a very narrow neck, full of oil, of which they pour out from time to time on the flame. This explains Christ's declaration, that he will not "quench the smoking flax," Matt. xii. 20; and shows why the foolish virgins needed "oil in their vessels," Matt. xxv. 4. Laws concerning them in the tabernacle, Num. viii. 1-4.
- LANGUAGES** or **TONGUES**, gift of, at the day of Pentecost, Acts ii. 1-13; conferred by the apostles, Acts viii. 17; x. 46; xix. 6; 1 Cor. xii. 10.
- LAODICEA**, [*just people*,] a city of Phrygia, in Asia Minor, 42 miles east of Ephesus. A Christian church was early planted in this place, Rev. i. 11. It is now an extensive ruin. Christ's message to the Church there, Rev. iii. 14-22.
- ASCVIOUSNESS** censured, Rom. xiii. 13; 2 Cor. xii. 21; Gal. v. 19; Eph. iv. 19, &c.
- LASEA**, [*a rocky country*,] a city near Fair Havens, in the island of Crete, Acts xvii. 8.
- LAW**, means a rule of conduct enforced by an authority superior to that of the moral beings to whom it is given. As found in the Scriptures it is variously applied, and must be taken in the connection in which it stands to be properly understood. Law sometimes means the whole revealed will of God, contained in his word, Psal. i. 2; xix. 7; xl. 8, &c.; sometimes doctrine, Prov. xiii. 14; the Mosaic economy, John i. 17; xiii. 39; ceremonial observances, Luke ii. 27; Acts xv. 5, 24, &c.; judicial or civil law, John vii. 51; xviii. 31; Acts xix. 38, &c.; also, the moral law, or Decalogue, Exod. xx. 3-17; Rom. vii. 7, 12, 14, &c.
- LAWSUITS** among Christians, to be avoided, Matt. v. 38-42; 1 Cor. vi. 1-7.
- LAWYERS**, persons versed in the laws. These are mentioned only after the decline of the Mosaic institutions had considerably advanced. As the Jews had no written laws, except those contained in the Old Testament, a lawyer among them was a person familiar with scripture, and whose business it was to expound them. Lawyers and Scribes censured, Luke vii. 30; xi. 46-52.
- LAZARUS**, [*the help of God*,] an inhabitant of Bethany, brother of Mary and Martha, who was honored with the friendship of Jesus, by whom he was raised from the dead after he had been four days in the tomb, John xi. Also, the name of a beggar mentioned in a parable, Luke xvi. 20.
- LEAVEN**. The usual *leaven* in the East is dough kept till it becomes sour, and which is kept from one day to another for the purpose of preserving leaven in readiness. Chemically speaking, *ferment* or yeast is the same as *leaven*; but leaven is more correctly applied to solids, ferment both to liquids and solids. According to chemists, "ferment or yeast is a substance in a state of putrefaction, the atoms of which are in a continual motion." It is used figuratively for whatever produces a change in the mass with which it mixes, whether for the better or for the worse, Matt. xiii. 33; xvi. 6, 12; 1 Cor. v. 6.
- LEBBEUS**, [*strong-hearted*,] a surname of the apostle Jude.
- LEGION**, a division of the Roman army. In the time of Romulus, a Roman legion contained 3000 infantry, and 300 cavalry. About the time of Christ, it contained 6260 foot soldiers, and 300 horse. Mark v. 9; Luke vii. 30; Matt. xxvi. 53.
- LEPER**. Simon the Leper, Matt. xxvi. 6. So called from his having been a leper: it was unlawful to eat with persons who had the leprosy.
- LEVI**, [*held, associated*,] the third son of Jacob and Leah, born in Mesopotamia, B. C. 1750. Gen. xxix. 34. Also the name of Matthew, Mark ii. 14.
- LEVITES**, the descendants of Levi, appointed to assist the priests in their services: to see that the temple was kept clean, to prepare oil, wine, &c., for God's house: to take care of the sacred revenues.
- LIBERTINES**. Jews who were free citizens or burgesses of Rome, Acts vi. 9.
- LIBYA**, [*the heart of the sea*,] a province in Africa, westward of Egypt, famous for its armed chariots and horses, 2 Chron. xvi. 8; Acts ii. 10.
- LIFE**, properly existence, either animal or rational. Natural life, valuable, Psal. xlix. 7-9; short and uncertain, Job vii. 16; xiv.

- 7-9; short and uncertain, Job vii. 17; xiv. 7-10; Psa. xxxix. 5; xc. 5, 6, 9, 10; 1 Pet. i. 24; not to be preferred to our duty, Matt. x. 39; xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 32; John xii. 24; future and eternal life described, Luke xx. 36; 1 Cor. xv. 12-57; Phil. iii. 20, 21, &c.
- LIGHT** created, Gen. i. 3-5, 14-19. Applied to God, 1 John i. 5; to Christ, John i. 9; to God's Word, Psa. cxix. 105; 2 Pet. i. 19; to the apostles, Matt. v. 14, 16; to Christians, Eph. v. 8. It is the well-known symbol of knowledge.
- LIGHTNING**, the flash of the electric fluid, as it passes from one cloud to another. The power and wrath of God are often represented by thunder and lightnings, Job xxxvii. 3-5; Psa. xviii. 12, &c.
- LILY**, a beautiful flower common in Palestine, of which there are several varieties. The lily referred to by our Savior in Matt. vi. 30, was probably the *amaryllis lutea*, whose golden flowers in autumn afford one of the most brilliant and gorgeous objects in nature.
- LINEN**, cloth made of flax, well-known at a very early period. In some passages the word so rendered probably means *cotton*. Specimens of cotton cloth are found on the oldest mummies.
- LINUS**, [*acts*,] a person mentioned by Paul, 2 Tim. iv. 21.
- LION** "of the tribe of Judah." A lion being the ensign of the tribe of Judah, the phrase is applied to Christ, who sprang from that tribe; and is symbolical of his great strength, Rev. v. 5.
- LOAF**. The Eastern loaf was a large cake, Exod. xxix. 23; 1 Chron. xvi. 3; Mark viii. 14.
- LOCUSTS**, an insect resembling a grasshopper, only much larger in size. The prophetic writings of the Old Testament abound with allusions to this insect as one of God's most dreadful scourges. Moses mentions them as lawful food, Lev. xi. 22; and it is said that John the Baptist ate locusts while in the desert of Judea, Mark i. 6. But whether these were the insects so called, or the sweet pulpy pods of a tree, is not fully agreed. Locusts, however, are still eaten in the East both by rich and poor. Symbolically locusts represent great and terrible armies, Rev. ix. 3.
- LOINS**, the lower region of the back. The orientals who wear long robes, are obliged, when then apply themselves, to any business, to use a girdle. Hence, to have the "loins girded" is the same as to be in readiness for action. Luke xii. 25; Eph. vi. 14.
- LOIS**, [*better*,] Timothy's grandmother, 2 Tim. i. 5.
- LONG HAIR**. Chardon says, "The eastern women are remarkable for the great length and the number of the tresses of their hair. Their hair hangs at full length behind, divided in tresses braided with ribbon or pearl. Lady Montague counted *one hundred and ten* tresses, all natural, on the head of one lady. The men wear but very little on their heads. Young men who wear their hair in the East, are regarded as effeminate and infamous."
- LORD**, [*proprietor*,] a Saxon word signifying ruler or governor. When the word represents the dread name of Jehovah, or Yahweh, it is printed *Lorn*, in small capitals, in the authorized version. The word is applied to Jesus Christ, to angels, to princes, to masters, to husbands, &c.
- LORD'S DAY**, Rev. i. 10, is thought by some to be the same as the first day of the week, when Christians assembled for worship; but it is considered by others as merely synonymous with "the day of the Lord," 1 Thess. v. 2. The expression standing alone, and being unaccompanied by any other words which tend to explain its meaning, it is difficult to decide which view is correct. The earliest authentic instance in which the name of "the Lord's day" is applied, (after the passage in the Apocalypse,) is not till Tertullian uses it, about A. D. 200; and perhaps a little later, the term is made use of by Dionysius of Corinth, as quoted by Eusebius.
- LOT**, [*wrapped up*] the son of Haran, and nephew of Abraham. After the death of his father, he accompanied his uncle from Ur to Haran, and thence to Canaan, Gen. xiii. 8, 9. Mentioned 2 Pet. ii. 7.
- LOTS**, things cast or drawn in order to determine a point in debate. Lev. xvi. 8; Josh. vii.; Prov. xvi. 33; xviii. 18; Acts i. 26; Matt. xxvii. 35.
- LOVE** of God, its nature, John iii. 16; xvii. 23; Rom. v. 8; viii. 39; 1 John iii. 1, 2, &c.; of Christ, John xiii. 1; xv. 12, 13; Rom. viii. 35, &c. Love to God required, Dent. vi. 5; x. 12; rendered by his children, Phil. i. 9; 1 John ii. 5; iv. 19; how shown, 1 John iv. 20, 21; v. 1-3; to Christ, its nature, Matt. x. 37-42; John xiv. 15, 21, 23, &c.; brotherly love enjoined, John xiii. 34; xv. 12, 17; Rom. xii. 9, 10; xiii. 8; 1 Cor. xiii. &c.; of the world, forbidden, Matt. v. 24; xiii. 22; James i. 27; iv. 4; 1 John ii. 15.
- LUCIUS**, [*luminous*,] a prophet in the congregation at Antioch, Acts xiii. 1. Probably the same Lucius who is mentioned in Rom. xvi. 21, as Paul's relative.
- LUCRE**, worldly wealth, the love of forbidden, Matt. vi. 24; 1 Tim. iii. 3; 1 Pet. v. 2.
- LUKE**, [*luminous*,] a native of Antioch, and a physician. He was Paul's companion and assistant, Philemon 23, 24; 2 Tim. iv. 11. He was the writer of the history bearing his name, and of the Acts of the Apostles.
- The *Book of Luke's Gospel* appears to have been written to correct numerous erroneous narratives of the life of Jesus. The style both in this and in the Acts, is pure and elevated, and many facts are given which are not contained in the other Evangelists.
- LUKEWARMNESS** censured, Matt. viii. 21; Luke ix. 57-62; Acts xxvi. 29; Rev. iii. 15.
- LUNATICS**, persons affected by some disorder, and supposed to be influenced by the moon, such as epilepsy, melancholy, insanity, &c. See **DEMONIACS**.
- LYCAONIA**, [*she wolf*,] a province of Asia Minor, west of Cappadocia, where Paul and Barnabas planted congregations, Acts xiv. 6-20.
- LYDDA**, [*nativity*,] a town about 14 miles from Joppa, 32 miles west from Jerusalem. Acts ix. 32, 35.
- LYDIA**, [*magnet*,] a woman of Thyatira, "a seller of purple," who dwelt in Philippi in Macedonia, Acts xvi. 14, 15. Also a province in the west of Asia Minor.
- LYING**, forbidden, Eph. iv. 25; Col. iii. 9; will be punished, Psa. v. 5; lii. 1-7; Rev. xxi. 8, 27; examples, 2 Kings v. 25; Acts v. 1-11.
- LYSANIAS**, [*that drives away sorrow*,] tetrarch of Abilene, when John began his mission as the harbinger of the Messiah, Luke iii. 1.

- YSIA** or **LYCIA**, [*dissolving*,] a province of Asia Minor, Acts xvii. 5.
- LYSIAS**, [*dissolving*,] chiliarch and commander of the Roman troops who kept guard at the temple of Jerusalem, Acts xxi. 31-40; xlii. 26-30; xliii. 15-20.
- LYSTRA**, [*that dissolves or disperses*,] a city of Lycaonia in Asia Minor, about 12 miles south of Iconium, where Paul and Barnabas had fled, and were taken for gods by those who heard them, Acts xiv. 6-23.
- MACEDONIA**, [*adoration*,] a country north of Greece, the original kingdom of Philip and Alexander, and the rise of which is described by Daniel under the emblem of a goat with one horn. Coins still exist in which that country is represented under the figure of a one-horned goat. To this country the apostle Paul was summoned to preach the gospel, and planted churches at Thessalonica and Philippi, &c., Acts xvi. 9-xvii. 14; and visited Amphipolis, Neapolis, Appolonia, and Berea, towns of the same province. Much of ancient Macedonia is now the western part of Roumelia.
- MAGDALA**, [*magnificent*,] a town mentioned in Matt. xv. 39, and the probable birthplace of Mary Magdalene, i. e. Mary of Magdala.
- MAGI**, or **WISSE MEN**, Matt. ii. 1-12. Sages eminent for their knowledge of astronomy, natural philosophy, and theology. They were probably descendants of Ishmael, and from Arabia, a country east of Judea.
- MAGICIANS**, learned men of the East, who professed the knowledge of future events by astrology, Dan. ii. 3; iv. 7, 9, &c.
- MAGISTRATES** to be obeyed by Christians, Rom. xiii. 1-7; Titus iii. 1; 1 Pet. ii. 13-17.
- MALICE** forbidden, 1 Cor. v. 8; xiv. 8; Eph. iv. 31; Col. iii. 8, &c.
- MALACHI**, [*messenger*,] the last of the minor prophets. His prophecy connects well with the Gospel histories, to which allusion is made in Luke i. 77; vii. 27.
- MALCHUS**, [*king*,] the servant of the high-priest Caiaphas, whose right ear Peter cut off, but which was healed by Jesus, John xviii. 10.
- MALE** nor **FEMALE**, Gal. iii. 38. Females were not admitted to all the Heathen rites, and the privileges of Jewish females were also limited.
- MAMMON**, a Syriac word signifying *wealth*, and used by our Savior as a personification of the god of riches, Matt. vi. 24; Luke xvi. 13.
- MAN**, his creation and primeval dignity, Gen. i. 26, 27; ii. 7; Psa. viii. 5; Eccl. vii. 29; his fall, Gen. iii. 17; corruption of his nature, Rom. iii. 10-23; Gal. v. 17; Eph. ii. 1-3; his mortality, Gen. iii. 19; Job vii. 10-14; Psa. lxxii. 9; cxlvi. 3; Eccl. xii. 7; 1 Cor. xv. 22; 1 Pet. i. 24; his life and dignity restored by Christ, John iii. 14, 15, 36; iv. 14; v. 25; v. 39, 40; x. 27, 28; xi. 25; 1 Cor. xv. 22, &c. The "old man" denotes the natural, unsanctified disposition, the "new man" the new disposition created and cherished by the gospel. "Natural" or animal man, a person unrenewed; "the inward man," or the "hidden man of the heart," the regenerate principle within, as opposed to the "outward man,"—that which is external and visible in the conduct.
- MANAEN**, [*a comforter*,] a teacher in the congregation at Antioch, who had been brought up with Herod the tetrarch, Acts xiii. 1.
- MANNA**, the food which God gave the children of Israel in the wilderness. Described, Exod. xvi.; Num. xi. 7-9; Psa. lxxviii. 23-25. Referred to, John vi. 31, 40, 58; Heb. ix. 4; Rev. ii. 17.
- MARANATHA**. See **ANATHEMA**.
- MARK**, [*polite, shining*,] According to ecclesiastical testimonies the evangelist Mark is the same person who in the Acts is called by the Jewish name John, whose Roman name was Marcus, Acts xii. 12. Peter calls him his son, 1 Pet. v. 13, and he traveled with Paul and Barnabas as an assistant, Acts xii. 25; xiii. 5.
- The *Book of Mark* was evidently written for Gentile converts, probably about 30 years after the death of Christ. Some have supposed that Mark did little more than abridge Matthew's Gospel, but it has been shown by Weisse, Wolke, Baner, Michaelis, and others that he could not even have seen the book. He probably drew his facts from Peter, (as stated by John the Presbyter and Papias, according to Eusebius,) who, equally with Matthew, was an eyewitness of our Lord's life.
- or **CHARACTER**: "mark on their foreheads," and on "the right hand," Ezek. ix. 4; Rev. vii. 3; xiii. 16; xiv. 9; xx. 4; an open profession of allegiance to those whose name or character they bear. Both servants and soldiers, in ancient times, were marked on the forehead, and hands, with some hieroglyphic, or with the name expressed in vulgar letters, or disguised in numerical letters, according to the fancy of the imposer.
- MARKS** "of the Lord Jesus," Gal. vi. 17. The scars received from stripes and chains, alluding to an Egyptian custom, according to which any man's servant who fled to the temple of Hercules, and had the sacred brands or marks of that deity impressed upon him, was supposed to be under his immediate care, and privileged from all harsh treatment. So Paul claims exemption from reflections on his character, or disputes about the necessity of circumcision, for he valued far more the scars he bore than these marks enforced by Judaizing teachers.
- MARRIAGE**, its institution, Gen. ii. 21-24; its nature, Matt. xix. 4-9; 1 Cor. vi. 10; vii. 10, 11; Eph. v. 31; lawful for all Christians, 1 Cor. vii. 38; 1 Tim. v. 14; Heb. xiii. 4; ancient mode of celebrating it, Gen. xxix. 22; seen by our Lord's parables, Matt. xxii. 1-12; xxv. 1-10; sanctioned by his presence, John ii. 1-10; none in the resurrection-state, Matt. xxii. 30; Mark xii. 25; Luke xx. 35. The "marriage of the Lamb," Rev. xix. 7, is expressive of the union of Christ and his Church.
- MARS HILL**. See **AREOPAGUS**.
- MARTHA**, [*who becomes bitter*,] the sister of Lazarus and Mary, Luke x. 38-42; John xi. 1-42; xii. 2.
- MARTYR**, properly means a *witness*, and is applied in the New Testament:—1. To judicial witnesses, Matt. xviii. 16; xxvi. 65, &c. 2. To one who testifies to what he has seen, heard, or known, Luke xxiv. 48; Acts i. 8, 22; Rom. i. 9, &c. 3. And most rarely to one who by his death bears witness to the truth, which now is the most usual meaning of the word. In this sense we only find it in Acts xxii. 20; Rev. ii. 13; xvii. 7.
- MARY**, [*exalted*,] Six persons of this name are mentioned in the New Testament:—1. The mother of Jesus. She was the daughter

- ter of Eli, of the royal family of David, Mark i. 16; Luke i. 27; ii. 5. 2. The sister of Lazarus, Luke x. 39; John xi. 1, &c. 3. Mary Magdalene, a resident of Magdala, Luke xiii. 2; John xix. 25. Out of her Jesus cast seven demons. She is not that female sinner mentioned Luke vii. 37. 4. The wife of Cleopas, John xix. 25, and mother of James, Jude, Joses, Simon, and Salome, called the brethren of our Lord; from which it has been thought that Cleopas, and Joseph, the husband of the virgin Mary were brothers. 5. The mother of Mark, Acts xii. 12. 6. A resident at Rome, Rom. xvi. 6.
- MASTERS**, their duty, Eph. vi. 9; Col. iv. 1; James v. 4; examples, Gen. xviii. 19; Matt. viii. 5-10; Luke vii. 2-10; Acts x. 2.
- MATTATHIA**, [*gift*], son of Nathan, an ancestor of Jesus Christ, Luke iii. 31.
- MATIATHIAS**, [*the gift of the Lord*], two persons of that name, ancestors of Jesus, Luke iii. 25, 26.
- MATTHAN**, [*the reins*], son of Eleazar, father of Jacob, and grandfather of Joseph, the husband of the virgin Mary, Matt. i. 15, 16.
- MATTHAT**, [*gift, he that gives*], son of Levi, and father of Heli, Luke iii. 24.
- MATTHEW**, [*given, a reward*], also named Levi, an apostle and evangelist, son of Alphaeus, by birth a Galilean, and by profession a tax-gatherer, Mark ii. 14; Luke v. 27. His narrative was probably written both in Hebrew and Greek.
- The *Book of Matthew* was the first written of all the Gospels, and contains a full account of the birth, life, actions, death, and resurrection of Christ. The style is very plain and perspicuous. Probably written about A. D. 38-41, in Hebrew, and shortly after in Greek. About A. D. 184 a Greek copy was found in the East Indies, and in the year 458 another Greek copy was found at Cyprus, written on wood, and esteemed very ancient.
- MATTHIAS**, [*the gift of the Lord*], one of the seventy disciples who was chosen by lot, in preference to Joseph Barsabas, into the number of the apostles, to supply the place of Judas Iscariot, Acts i. 23-26. Nothing is known of his subsequent career.
- MEASURING** into the Bosom. The eastern garments being long, and folded and girded with girdles, admitted of carrying much corn and fruits of that kind in the bosom. Luke vi. 38.
- MEDIATOR**, *Mesitees*, occurs Gal. iii. 19, 20, applied to Moses. Jesus is called the One Mediator, viz. of the Christian Institution, 1 Tim. ii. 5, and the Mediator of a new and better covenant, Heb. vii. 6; ix. 15; xii. 24. It occurs 6 times. One that negotiates between two parties—God and man. Therefore, Jesus unites both in his own person. He mediates a new institution between God and man, and is *Immanuel*, God with us.
- MEEKNESS**, that quiet temper of mind which is not soon provoked to anger, but suffers injuries without desire of revenge, and submits to the will of God, Col. iii. 12; and is ready to receive the truth, James i. 21; it is of unspeakable value, 1 Pet. iii. 4; shone conspicuously in Christ, 2 Cor. x. 1; Matt. xi. 29; Christians exhorted to it, Eph. iv. 2; 1 Tim. vi. 11; Titus iii. 2.
- MELCHIZEDEK**, [*king of righteousness*], king of Salem, and a priest of the most high God, though not a Jew, and to him Abraham gave tithes, Gen. xiv. 18; *Psa. cx. 4*; Heb. vii. 1, 2. Of his nation, parentage, age, &c., nothing is recorded: hence he is said to be "without descent, having neither beginning of days, nor end of life." He was an eminent type of Christ.
- MELITA**, [*affording honey*], an island in the Mediterranean Sea, now called Malta, between Africa and Sicily. It is about 20 miles long, and 12 broad. Here Paul was shipwrecked, Acts xxviii. 1.
- MERCURY**, [*to buy, or sell*], one of the fabulous deities of the heathen, son of Jupiter and Maia, and messenger to the rest. He was worshipped as the patron of learning, eloquence, and trade. The fluency of Paul made the people of Lystra suppose Paul was Mercury, Acts xiv. 12.
- MERCY**, an attribute of God, 2 Sam. xxiv. 13; Isa. i. 18; Eph. ii. 4; Titus iii. 5, 1 Pet. i. 2; the duty of man, Luke vi. 36; x. 30-37; Rom. xii. 8; its reward, *Psa. xxxvii. 27*; Matt. v. 7; Luke vi. 35; James ii. 13.
- MERCY-SEAT** or PROPITIATORY, the covering of the ark, or the lid of the ark of the covenant, round which was the crown or border of gold, and on which the cherubim were represented as looking. Before this the high-priest stood to ask counsel of the Lord, and there he received blessings for the people. Christ is our mercy-seat, Rom. iii. 25, and by him we have access to the Father.
- MESOPOTAMIA**, [*between two rivers*], the famous province between the Tigris and Euphrates, called in the Old Testament Padan-aram, Gen. xxviii. 2. It is much celebrated in Scripture as being the first dwelling of men, both before and after the Deluge. This country, according to Ptolemy, was very populous, and had 70 important cities. It is now called *Diaibekir* and *Agesira*.
- MESSIAH**. See ANOINTED and CHRIST.
- MICAH**, a prophet of the tribe of Judah, who lived in the latter days of Isaiah and Hosea, and in the reigns of Jotham, Ahaz, and Hezekiah. His prophecy is one of the most important in the Old Testament. He gives the name of the very city where the Messiah was to be born, in chap. v. 2, which is quoted in Matt. ii. 5, 6, as well as many important circumstances connected with his millennial kingdom and glory.
- MICHAEL**, [*who as God*], the name given to one of the chief angels, who, in Dan. x. 13-21, is described as having special charge of the Israelites as a nation. Dan. xii. 1; Jude 9; Rev. xii. 7-9.
- MILE**. The Roman mile, mentioned Matt. v. 41, was 1000 paces of 5 feet each; and reckoning each foot at 11.32 inches, the mile would be little more than 1614 yards, or 140 yards less than ours. It was equal to 8 Greek stadia.
- MILETUS**, [*red, scarlet*], a seaport town of Asia Minor, 36 miles south of Ephesus. Mentioned Acts xx. 15-38.
- MILL**. The mill for grinding corn had not wholly superseded the mortar for pounding it in the time of Moses. The mortar and the mill are named together in Num. xi. 8. Fine meal is mentioned as early as the time of Abraham, Gen. xviii. 6. The mill common among the Hebrews differed little from that which is in use to this day throughout Western Asia and Northern Africa. It consisted of two circular stones two feet in diameter and six inches thick. The upper side of the "nether millstone" was concave, and the lower side of the upper one convex. The lower stone was fixed,

and the upper one was made to turn round upon it. The hole for receiving the grain was in the upper millstone, and which was moved by women, who sat opposite to each other. Matt. xxiv. 41.

**MIND**, put for the will, renewed, Rom. viii. 6, 7; unrenewed, Rom. i. 28; viii. 6, 7; Col. ii. 18; James i. 8.

**MINISTER**, *Diakonos*. See **DEACON**. One who acts as the less (from *minor* or *minor*) or inferior agent, in obedience or subservience to another, or who serves, officiates, &c., as distinguished from the master, *magister*, (from *magis*), or superior.

**MINSTRELS**, flute-players, and singers at funerals, Jer. ix. 17-18; Matt. ix. 23. The custom was borrowed by the Jews from the Greeks.

**MIRACLE**, that which is above the regular operation of the established laws of nature. Every institution of God began with miracles, or works beyond the power of natural law. The first man was an adult, and never an infant, as reason, experience, and revelation assert. The Jewish institution began in miracle. So did the Christian commence with a glorious display of miraculous powers. This was "the demonstration of the Spirit," and this "the power of God," on which the faith of Christians rests.

**MIRROR**. The oldest mirrors were made of metal. It was from such, contributed by the women, that the brazen laver was made, Exod. xxxviii. 8. The word in that place is improperly translated "looking-glasses." The art of making glass was then unknown. On the discovery of America the Mexicans were found to possess mirrors made of black vitrified lava, highly polished. The North Americans were found with mirrors of copper and silver.

**MITE** or **LEPTON**, the smallest Jewish coin, equal to about two mills, or one-fifth of a cent, Luke xii. 59.

**MYTILENE**, [*purity*], the capital of Lesbos, an island of the Grecian Archipelago, N. W. of Smyrna. It is now called Castro, and sometimes Metilin, Acts xx. 14.

**MYNASON**, [*a diligent seeker*], mentioned Acts xxi. 16.

**MODERATION** enjoined, 1 Cor. vii. 29, 31; Phil. iv. 5.

**MODESTY** recommended, Eph. v. 3, 4; 1 Tim. ii. 9.

**MONEY**, in ancient times was dealt out by weight, and still is in Turkey, Syria, Egypt, China, Birmah, &c.; coins being generally weighed by the merchant. The coin mentioned Matt. xvii. 27 was probably a *shekel*, or half an ounce of silver, in value, about 60 cents. A *pound* was equal to 60 shekels. A *penny* or *didrachma*, one-fourth of a shekel, &c.

**MONEY-CHANGERS**, were persons who at a certain rate of profit, exchanged foreign coins, especially Roman, for those current among the Jews, Matt. xxi. 12; John ii. 14, 15. These money-changers would, of course, charge a commission upon all their transactions, and who from our Saviour's words it may be inferred were not distinguished for honesty and fair dealing—"It is written, my house shall be called the house of prayer, but ye have made it a den of thieves," ver. 13.

**MONTH**, a space of time, which, if measured by the moon, (whence its name,) is called *lunar*; and if by the sun, is called *solar*. The Hebrew months commonly answer to two or four months, and take part of both. The following table shows the earliest begin-

ning of each sacred month, according to Thurman's Astronomical Chronology:—

Name of Month.	Beginning with	Days.
Abib—Exod. xiii. 4.	1mo. March 22nd.	31
Zif—1 Kings vi. 1.	2mo. April 21st.	30
Sivan—Esther viii. 9.	3mo. May 20th.	31
Tammuz—Ezek. viii. 14.	4mo. June 19th.	30
Ab.	5mo. July 18th.	31
Elul—Nehemiah vi. 15.	6mo. August 17th.	31
Ethanim—1 Kings viii. 2.	7mo. September 15th.	30
Bul—1 Kings vi. 38.	8mo. October 15th.	31
Chisleu—Zech. vii. 1.	9mo. November 13th.	30
Tebeth—Esther ii. 16.	10mo. December 13th.	31
Sebat—Zechariah i. 7.	11mo. January 11th.	31
Adar—Escher iii. 7.	12mo. February 10th.	28
Nisan—Esther iii. 7.	1mo. March 11th.	31

Michaelis, however, has given some very good reasons to show that the first, "the month of ears," or Nisan, did not begin before the new moon of our April, which would, of course, fix the commencement of all the other months one whole month later than is commonly done.

**MOON**, a secondary planet, always attendant on our earth. The moon was formed to give light in and to rule the night, and to distinguish times and seasons, Gen. i. 14. "Numbering by months or moons is appropriate to the works of darkness; because the moon is the governess of night: numbering by the course of the sun, is appropriate to the works of righteousness, and this is in correspondence with the use of these symbols in the Apocalypse. The continuance of the Beast, and the profaning of the holy city by the Gentiles, are reckoned by *months*; but the prophecy of the Witnesses by *days*: the abode of the woman in the wilderness by days, and by time, times, and half a time; three solar years and a half."

**MOSES**, [*drawn out of the water*], the law-giver of Israel, belonged to the tribe of Levi, and was the son of Amram and Jochebed, Exod. vi. 20. He was the writer of the Pentateuch. After leading forth the Israelites from Egypt, and through the desert forty years, and conducting them to the borders of the promised land, he died at the age of 120 years in the full vigor of both mind and body. He was the most wonderful and imposing character of the Old Testament, and was well fitted to personate the Great Prophet of the New.

**MOTHER**, the female parent. Being "without father and without mother," Heb. vii. 3, means that the parents of Melchizedek were not entered in the genealogies which the Jews so sedulously kept. The law of Moses required no less reverence for the mother than the father; and thus shone out in beautiful superiority of other Eastern systems, in which women stands degraded. Mother is applied metaphorically to a variety of objects, such as the earth; queens as protectors; to a prophetess; to metropolitan cities; to the church of God; and to antichrist.

**MOUNTAIN**. The principal mountains mentioned in Scripture, are Seir, Horeb, Sinai, Hor, Gilboa, Nebo, Tabor, Engedi, Lebanon, Ebal, Amalek, Gerizim, Gilead, Moriah, Paran, Gahash, Olivet, Pisgah, Hermon, and Carmel. A mountain is the symbol of a kingdom, or of a capital city with its domains, or of a king, which is the same. See Psa. xxx. 7; Isa. ii. 2; xl. 9; Jer. iii. 23; ii. 25; Zech. iv. 7; Rev. vi. 14; xvi. 20. "Flee to the mountains," Luke xxi. 21. The mountains of Palestine have many caves, affording a safe retreat from enemies.



Many of the noble Jews departed out of the city, and vast numbers fled to the mountains; and ancient writers tell us, that at that juncture, all who believed in Christ left Jerusalem, and removed to places beyond; and so escaped the general ravages of their country, that not one is stated to have perished in that devoted city.

**MOURNING** for sin, the evidence of repentance, *Psa. xxxviii. 6; li. 2; Matt. v. 4; 1 Cor. v. 2; James iv. 9; for the dead, law concerning, Deut. xiv. 1; instances of, Gen. l. 3; Matt. ix. 23.*

**MOUTH**, as the organ of speech, signifies the words which proceed out of it, which in the sacred style, are the same as commands and actions. "According to the commandment of Pharaoh," *Gen. xiv. 12*, is in the original, according to the *mouth* of Pharaoh; hence, for a person or thing to come out of the mouth of another is to be constituted or commanded to become an agent or minister under a superior power; this is frequent in the Apocalypse. The term *mouth* is not only applied to a speech or words, but also to the speaker, *Exod. iv. 16; Jer. xv. 19*, in which sense it has a near equivalent in our expression "mouth-piece."

**MURDER** forbidden, *Exod. xx. 13; Deut. v. 17; laws respecting it, Gen. ix. 6; Lev. xxiv. 17; instances, Gen. iv. 8; 2 Sam. iii. 27; xx. 8—13, &c.*

**MURMURING** censured, *1 Cor. x. 10; Phil. ii. 14; Jude 16; instances among the Israelites, Exod. v. 20, 21; xiv. 11; xv. 23, 24; xvi. 2; Num. xi. 1; xiv. 1, 2; xvi. 41; xxi. 5.*

**MUSTARD-TREE**, or **SINAPI**, probably a tree found near Jerusalem, but most abundantly on the banks of the Jordan; and round the sea of Tiberias, the seed of which was employed as a substitute for mustard. Indeed, the common Arabic name for it is *khardal*, which signifies mustard. Its berries or seed are much smaller than a grain of black pepper, having a strong aromatic smell, and a taste much like that of garden cress. Its botanic name is *Salvadora Persica*. *Matt. xiii. 31.*

**MYRA**, [*flow*], one of the chief towns of Lycia, in Asia Minor. *Acts xxvii. 5.*

**MYRRH**, a favorite perfume, a gum obtained from the myrrh tree, *John xix. 39.*

**MYSIA**, [*crininal*], a province occupying the N. W. angle of Asia Minor, south of Bithynia, *Acts xvi. 7, 8.*

**MYSTERY**, *Mysterion*, secret, hidden meaning, occurs 28 times. The secrets of the kingdom of God so called, *Matt. xiii. 11; Mark iv. 11; Luke viii. 10.* The calling of the Gentiles is called a mystery, *Col. i. 26, 27.* The first and leading sense of *mysterion* is *arcantum*, a secret, anything not disclosed, not published to the world, though perhaps communicated to a select number. And the other meaning is so nearly allied to it that it may properly be reckoned only a particular application of the same meaning. The word is sometimes employed to denote the figurative sense, as distinguished from the literal, which is conveyed under any fable, parable, allegory, symbolical action, representation, dream, or vision. The one is, as it were, open to the senses; the other requires penetration and reflection.

**NAHSHON**, [*that foretells*] mentioned *Luke iii. 22.*

**NAIN**, [*beauty*], a town of Palestine, situated about 8 miles S. E. of Nazareth. *Luke vii. 11—15.*

**NAKED**. This word is often used in a modified sense, to describe a person only partly clothed, *Micah i. 6; John xxi. 7.* All orientals wear a mere cloth round their hips, when at labor, and are then called "naked." It is from not knowing this that some have supposed that persons were formerly baptized in a state of literal nakedness; whereas they only laid aside the loose outer garment. The word is used figuratively, in various senses.

**NAME**, when applied to God, often means his nature and attributes, that is, God himself. *Psa. xx. 1; Prov. xviii. 10.* His name to be revered, *Exod. xx. 7; Lev. xix. 12; Psa. cxi. 9; Matt. vi. 9; also the name of Jesus, Phil. ii. 10; Christians baptized in the name of Jesus, Matt. xxviii. 19; Acts ii. 38; xix. 5; Rom. vi. 3; Gal. iii. 27; prayer to be offered to Jehovah in his name, John xvi. 23.*

**NAPHTALI**, [*my wrestling*], the sixth son of Jacob, and his second by Bilhah, Rachel's handmaid, born B. C. 1747, in Padan-aram. The limits of the territory of the tribe of Naphtali are described in *Josh. xix. 32—39.* Alluded to *Matt. iv. 13—16.*

**NARCISSUS**, [*astonishment*], a Christian at Rome, saluted by Paul, *Rom. xvi. 11.*

**NATHAN**, [*given*], the son of David and Bethsheba, the father of Mattatha, *Luke iii. 31.* Also, a prophet in the time of David, *2 Sam. vii. 3, &c.*

**NATHANIEL**, [*given of God*], honorably mentioned, *John i. 45—51.* Probably the same as Bartholemew, one of the twelve apostles.

**NAZARENE**, [*kept, flower*], an epithet constituting a part of one of the names given to our Lord. It was a contemptuous designation and a term of reproach, and as such, as well as a mere epithet of description, it is used in the New Testament.

**NAZARETH**, [*guarded, flourishing*], a small city in the tribe of Zebulun, in Lower Galilee, about 70 miles north of Jerusalem, and 6 W. N. W. from Mount Tabor, situated on a hill, and overlooking a superb and spacious valley. It is now called *Nessara*. Here Jesus dwelt from his childhood up, for nearly 30 years. *Luke ii. 51; iv. 16—20.*

**NAZARITE**, [*a separated one*], a Jew who made a vow to observe uncommon devotion, either for a given period or for life, *Num. vi. 1—21.*

**NEAPOLIS**, [*new city*], a maritime city of Macedonia, near the borders of Thrace, now called *Napoli*. *Acts xvi. 11.*

**NEW TESTAMENT**, or **NEW COVENANT**. See **COVENANT**.

**NICHOLAS**, [*conqueror of the people*], a proselyte of Antioch, and one of the seven deacons, *Acts vi. 5.*

**NICODEMUS**, [*innocent blood*], a Pharisee and member of the Sanhedrim, who came to Jesus by night, to make inquiry into the truth of the report he had heard concerning him. *John iii; further mentioned, John vii. 50; xix. 39.*

**NICOLAITANS**, [*conquerors of the people*], This word only occurs twice, *Rev. ii. 6, 15*, and it is not known from whom the name is derived. Ireneus, the earliest Christian author who mentions them, says simply, "It very clearly appears from the Apocalypse, that the Nicolaitans held fornication, and the eating of idol-sacrifices, to be things indifferent, and therefore permitted to

- Christians." Their practices were not only opposed to the whole spirit and morality of the Gospel, but a violation of an express decree of the Apostles and Elders, Acts xv.
- NICOPOLIS**, [*victorious city*], a city of Thrace, now Nicopi, on the river Nessus, now Karason, which was here the boundary between Thrace and Macedonia. Titus iii. 12.
- NIGER**, [*black*], the surname of Simon, one of the teachers in the church at Antioch, Acts xiii. 1.
- NIGHT**, the time between evening and morning, and is a symbol of ignorance, Rom. xiii. 12; death, John ix. 4; and the season in which anything comes suddenly and unexpectedly upon us, 1 Thess. v. 2; Isa. xv. 1. Luke xii. 20.
- NINEVEH**, the capital of Assyria, founded by Ashur, the son of Shem, Gen. x. 11, and became one of the largest cities of the world. It was situated on the banks of the Tigris. In the 29th year of the reign of Josiah, B. C. 572, it was utterly overthrown by the Medes, Matt. xii. 41.
- NINEVITES**, the inhabitants of Nineveh, Luke xi. 30.
- NOAH**, [*repose*], the second father of the human race, was the son of Lamech, the grandson of Methuselah, and the tenth from Adam, born A. M. 1056. Amidst the general corruption of the human race, he alone was found righteous, Gen. iv. 9, and was saved with his family in the ark, when the rest of mankind were destroyed, Gen. v. 23-32; vi-ix; honorably mentioned, Ezek. xiv. 14, 20; Heb. xi. 7.
- NUMBERS**. *Two*—a few, Isa. vii. 21; 1 Kings xvii. 12. *Three or third*—Greatness, excellency, and perfection. *Four*—Universality of the matters comprised therein. The four corners of the earth denote all parts of it, Jer. xlix. 36. *Seven*—a large and complete, but uncertain and indefinite number. In its Hebrew etymology it signifies fulness and perfection. *Ten*—Many, as well as that precise number, Gen. xxxi. 7, 41.
- OATH**, a solemn affirmation, accompanied by an appeal to Jehovah in attestation of the truth of what is said. An oath should never be taken but in matters of importance, nor sworn by the name of any but the true God, as it is an act of solemn worship; nor irreverently, without godly fear and awe of the Most High, Josh. xxiii. 7; James v. 12; Deut. vi. 13; Matt. v. 34, 35; Jer. v. 7. Indeed it is held by some that oaths ought not to be taken at all. Justin, Irenæus, Basil, Chrysostom, Augustine, &c., held oaths to be unchristian.
- OBEDIENCE**, must be complete, James ii. 10, 11; better than sacrifice, 1 Sam. xv. 22; Psa. l. 8, 18; li. 16; Isa. i. 11-15; Matt. ix. 13; xii. 7.
- OFFEND, OFFENCE**. Terms which respect all kinds of transgressions of the laws of God. The original words, which are used metaphorically allude to a stone or stumbling-block in a person's way, by which he sustains serious injury, and is retarded in his progress to a desirable object. See Matt. v. 29, 30; xvi. 23; xviii. 6, 7; Rom. xiv. 13, &c. When the Lord Jesus is denominated "a stone of stumbling, a rock of offence," the effect is evidently put for the cause. 1 Pet. ii. 8; Matt. xxi. 44. Offences not to be given, 1 Cor. viii. 9; ix. 19-27; x. 33, 33; how to be taken, Matt. xviii. 15-19.
- OFFERINGS**, properly presents, and obviously applied in the religious ritual to all things solemnly brought to the sacred tent or temple to be devoted to Jehovah. According to ability, 1 Chron. xxix. 13-17; Ezra ii. 68, 69; Mark xii. 43, 44; 2 Cor. viii. 12; 1 Tim. vi. 17-19. Under the law, they were either *obligatory*, as the sin-offering, the trespass-offering, the burnt-offering, the meat-offering; or were *voluntary*, as free-will or peace-offerings of animals or fruits.
- OIL**, obtained from olives, such as we now call *sweet oil*, was abundant in Palestine, and at present is generally used throughout Western Asia. It is thought by Orientals to be more agreeable at meals than butter and animal fat; and Europeans soon acquire the same preference. The Hebrews used olive oil in their meat-offerings, in their sacred lamps, and in their common use. Oil for the use of the sanctuary, mentioned Exod. xxvii. 20; Lev. xxiv. 1-4; anointing, Exod. xxx. 22-38; xxxvii. 29. See LAMPS.
- OINTMENT**, oil perfumed, used to anoint the head, &c., Psa. cxxxiii. 2; Eccl. xi; Isa. i. 6.
- OLD AGE**, to be respected, Lev. xix. 32; 1 Tim. v. 1, 2; what renders it venerable, Prov. xvi. 31; xx. 29; the infirmities of it, Eccl. xii; the duty required of it, Titus ii. 2, 3.
- OLIVE-TREE**, a tree very common in Palestine. It has spreading branches like an apple tree, and remains green in the winter. It flourishes about 200 years. There are two kinds, the wild and the cultivated. The fruit which is about the size of a small plum, is very wholesome and nourishing, and is the chief resource of the orientals for oil. It ripens from August to September. The olive tree, remarkable for its verdure, soundness, and useful oil, is the symbol of the most illustrious and useful men. Moses and Aaron were two olive-trees. So were Zerubbabel and Joshua, Isa. lxi. 3; Jer. xi. 16. It is also an emblem of peace and mercy. The dove carried an olive-branch to Noah in the ark; and the original word, *elaios*, mercy, is derived from *elaia*, an olive.
- OLIVET, or MOUNT OF OLIVES**, a mountain or ridge lying to the east of Jerusalem, some 625 paces, from which it is separated by the valley of Jehoshaphat and the brook Kedron. From its summit there is a fine view of Jerusalem, and of the Dead Sea. Our Savior often withdrew with his disciples to this mountain, and here he beheld the city, and wept over its approaching destruction; and from this spot he ascended to heaven in the presence of his apostles. Luke xix. 41-44; xxiv. 50, 51.
- OLYMPAS**, [*heavenly*], a Christian at Rome, saluted by Paul, Rom. xvi. 15.
- OLYMPIC GAMES**, allusions to them, 1 Cor. ix. 24-27; Phil. iii. 12-14; 1 Tim. vi. 12; 2 Tim. ii. 5; iv. 7, 8; Heb. xii. 1-3.
- OMEGA**, the last letter of the Greek alphabet, proverbially applied to express the end. See ALPHA.
- ONESIMUS**, [*profitable, useful*], mentioned Col. iv. 9; Philemon 10-21.
- ONESIPHORUS**, [*profit-bringer*], a christian highly commended by Paul, for his benevolence toward him while he was a prisoner at Rome, 2 Tim. i. 16, 17.
- ONYX**. See PRECIOUS STONES.
- ORACLE**, something delivered by supernatural wisdom. The "most holy place"



- in the temple, was called the oracle, because there the priest inquired of God, 1 Kings vi. 5-10. The Scriptures, called the oracles of God, Acts vii. 38; Rom. iii. 2; Heb. v. 12; 1 Pet. iv. 11; and Christians are required to consult them at all times, and especially in matters of difficulty, and of great importance.
- ORDAIN**, *horizo*, to limit, to bound, to mark out, hence the word *horizon* which bounds our view. Occurs 8 times. *Pro-orizo*, to foreordain, or previously mark out, occurs 6 times. *Aphorizo*, another compound from the same root, occurs 10 times, translated separate or separated. We have the word *ordain* often in the common version, when it is not *horizo* in the original; such as to ordain apostles, elders, and to institute observances. For this word we have *poieo*, to make or appoint; and we have *kathistemi*, to constitute. *Poieo* occurs Mark iii. 14, "Jesus ordained twelve," i. e. appointed. *Kathistemi* occurs Titus i. 4, "Ordain elders," i. e. appoint. *Gnomai* is also used to make or ordain an apostle, Acts i. 22.
- ORDINANCE**, an appointed rite or observance. No religious rite is binding, or even admissible, which is not of divine institution; nor can any so instituted be varied or modified by human caprice or judgment.
- OSTENTATION**, to be avoided, Prov. xxv. 14; xxvii. 2; Matt. vi. 1.
- OUTER**, external. "*Outer darkness*" means the darkness of the night without, in opposition to the light and splendor of the feast within. Hence the phrase is also used to express the state of exclusion from the kingdom of God, Matt. viii. 12.
- OX**, laws concerning it, Exod. xxi. 28-36; xxiii. 4; Deut. xxii. 1; xxv. 4; quoted by Paul, 1 Cor. ix. 9.
- OZIAS**, [*strength from the Lord*,] son of Joram, Matt. i. 8.
- PADAN-ARAM**, [*of the field of Syria*,] rendered by the Seventy, Mesopotamia. See MESOPOTAMIA.
- PALM-TREE**, produces dates, Exod. xv. 27; Deut. xxxiv. 3; Judges i. 10; its branches an emblem of joy, Lev. xxiii. 40; John xii. 13; Rev. vii. 9. It is said that the bark, leaves, fruit, &c., of the palm-tree are employed by the Arabs for 300 uses.
- PALSY**, [from *paraluo*, I unloose, enfeeble,] is a disease which deprives the body in whole, or part, of action and feeling. Matt. iv. 24; viii. 6; ix. 2; Mark ii. 3, 5, 10.
- PAMPHYLIA**, [*a nation made up of every tribe*,] a province in the southern part of Asia Minor, having the Mediterranean on the south, Cilicia on the east, Pisidia on the north, and Lycia on the west. Mentioned Acts xiii. 13; xiv. 24.
- PAPHOS**, [*which boils*,] a city of Cyprus, at the western extremity of the island. Here Paul performed a miracle on Elymas, who opposed his teaching, and endeavored to turn the Roman governor from the faith, Acts xiii. 6-12.
- PARABLE**. The word parable is derived from *parabollee*, which comes from *paraballein*, to compare, to collate. 1. It denotes an obscure or enigmatical saying, Psa. xlix. 4. 2. It denotes a fictitious narrative, invented for the purpose of conveying truth in a less offensive or more engaging manner than that of direct assertion, 2 Sam. xii. 2, 3; Judges ix. 7-15; 2 Kings xiv. 9, 10. 3. Any discourse expressed in figurative, poetical, or highly ornamented diction is called a parable, Num. xxiii. 7; Job xxvii. 1. New Testament parables seem to be generally employed in the second sense mentioned above, viz. to denote a fictitious narrative, under which is veiled some important truth. In some places, as Heb. ix. 9, it bears the meaning of type or emblem.
- PARADISE**, a term which by long and extensive use has been employed to designate the Garden of Eden. This has been caused by the Greek translators of the Pentateuch having adopted it. The word *paradeisos* is not properly either Greek or Hebrew, but appears to have been imported from a more eastern tongue, probably the Persian, and which signified the same as the Hebrew *gan*. In Gesenius and Robinson's *Heb. Lex.* it is defined thus: "*A paradise*, i. e. an orchard, an arboretum, particularly of pomegranates, a park, a fruit garden; a name common to several Oriental languages, and especially current among the Persians, as we learn from Xenophon and Julius Polux. Sanerit, *pardeesha*; Armenian, *pardez*; Arabic, *firdaus*; Syriac, *fardaiso*; Chaldees of the Targums, *pardeesa*." Josephus calls the gardens of Solomon, *paradises*, and Berossus, quoted by Josephus, says that the lofty gardens erected by Nebuchadnezzar, were called the *Suspended Paradise*. There are only three places where the word is found in the New Testament, Luke xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7; but which may be illustrated by reference to the primeval term, Isa. li. 3; Ezek. xxxviii. 13; xxxi. 9, 16, 18; xxxvi. 35; Joel ii. 3.
- PARCHMENT**, prepared sheep skin, and formerly much used for writing on, mentioned 2 Tim. iv. 13.
- PARENTS**, to be honored, Exod. xx. 12; Deut. v. 16; Eph. vi. 2; their duty to their children, Gen. xviii. 19; Deut. iv. 9; vi. 6, 7; vi. 17; Matt. xxii. 10; 2 Cor. xii. 14; Eph. vi. 4; Col. iii. 21; 1 Tim. v. 8.
- PARMENAS**, [*that abides*,] one of the seven deacons, Acts vi. 5.
- PARTHIANS**, [*horsemen*,] called Persians or Elamites in the time of the prophets, and Parthians about the time of Christ, Acts ii. 9.
- PARTIALITY**, unfair and unjust treatment of others, to be avoided, Matt. xxii. 16; James ii. 1, 9; Jude 16.
- PASSOVER**, so called because instituted in remembrance of the destroying angel passing over the houses sprinkled with the blood of the paschal lamb, Exod. xii. 11, 12, &c. This was kept on the 14th day of Nisan or Abib. Sometimes it denotes the yearly festivity, called the *Feast of the Passover*, (Deut. xvi. 2; Num. xxviii. 16, 17;) celebrated on the 15th of Nisan; and sometimes the whole solemnity, commencing on the 14th and ending on the 21st of Nisan, Luke xxii. 1; though, strictly, the Passover and the feast of unleavened bread, (or *unfermented things*, more properly,) are distinct institutions. Christ called our Passover, or Paschal lamb, 1 Cor. v. 7. To be fulfilled in the kingdom of God, Luke xxii. 16.
- PATARA**, [*trod under foot*,] a seaport of Asia Minor, in Lycia, 100 miles S. E. of Ephesus. Acts xxi. 1.
- PATIENCE**, recommended, Luke xxi. 19; Rom. xii. 12; 1 Thess. v. 14; Heb. x. 36; xii. 1, 3, 4, v. 7; 1 Pet. ii. 19, 20; 2 Pet. i. 6.
- PATMOS**, [*mortal*,] an island in the Aegean Sea, 16 miles S. W. of Samos, to which the apostle John was banished, Rev. i. 9. It is

- small, oblong and rocky island, about 15 miles in circumference, and used, under the Roman empire, as a place of banishment.
- PATRIARCH**, a venerable man, with a large posterity. The word is chiefly applied to those who lived before the time of Moses, Acts vii. 8; and hence we speak of the patriarchal age. Heb. vii. 4.
- PATROBAS**, [*paternal*,] mentioned Rom. xvi. 14, 15.
- PAUL**, [*a worker*,] was a native of Tarsus, a city of Cilicia, Acts xxii. 3, and was of Jewish descent, of the tribe of Benjamin, Phil. iii. 5, and probably inherited the right of Roman citizenship from his father, through services rendered to the Roman state. He was first a persecutor, then a disciple of Christ, and commissioned by the Lord Jesus as an apostle to the Gentiles. Acts xxvi. 15-18. After a life of arduous labor and suffering for the name of Jesus, Paul was beheaded by Nero, at or near Rome, about A. D. 66. Fourteen of the books of the New Testament are attributed to his pen, and they certainly evince his sound judgment and scholastic attainments.
- PEACE**, to be cultivated, Psal. xxxiv. 14; Matt. v. 9; Mark ix. 30; Rom. xii. 18, &c.; by what means, Col. iii. 13; 1 Thess. iv. 11; the gift of Jesus to his disciples, John xiv. 27; Phil. iv. 7; James iii. 17, 18.
- PEARL**, a hard, white, shining substance, found in some shell-fishes. They are repeatedly mentioned in the New Testament, and appear to have been esteemed of great value. Matt. xiii. 45, 46; 1 Tim. ii. 9; Rev. xvii. 4; xviii. 12-16; xxi. 12.
- PENTECOST**, the name (signifying fiftieth) given in the New Testament to the Feast of Weeks, or Ingathering, which was celebrated on the fiftieth day from the Passover, or seven weeks from the 16th of Nisan. Lev. xxiii. 9-21; Deut. xvi. 9; Acts ii. 1; xx. 16.
- PERFECT**, complete, without blemish or defect. Perfection applied to God, Matt. v. 48; to his law, Psal. xix. 7; to be aimed at by Christians, Luke vi. 36; 2 Cor. xiii. 9, 11; Eph. v. 1-8; Col. iv. 12; 1 Thess. iii. 10, &c.; will be perfect in the future state, Eph. iv. 13; Col. i. 28; Heb. xii. 23; Christ prayed for this, John xvii.
- PERGA**, [*very earthly*,] a town of Asia Minor, capital of Pamphylia, 60 miles S. W. of Iconium, Acts xiii. 14; xiv. 25.
- PERGAMOS**, [*height*,] now Bergamo, a city of Asia Minor, in Mysia, on the Caicus, 50 miles north of Smyrna. It was once a large city, the capital of a kingdom, and had a library of 200,000 volumes; also a famed temple to Esculapius. In Pergamos was one of the "seven congregations of Asia," to which the Apocalypse is addressed.
- PERSECUTION**, how to behave under it, Matt. v. 44; x. 32; Rom. xii. 14; 1 Pet. iv. 19; the blessings connected with it, Matt. v. 10; xvi. 25; Mark viii. 35; Luke ix. 24; 1 Pet. iv. 14; James i. 2; Rev. vi. 9; vii. 13.
- PERSEVERANCE** in duty, enjoined, Matt. xxiv. 13; Luke ix. 62; Acts xiii. 43; 1 Cor. xv. 58, &c.; the glorious result, John x. 28, 27; Rom. ii. 7; Rev. ii. 10, 26, &c.
- PERSIS**, [*that cuts*,] mentioned Rom. xvi. 12.
- PESTILENCE**, a name given in Scripture to any prevailing contagious disease.
- PETER**, [*a rock, or stone*,] was one of the twelve apostles, a native of Bethsaida, in Galilee, and was a son of Jonas, and brother of Andrew. His first name was Simon, but when the Savior called him to the apostleship, he changed it to Cephas, John i. 42, 43. He was crucified about A. D. 70, with his head downwards.
- **Epistles of**. These were addressed to converted Jews in the province near the southern shore of the Black Sea, 1 Pet. i. 1. The first was written four or five years before the other. The second was especially intended to guard against false teachers, and scoffers. There have been more doubts expressed as to the genuineness of the second epistle than of any other book of the New Testament. It was not generally received or acknowledged as belonging to the sacred canon till the fourth century.
- PHARISEES**, [*separatists*,] a famous sect of the Jews, who distinguished themselves by their zeal for the tradition of the elders, which they pretended was delivered to Moses from Mount Sinai, and therefore of equal authority with the law. From their rigorous observance of these traditions, they looked upon themselves as more holy than other men; and, therefore, separated themselves from those whom they thought sinners or profane, so as not to eat or drink with them. Hence arose their name.
- PHEBE**, [*shining*,] a servant of the congregation at Cenchrea. Rom. xvi. 1, 2.
- PHENICE**, [*red, purple*,] a seaport town on the S. W. part of Crete, with a harbor, Acts xxvii. 12.
- PHENICIA**, [*land of palm trees*,] a country in the north of Palestine, on the Mediterranean, containing the cities of Tyre and Sidon.
- PHILADELPHIA**, [*love of a brother*,] a city of Asia Minor, and one of the seven containing the Christian congregations to which the Apocalyptic admonitions were addressed. Situated in Lydia, on the Hermus, 65 miles east of Smyrna; and is now called *Allah Shehr*, "city of God," i. e. High-town. It was once a large city, but now contains only about 3000 houses.
- PHILEMON**, [*that kisses*,] a friend of the apostle Paul's and an eminent Christian, residing at Colosse, whose servant, named Onesimus, absconded and fled to Rome. There he was converted and sent back to his master with a letter from Paul, called *The Epistle to Philemon*, written about A. D. 62, and was sent, together with Epistles to the Ephesians and Colossians, by Tychicus and Onesimus. Paley, in his *Moræ Paulinæ*, has brought many unanswerable proofs of the authenticity of the Scripture from the *undesigned coincidences* between this Epistle, that to the Colossians, and the Acts of Apostles. This Epistle has been universally admired as a model of graceful, delicate, and manly writing.
- PHILETUS**, [*amiable*,] an apostate Christian, mentioned by Paul, in connection with Hymeneus, 2 Tim. ii. 17.
- PHILIP**, [*warlike*,] one of the twelve apostles; a native of Bethsaida in Galilee, John i. 43, 44; Luke vi. 14.
- one of the seven first deacons, Acts vi. 5; also called an Evangelist, Acts xxi. 8.
- son of Herod the Great, by Cleopatra, and tetrarch of Batanea, Trachonitis, and Auranitis, Luke iii. 1, and from him Cesarea Philippi received its name, Matt. xvi. 13.
- another son of Herod, by his wife Mariamne, and called by Josephus, Herod, the first husband of Herodias, Matt. xiv. 8.
- PHILIPPI**, a city of Macedonia, 70 miles E. N. E. of Thessalonica. It was once a large

- city, but now a mean village. Many ruins still exist, which are witnesses to its former greatness.
- PHILIPPIANS**, Epistle to the. Written by Paul from Rome during his two years' imprisonment, and bears in every part the impress of his peculiar style, manner of thought, and form of doctrine. The church had been planted by Paul, and of all the churches, they seem to have loved him the most, and to have been the most generous his support. He wrote to thank them for their bounty, and to teach them. This is the only Epistle of Paul which expresses no censure.
- PHILOLOGUS**, [*a lover of learning*,] mentioned Rom. xvi. 15.
- PHLEGON**, [*zealous*,] mentioned Rom. xvi. 14.
- PHRYGIA**, [*dry, barren*,] a country in the centre of Asia Minor, Acts xvi. 6; xviii. 23.
- PRYGELLUS**, [*fugitive*,] a Christian who forsook Paul in his necessity, and mentioned in connection with Hermogenes, 2 Tim. i. 15.
- PHYLACTERIES**, [*safeguards*,] strips or rolls of parchment, inscribed with passages of the law; fastened on the forehead, wrist or hem of the garment, from a mistaken interpretation of Exod. xiii. 9, 16; Num. xv. 37-40. See also Matt. xxiii. 5. Our Lord condemns not the wearing of them, but the pride and hypocrisy of the Pharisees in making them broad and visible, to obtain respect and reputation for wisdom and piety.
- PILATE**, [*who is armed with a dart*,] Pontius Pilate was the sixth Roman Procurator of Judea, under whom our Lord taught, suffered, and died, Acts iii. 13; iv. 27; xiii. 28; 1 Tim. vi. 13. Both Tacitus and Josephus corroborate the New Testament accounts concerning him.
- PILLAR**, a column, a supporter, a monument. "The pillars of the earth," and "pillars of heaven," are metaphorical expressions, by which the world is compared to a vast edifice, reared by the power and skill of Jehovah. Job ix. 6; xxvi. 11; xxxviii. 4, 6; Ps. lxxv. 8. James was a pillar in the church; that is, a great support and ornament; and the church itself is the "pillar and ground of the truth;" that is, it maintains truth in the world. 1 Tim. iii. 15.
- PISIDIA**, [*pitch*,] a country of Asia Minor, west of Mount Taurus, S. W. of Lycaonia, and north of Pamphylia. Its present name is Natolia.
- PLOW**, an instrument of tillage. To plow and look back, Luke ix. 62, is to make bad work, if indeed one could thus work at all, especially with the imperfect plows used in the time of Christ. Christians, therefore, must not look back on the world with pleasure and desire, but give all heed to the important work and reward which lies before them. 1 Cor. ix. 10.
- POLYGAMY**, laws against, Gen. ii. 24; Matt. xix. 4-6; Mark x. 8-8; Rom. vii. 3; 1 Cor. vii. 2.
- PONTUS**, [*the sea*,] a country comprehending the N. E. part of Asia Minor, and bordering on the Euxine Sea.
- POOLS**, mentioned John v. 1-7; ix. 7.
- PORCIUS**, [*a lover of pork*,] Porcius Festus succeeded Felix in the government of Judea, Acts xxiv. 27.
- POTTER**, one who makes earthenware; a type of the sovereignty of God, Jer. xvi. 2; Rom. ix. 21; the breaking of his vessels an emblem of destruction. Jer. xix. 1, 11; Rev. ii. 27.
- POTTER'S-FIELD**. See **ACHELDAMA**.
- PRAISE**, to commend. To praise God is to duly acknowledge his great excellences. Ps. cxxxviii; Rev. xix. 5. It is one of the noblest acts of worship, and is the dictate of nature. Acts xvi. 25; 1 Cor. xiv. 15; Eph. v. 19; Col. iii. 16, &c. *Praise of men*, no proper principle of action, Matt. vi. 1; Gal. v. 26; Phil. ii. 3.
- PRAYER**, the obligation and use of it, Matt. v. 44; vi. 6; vii. 7; Luke xviii. 1; Phil. iv. 6; Col. iv. 2; 1 Tim. ii. 1, &c.; to be offered in faith, Matt. xxi. 22; Heb. xi. 6; without ostentation and vain repetitions, Luke xviii. 1-14; Matt. vi. 7; in the name of Jesus, John xiv. 13; xv. 16; xvi. 23; Eph. v. 20, &c.; instances of private prayer, Dan. vi. 10; Matt. xiv. 23; Acts ix. 11; x. 9; *social*, Acts i. 14; ii. 42; xii. 12; xvi. 13, 16; xxi. 5; forms of prayer, Num. vi. 22-27; x. 35, 36; Deut. xxi. 8; xxvi.; Matt. vi. 9-13.
- PREACH**, or **PROCLAIM**, is loudly to make known the will of God, as his appointed heralds, Eph. iii. 8. *Kerusso*, from *keruaa*, a herald, or public crier, is found 62 times, and always indicates to make proclamation as a herald.
- PRETORIUM**. This word denotes the general's tent in the field, and also the house or palace of the governor of a province, whether a pretor or not. It is applied to Herod's palace at Jerusalem, Matt. xxvii. 27; Mark xv. 16; John xviii. 28, 38; xix. 9; also to the one he built at Cesarea, Acts xxiii. 35. In Phil. i. 13, the word denotes the camp or quarters of the Pretorian cohort at Rome.
- PRIEST**, a man who officiate or transacted with God on behalf others, *sacerdos*, or for the occasion. Those under the law were of the family of Aaron, Exod. xxviii. 1; under the Christian economy, all disciples are a holy and royal priesthood, 1 Pet. ii. 5, 9; Rev. i. 6; v. 10; ix. 6.
- HIGH**, first Aaron, afterwards the eldest son of the eldest branch of his family, Exod. xxviii; Jesus Christ, the Melchisedek High-priest, Ps. cx. 4; Heb. iv. 14; v. 4, 5; vi. 20; vii-x. 22, &c.
- PRINCE**, a chief, a governor. Christ is the "Prince of peace," Isa. ix. 6; Eph. ii. 15; John xiv. 27; "Prince of life," Acts iii. 15; "Prince of the kings of the earth," Rev. i. 5. These titles peculiarly belong to him, because he is the "resurrection and the life," and has the "keys of death and hades," and will raise up the believer at the last day; then in his kingly and priestly office, "he will speak peace to the heathen," and "make wars to cease to the ends of the earth," and "peace shall flow as a river;" then "all kings shall fall down before him: all nations shall serve him."
- PRISCILLA**, [*ancient*,] wife of Aquila, and probably like Phœba, a deaconess. She shared the travels, labors, and dangers of her husband, and is always named along with him, Rom. xvi. 3; 1 Cor. xvi. 19; 2 Tim. iv. 19.
- PROCHORUS**, [*he who presides over the choirs*,] one of the deacons mentioned Acts vi. 5.
- PROCONSUL**, a Roman officer appointed to the government of a province with consular authority. When the apostle Paul was at Corinth he was brought before Gallio, the proconsul of Achaia, Acts xviii. 13-16.
- PROMISES** of God, many and various, and exceeding great and precious, 2 Pet. i. 4; are sure in Christ Jesus, 2 Cor. i. 20; *an*

- incentives to purity, 2 Cor. vii. 1: are for the present and future life, 1 Tim. iv. 8.
- PROPHET.** This word and the word *proph-ecy* have two meanings: the one is the foretelling of events yet future, the other is the uttering the meaning of ancient oracles, or speaking, from the impulse of the Spirit, to the edification and comfort of Christians. 1 Cor. xiv: Rom. xii. 6.
- PROPTIATION**, that which atones for and covers our guilt, as the mercy-seat covered the tables of the law, Rom. iii. 25; 1 John ii. 2; iv. 10.
- PROSELYTE**, a stranger, or one from abroad, converted to the Jewish religion, Acts ii. 10; vi. 5; xiii. 43.
- PROSEUCHA**, a word signifying prayer, and always so translated in the authorized version. It is, however, applied to a place of prayer,—a place where assemblies for prayer were held, whether a building or not. In this sense it seems Luke vi. 13 must be understood, also Acts xvi. 14.
- PROVIDENCE**, a care for the future. The Greek word *pronoia*, means forethought, and corresponds with the Latin *providentia*, which originally meant foresight. God's care or providence, considered in reference to all things existing, is termed by Knapp *universal*; in reference to moral beings, *special*; and in reference to holy or converted beings, *particular*. Everything is an object of Providence in proportion to its capacity. The disciples, being of more value than many sparrows, were assured of greater providential care. Matt. vi. 26; x. 29—31.
- PRUDENCE** recommended, Prov. xii. 16, 23; xiii. 16; xiv. 8; Matt. x. 16; James iii. 13.
- PSALMS**, Book of, one of the most extensive and useful in Scripture, is often quoted in the New Testament. That David composed most of the Psalms is beyond doubt. "Psalms and hymns and spiritual songs," Eph. v. 19. *Psalms*, denote such sacred songs or poems as are sung to instruments, and may here refer to those of David; *hymns* signify songs in honor of God; and *songs* means any regular poetic composition adapted to singing, and here restricted to those which are spiritual. This admonition is in opposition to the practice of the heathen, who, in their Bacchanalia, or feasts, dedicated to Bacchus, the god of wine, became intoxicated, as the previous verse intimates, and sang drunken songs in praise of their deity.
- PTOLEMAIS**, [*warlike*,] now Acre, a seaport of Palestine, 24 miles south of Tyre. It is famous for its siege by the Crusaders. It is now the principal port of Palestine, and contains about 10,000 inhabitants.
- PUBLICAN**, a person who farmed the taxes and public revenues. The name and profession of a publican were extremely odious among the Jews, who submitted with much reluctance to the taxes levied by the Romans. The publicans were also noted for their imposition, rapine, and extortion, to which they were, perhaps more especially prompted by having a share in the farm of the tribute, as they were thus tempted to oppress the people with illegal exactions, that they might the more speedily enrich themselves. Zaccheus and Matthew were publicans, but there is no reason to suppose that either of them had been guilty of unjust practices, or that there was any exception to their characters beyond that of being engaged in an odious employment. Matt. xvii. 17; xxi. 31; Luke v. 27; xix. 2.
- PUBLICUS**, [*common*,] governor of Malta, at the time of Paul's shipwreck on that island, Acts xxviii. 7, 8.
- PUDENS**, [*shamefaced*,] 2 Tim. iv. 21.
- PURPLE**, a color much worn by kings and emperors, Mark xv. 17. It is the famous Tyrian dye, so costly, and so celebrated in antiquity. It was procured from the shell-fish named *murex* or *purpura*. The traffic in it, probably, was profitable, Acts xvi. 14. To this day, the best scarlet dye, (a term often interchanged for purple,) in all Asia, is produced at Thyatira.
- PURITY** of heart and action required, Rom. vi. 19; Gal. v. 16; Eph. i. 4; v. 3, 4; Phil. ii. 15; Col. iii. 6; 1 Pet. ii. 11; 2 Pet. iii. 14.
- PUTEOLI**, [*abounding in wells*,] now Pozzuoli, a maritime town of Campania, in Italy, on the north shore of the bay of Naples, and about 8 miles N. W. from the city of that name. Acts xxviii. 3.
- QUARRELS** to be avoided, Rom. xiii. 13; Col. iii. 13; James iii. 16; iv. 1—7.
- QUARTERNION**, a detachment of four soldiers, Acts xii. 4, which was the usual number of a Roman night watch. Peter, therefore, was guarded by four soldiers, two within the prison and two outside the doors; and as the watch was usually changed every three hours, it was necessary that the four quarternions mentioned in the text should be appointed for the purpose.
- QUARTUS**, [*the fourth*,] a disciple, mentioned Rom. xvi. 23.
- QUEEN** often means in Scripture a king's mother. A reference to this fact will remove several apparent discrepancies in the Old Testament. The word has still the same meaning among Orientals. It also denotes a woman who is married to a king, or governs a kingdom, Neh. ii. 10; 1 Kings x. 1; Acts viii. 27. Also, the church as espoused to Jesus. Ps. xlv. 9.
- QUICKSAND**. In Acts xxvii. 17, it is mentioned that when the ship in which Paul was driven past the isle of Claudia on the south, the mariners, as would now be said, struck the sails, and scudded under bare poles, lest they should fall into the quicksands. The original word *syrtis* denotes a sand bank or shoal, dangerous to navigation, drawn, or supposed to be drawn together by the currents of the sea.
- RABBI**, a name of dignity among the Jews, signifying *doctor* or *master*. Applied to Jesus, John i. 38, 49; iii. 2, 26; vi. 25. Jesus warns his disciples against suffering it to be given to them, Matt. xxiii. 7—12.
- RABBONI**, signifying my great master, is the highest honor or title of respect applied by the Jews to the teachers of the law, Mark x. 51; John xx. 16.
- RACA**, a word which occurs in Matt. v. 22, and which is left untranslated in the authorized version. It is expressive of contempt, and signifies an empty, worthless fellow.
- RACE**, a rapid course, generally implying contest. The numerous allusions to Grecian footraces, contained in Paul's epistles, require some knowledge of the laws of those games. See 1 Cor. ix. 24; 2 Tim. ii. 5; Heb. xii. 1; Gal. v. 7, &c. Those persons who intended to contend in the games were obliged to repair to the gymnasium ten months before the solemnity, where they prepared themselves by continual exercise; and no man who had omitted to present himself in this manner was allowed to con-

- tend for any of the prizes. Hence the apostle says, "Now every one who contends, or strives for the mastery, is temperate in all things."
- RACHEL**, [*a sheep*], daughter of Laban, sister of Leah, and wife of Jacob, Gen. xxix. 6. Jeremiah and Matthew have put Rachel for the tribes of Ephraim and Manasseh, the children of Joseph, Jer. xxxi. 15, Matt. ii. 18.
- RAHAB**, [*proud*], a woman of Jericho; her history, Josh. ii; vi. 22-25; an example, Heb. xi. 31; James ii. 25.
- RAILING** forbidden, 1 Cor. v. 11; 1 Pet. iii. 9; 2 Pet. ii. 11; Jude 9.
- RAIN** was plentiful in Israel twice a year. "The early and the latter rain" occurred, the former in September, the latter in March. After these, the weather becomes settled, and about May the grain is gathered. In Egypt it scarcely ever rains; the overflow of the Nile, and copious dews, answering the purpose. In tropical climates the winter is the rainy season. Violent winds often attend these rains, and overthrow insecure houses. Hence our Savior's parable, Matt. vii. 25.
- RAMAH**, [*elevated*], a city of Benjamin, six miles north of Jerusalem, Josh. xviii. 25. Near this was Rachel's tomb; she is poetically introduced as rising from the grave, and looking in vain for her offspring. "Rachel weeping for her children," Jer. xxxi. 15.
- RASHNESS** censured, Psa. xxxi. 23; cxvi. 11; Prov. xiv. 29; Acts xix. 36.
- RAVEN**, a bird of prey, ceremonially unclean. Elijah fed by ravens, 1 Kings xvii. 4-6; and are cared for by God, Job xxxviii. 41; Psa. cxlvii. 9; if he cares for ravens, how confidently may his people trust him! Luke xii. 24.
- RECONCILIATION**, a restoring to favor, or reunion between those who had been at variance, Rom. v. 10; 2 Cor. v. 18; Eph. ii. 16; Col. i. 20.
- REDEEM**, to buy back what was sold, pledged, or forfeited.
- REDEEMER**, one who ransoms by paying the price. Christ our redeemer, 1 Pet. i. 19.
- REDEMPTION**, means deliverance, from *lutrosis*, which occurs in Luke i. 68; ii. 38, Acts vii. 35; Heb. ix. 12. *Apolutrosis*, deliverance from, occurs 10 times, and signifies the dismissing of a person after a ransom has been paid.
- REFORM**, *metanoceo*, occurs 34 times, and *metanoia*, reformation, 24 times. *Metanoceo* signifies to *think after*, or to change one's mind so as to influence the conduct. *Dounai metanoian*, Acts v. 31, to give reformation, is equal to making a proclamation offering inducements to it. A quotation from Josephus will illustrate this—"Dounai metanoian epi tois pepragmenois," to publish a pardon to those who lay down their arms.
- REGENERATION**, denotes a new birth, a renovation, or complete change for the better. The original word, *palingenesia*, occurs twice—Matt. xix. 28, the renovation, or change of state or condition; and Titus iii. 5, the washing, or bath of regeneration, connected with the renewing of the mind by the Holy Spirit. "Born again" is a figurative expression, and in figurative language there must be a correspondence in the figures used. The phrase "born again," *gennethee anoothen*, occurs John iii. 3, 5, 7.
- REMISSION** is synonymous with forgiveness, and is applied to the release of captives or slaves, and the discharge of debtors on the sabbatical year, Deut. xv; Luke iv. 18, 19. The noun, *aphesis*, remission occurs 17 times, and the verb, *aphieemi*, occurs 146 times; rendered to forgive, remit, set free from, dismiss, in all versions.
- REMPHAN**, [*prepared*], the name of an idol, which some think to be Saturn, Amos v. 26; Acts vii. 43.
- REPENT**, *metamelomai*, I repent, or am concerned for the past, occurs Matt. xxi. 29, 32; xxvii. 3; 2 Cor. vii. 8; Heb. vii. 21. Always translated repent.
- REPROOF**, how to be given, Lev. xix. 17; Prov. ix. 8; xxiv. 25; Luke xvii. 3; 1 Thess. v. 14; 2 Thess. iii. 15; 1 Tim. v. 1, 20; 2 Tim. iv. 2; how to be received, Prov. x. 17; xii. 1; xiii. 18; xv. 5, 30, 31, 32; xix. 20; xxviii. 23; xxix. 1; Eccl. vii. 5.
- REST**, quietness, promised to Christians, Matt. xi. 28, 29; Heb. iii. 11, 18; iv. 1-11.
- RESTITUTION**, means the restoring of any thing to its former state. Acts iii. 21. The original word signifies, to dispose, order, or settle anything in a good state, which has previously been bad. These times will be the accomplishment of all promises and prophecies respecting the conversion of the Jews and Gentiles. Also, the returning of a thing unjustly gotten, or making amends for an injury. This is very particularly enjoined in the law—Moses, Exod. xxi.; Lev. xxiv.; Deut. xix. It was done at the reformation under Nehemiah, Neh. v. 10, 11; and by Zaccheus, who following the Roman law, agreed to restore *fourfold*. Luke xix. 8.
- RESURRECTION** of Christ, foretold, Psa. xvi. 10, 11; Matt. xii. 40; xvi. 21; xvii. 23; Mark ix. 31; xiv. 28; John ii. 19; recorded by the Evangelists, Matt. xxviii.; Mark xvi.; Luke xxiv.; John xx.; preached by the apostles, Acts ii. 24-36; iii. 15; iv. 10; v. 30, 31; xi. 40-42; xiii. 30-37; xvi. 18, 31; xxv. 19; xxvi. 8, 53; 1 Cor. xv. 3, 4; the resurrection of Christ the foundation of the believer's hope, 1 Cor. xv. 12-18; 1 Thess. iv. 14-17; 1 Pet. i. 3; promised to them by Jesus, John v. 29; vi. 39, 40, 54; xi. 25; xiv. 19, &c.
- RETALIATION**, law of, Exod. xxi. 24, 25; Lev. xxiv. 20; Deut. xix. 21; abrogated, Matt. v. 38; Rom. xii. 17; 1 Cor. vi. 7; 1 Thess. v. 15; 1 Pet. iii. 9.
- REVELATION**, Book of. Critics generally agree that the apostle John was the writer of this book, and that it was written about A. D. 96. It is a prophecy expressed in the most striking and impressive symbols, of the fortunes of the Christian Church, commencing soon after the fall of Jerusalem to the consummation of all things—running through a period of nearly 3000 years; and embracing the downfall of Pagan Rome; the rise, progress, and overthrow of the apostasy; the second appearing of Jesus Christ as the king of kings, punishing the destroyers of the earth, and subjugating all the kingdoms of this world to himself; and gives a glance at his millennial reign with his glorified saints, and the final and complete overthrow of all the powers of evil, and the establishment of universal peace and righteousness for the ages of the ages. The Apocalypse is a very difficult book to understand, and perhaps an accurate knowledge of the import of the symbols employed in it, and of the times, persons, and places alluded to, defined, or portrayed in it, like other prophetic writings, was designed to be understood perfectly only when accomplished.
- REVILING** forbidden, Matt. v. 22; 1 Cor. vi.

- ab, Christ our example, 1 Pet. ii. 23: iii. 9: 2 Pet. ii. 11; Jude 9.
- RHEGIUM, [*capture*], now called Reggio, a seaport opposite to Messina in Sicily, Acts xviii. 13.
- RHESA, [*will*], an ancestor of Jesus, Luke iii. 27.
- RHODA, [*a rose*], a servant of Mary, the mother of John Mark, Acts xii. 13.
- RHODES, [*a rose*], an island near the S. W. corner of Asia Minor, 125 miles in circumference, celebrated in ancient history for commerce, and for a colossal brazen statue of Apollo, which was reckoned one of the seven wonders of the world. It was 130 feet high, and ships in full sail passed between its legs. It was thrown down by an earthquake after standing 56 years. Acts xxi. 1.
- RICHES, their uncertainty, Matt. vi. 19; Luke xii. 16-21; James v. 1-3; dangerous, Matt. xiii. 22; James i. 6, 7; v. 1-4; a blessing if well used, Luke xvi. 9; 1 Tim. vi. 17-19; true riches, Matt. vi. 19, 20; Luke xii. 33; Rev. ii. 9; iii. 18.
- RIGHTEOUSNESS, Christ is to his people, Jer. xxiii. 6; Mal. iv. 2; 1 Cor. i. 30, &c.; the righteous to inherit eternal life, Dan. xii. 2; Matt. xxv. 46; Luke xviii. 30; John iii. 15; iv. 14; Rom. ii. 7; 1 Tim. vi. 19; Titus i. 2; 1 John ii. 25; Jude 21.
- RIGHT HAND is, in Scripture, a symbol of power, Exod. xv. 6; Psa. xxi. 8. In the court, the place for the pleader was on the right hand, and the Sanhedrim placed those to be justified on the right hand, and those to be condemned on the left hand. It was also reckoned a position of the highest honor to be placed at the right hand. Psa. cx. 1.
- RISE "up in the judgment," Matt. xii. 42. The judge did not pass sentence in a sitting posture, but rose up for that purpose; also the witnesses rose up from their seats, when they gave evidence against criminals.
- RIVER of life, Rev. xxii. 1.
- ROCK, "upon this rock will I build my church," Matt. xvi. 18. The Greek word for Peter is *Petros*, and means a *stone*, and the original word for rock, is *petra*. The meaning of this passage therefore is, "Thou art *Petros*, a stone, and on this *petra*, rock, will I build my church." Mark the construction of the language. "Thou" is in the second person, and "this" is in the third; "*petros*" is masculine, and "*petra*" is feminine. Jesus asked for a confession; Peter gave it in these words,—"Thou art the Christ, the son of the living God," and this was the *petra* on which he declared that he would build his church, and against which the gates of *hades* should not prevail. 1 Cor. iii. 11.
- ROD, a symbol of power and rule, Psa. ii. 9.
- ROMANS, Epistle to. Paul had never been to Rome when he penned this letter. It was called forth by his having heard of their condition, and especially of the difficulties existing between the Jewish and the Gentile members. He controverts many of the errors of both Jews and Pagans, as to ancestral merit, justification, the efficacy of sacrifices, election, submission to foreign rulers, &c. Paul was nearly sixty years old when he wrote this letter, during a residence of some months at Corinth.
- ROME, [*strength*], a city of Italy, on the Tiber, 12 miles from the sea. It was built on seven hills, was the capital of the Roman empire, the mistress of the world, and the seat of arts and arms. It has long been the residence of the Pope, and the seat of ecclesiastical power. It contains St. Peter's church, the most magnificent edifice in the world, and has many monuments of its ancient grandeur. Though greatly reduced, it nevertheless contains about 150,000 inhabitants.
- RUBY. See PRECIOUS STONES.
- RUFUS, [*red*], the son of Simon the Cyrenian, who assisted Christ in carrying his cross, Mark xv. 21. Another person so named, mentioned Rom. xvi. 13.
- SABAOOTH, [*armies*], Rom. ix. 29; James v. 4.
- SABBATH, [*rest*], so called, because on the seventh day God rested from his works. Gen. ii. 2, 3. There is no positive evidence that the Sabbath day was observed before the Law, no command or example of its observance being recorded. It was positively enjoined on the nation of Israel, as one of the ten commandments, "written and engraven on stones," and to which they were required to yield exact obedience. Jesus claimed to be "Lord of the Sabbath," and showed the Pharisees that it was "lawful to do good on the Sabbath. The Savior having 'blotted out the hand-writing of ordinances, and taken it out of the way, by nailing it to his cross,' rested the whole of the Sabbath in the grave, and arose on the first of the week, as Lord of the new creation. There is no mention of the Sabbath being enjoined on Christians, and especially on Gentile believers. See Acts xv. 19-29.
- DAY'S JOURNEY. Acts i. 12. Jewish tradition allowed a man to travel on the Sabbath only one mile.
- SABBATICAL YEAR, the seventh year, in which the land was to have rest, Exod. xxiii; Lev. xxv. It was also called a "year of release," and in it all debtors were liberated, and all law-suits ceased. Deut. xv. 1.
- SACRIFICE, an act of religious worship, in which the worshipper shed the blood of animals, as an acknowledgment of his guilt and exposure to death, and as a typical atonement for sin, Gen. xxi. 54; Heb. x. 1, &c.; xi. 4, &c. The Jewish people could not offer their own sacrifices; they were to bring them to the priest, and he was to offer them. So cannot we now offer up our prayers and praises to God but by Jesus Christ, and so the apostle here applies the case. "By him, let us offer the sacrifice of praise," Heb. xiii. 15.
- SADDUCEES, [*just, justified*], a famous sect among the Jews, so called, it is said, from their founder, Sadoc, who flourished about 260 years B. C., and taught there was no resurrection nor future state, neither angel nor spirit, Matt. xxii. 23; Acts xxiii. 8.
- SALAH, [*mission*], a son or grandson of Arphaxad, Gen. x. 24; xi. 13; Luke iii. 35.
- SALAMIS, [*shaken*], one of the chief cities of Cyprus, on the S. E. coast of the island, Acts xiii. 5.
- SALATHIEL, [*I have asked of God*], or SHEALTIAL, the father of Zerubbabel, 1 Chron. iii. 17; Matt. i. 12.
- SALEM, [*peace*], the original name of Jerusalem, Gen. xiv. 18; Heb. vii. 1, 2, and was used poetically in later times, Psa. lxxvi. 2.
- SALIM, [*a fox*], the well-watered place where John baptized. John iii. 23.
- SALMON, [*peaceable*], the son of Nahshon, who married Rahab, 1 Chron. ii. 11; and the father of Boaz, Ruth iv. 21; Matt. i. 4, 5; Luke iii. 32.
- SALMONE, [*peaceable*], a promontory forming the eastern extremity of the island of Crete, Acts xxvii. 7.



- SALOME**, [*peaceable*,] the wife of Zebedee, and mother of James and John, Matt. xvii. 36; Mark xv. 40; xvi. 1. Also, the name of that daughter of Herodias, who caused the death of John the Baptist.
- SALT**, was used with every burnt offering, Lev. ii. 13; Mark ix. 49; disciples compared to it, Matt. v. 13; Luke xiv. 34. In illustration of Matt. v. 13, Maundrell, in his travels near Aleppo, says, "I found veins of salt, of which the part exposed to the air, sun and rain, had lost its savor, while that below the surface preserved its saltiness." Schoetgenius has largely proved in his "Hore Hebraica," that such as had become insipid was used to repair roads.
- SALUTE**, to address with civility. The Easterns salute according to rank. The common salutation is laying the right hand on the bosom and a little declining the body. In saluting a person of rank they bow almost to the ground and kiss the hem of his garment. Inferiors kiss the feet, the knees, or garments of superiors. Equals kiss the beard, the cheek, or the neck. "Salute no man by the way," was an order when great despatch was required.
- SALVATION**, deliverance from evil. 1. Salvation from physical dangers, Acts xvii. 13; Heb. xi. 7; 1 Tim. ii. 15; Acts vii. 25; xxvii. 20. In this sense God is the savior or preserver of all men. 2. Salvation from the guilt, pollution, and dominion of sin, Acts ii. 47; Mark xvi. 16; 1 Cor. i. 13; 2 Cor. ii. 15; 1 Pet. iii. 21; James i. 21; Eph. ii. 5, 8, &c. 3. Salvation entire and complete at the resurrection and glorification of the saints, 1 Cor. vi. 5; Rom. v. 9; xiii. 11; Phil. ii. 12; Heb. v. 9; 2 Tim. ii. 10.
- SAMARIA**, [*watch-height*,] a city, situated near the middle of Palestine, built by Omri, king of Israel, on a mountain or hill of the same name, B. C. 925. It was the metropolis of the ten tribes. Also the middle division of Palestine.
- SAMARITANS**, inhabitants of Samaria. John iv. 9. They were the offspring of a colony of Babylonians, mixed with apostate Jews, who built a temple on mount Gerizim, and were hated by the Jews. Luke ix. 52, 53; John viii. 48.
- SAMOS**, [*full of gravel*,] an island in the Archipelago, on the coast of Asia Minor, Acts xx. 15.
- SAMOTHRACIA**, an island in the Ægean Sea, Acts xvi. 11.
- SAMSON**, [*his son*,] a judge of Israel, of the tribe of Dan, Judges xiii. 3—25; Heb. xi. 32.
- SAMUEL**, [*asked of God*,] the son of Elkanah and Hannah, of the tribe of Levi, and family of Kohath. He was the last of the Judges of Israel, and an eminent prophet and historian. He wore an ephod, anointed kings, and offered sacrifices, but he was not of the race of Aaron. To Samuel are ascribed the book of Judges, that of Ruth, and the first of Samuel. He died in the 99th year of his age.
- SANCTIFY**, to separate anything to God. *Hagiazō* occurs 28 times, translated to sanctify, to make holy; *hagiasmos*, sanctification, holiness occurs 10 times. The meaning of *hagiazō* will be found in John xvii. 17, 19; x. 36. Jesus was said to be sanctified, made holy, i. e. set apart and devoted to God. The setting apart, or consecrating of the body, soul, and spirit, to God, through Jesus Christ, is the holiness of Christianity.
- SANCTUARY**, a holy place, Exod. xxv. 8; Heb. ix. 2.
- SANDALS**, soles of leather or wood fastened to the feet with strings. Matt. iii. 11. They are still worn in several eastern countries, by both sexes, and all classes.
- SANHEDRIM**, more properly **SANHEDRIN**, the supreme judicial council of the Jews, especially for religious affairs. It is said to have consisted of 70 or 72 judges. Matt. xxvii. 1; John xi. 47.
- SAPPHIRA**, [*that relates or tells*,] See **ANANIAS**.
- SAPPHIRE**. See **PRECIOUS STONES**.
- SARAH**, [*a princess*,] the wife of Abraham, and mother of Isaac. Gen. xi. 29, 30; honorably mentioned, Heb. xi. 11; 1 Pet. iii. 6.
- SARDINE**, or **SARDIUS**. See **PRECIOUS STONES**.
- SARDIS**, [*prince of joy*,] a city of Asia Minor, formerly the capital of that wealthy monarch Croesus, king of the Lydians. One of the seven churches of Asia existed here, to which the Lord Jesus sent a letter. Rev. iii. 1.
- SARDONYX**. See **PRECIOUS STONES**.
- SAREPTA**, [*a goldsmith's shop*,] a city of Sidon, between that place and Tyre. Mentioned 1 Kings xvii. 9, 10; Obad. 20; Luke iv. 26.
- SATAN**, is a transferred Hebrew word, and is derived from the verb which means to lie in wait, to oppose, to be an adversary. Hence the noun means an *adversary* or *opposer*. *Ho Satanas* and *ho diabolos* are used and applied in several instances to the same being, Rev. xii. 9. Christ, in the temptation, Matt. iv., in his repulse of the tempter, calls him Satan; while the evangelists distinguish him by the term "devil." *Diabolos* is the uniform translation which the Septuagint gives of the Hebrew word for Satan, when used with the article. In some passages the term *Satan* is used in a generic sense, as 1 Kings xi. 14, 23; 1 Sam. xxix. 4; Nam. xxi. 22; Psa. cix. 6. In many others in a specific sense, as a proper name; as Zech. iii. 1, 2; 1 Chron. xxi. 1; Job i. 6—12; ii. 1—7; Matt. iv. 10; Mark i. 13; Luke xi. 18, &c. His character is denoted by his titles,—Satan, Adversary, Diabolos, False Accuser, Tempter, &c., showing him to be purely and entirely evil, 1 John iii. 8; John vii. 44. His agency is evil—both moral and physical. See Luke xxii. 3; Acts v. 3; 1 Thess. ii. 18; Eph. ii. 2; Rev. xii. 9; Luke xiii. 16; Acts x. 38; 1 Tim. i. 20. All the forms of personal agency are made use of by the sacred writers in setting forth the character and conduct of Satan. He is described as having power and dominion, messengers and followers; as tempting and resisting; he is held accountable, charged with guilt; is to be judged, and to receive final punishment.
- SAUL**, [*demanded*,] son of Kish, of the tribe Benjamin, was the first king of the Israelites, 1 Sam. i. 1, 2, &c. Paul, the apostle, called Saul prior to his conversion.
- SAVIOR**, a term applied to Christ, who came "to save his people from their sins." He is therefore called Jesus, which signifies a Savior.
- SCEPTRE**, a staff, rod, or wand, signifying authority or royalty. Psa. xiv. 6; Rev. xix. 15.
- SCEVA**, [*disposed*,] a Jew who lived at Ephesus, Acts xix. 14—16.
- SCHISM**, or **DIVISION**, condemned, 1 Cor. i. 10; iii. 3; xi. 18; xii. 25; 2 Cor. xiii. 11.
- SCORPION**, a large reptile, remarkable for irascibility and malignancy, Luke xi. 12. Some of the species are said to be white, and about the size of an egg, and when

- coiled up it is difficult to distinguish one from the other.
- SCRIBES, writers and expounders of the law.
- SCRIPTURES, [*writings*,] a name applied by way of dignity to the contents of the Bible, and which are given by inspiration, 2 Tim. iii. 16; Matt. xxii. 29; Mark xiv. 49; Acts xvii. 11; xviii. 24; 2 Pet. iii. 16.
- SEA, a large collection of waters. The Hebrews applied this term to lakes of moderate size; and the modern inhabitants of Palestine still retain the same phraseology. Symbolically, waters signify peoples; and the gathering together of people into one body politic, constitutes a sea.
- SEAL, an engraved stamp, also the impression made by such a stamp. Matt. xxvii. 66.
- SECUNDUS, [*the second*,] a disciple mentioned Acts xx. 4.
- SELUCIA, [*beaten by waves*,] a seaport of Syria, 12 miles west of Antioch, Acts xiii. 4.
- SELF-DENIAL, a Christian duty, Matt. v. 29, 30; xvi. 24; xviii. 8, 9; Mark viii. 34, &c.
- SEPULCHRES, or places for burying the dead, were usually hollow rooms dug into rocks, with an upright door to enter into them, to which a large stone was put, Gen. xxiii. 6; Judges viii. 32; 1 Sam. x. 2; 2 Sam. ii. 32; Isa. xxii. 16; Matt. xxvii. 60.
- SERAPHIM, [*fiery or burning ones*,] See CHERUBIM.
- SERGIUS PAULUS, [*maker of nets*,] the deputy Governor of Cyprus, Acts xiii. 12.
- SERPENT. Many kinds mentioned in Scripture. Alluded to as crafty, Gen. iii. 1; Matt. x. 16. One of the names of Satan.
- SERVANTS, general commands concerning them, Eph. vi. 5-8; Col. iii. 22-25; 1 Tim. vi. 1, 2; Titus ii. 9, 10; 1 Pet. ii. 18-25.
- SEVEN, a sacred number among the Jews. The term often denotes a perfect or complete number. Job v. 19; Psa. xii. 6. Sevenfold, or seven times often only means abundantly, completely. Seventy times seven is a still higher superlative.
- SEVENTY disciples sent out by Jesus, Luke x. 1-20.
- SHAVING, a rite of purification, Acts xviii. 18; xxi. 24.
- SHERA, [*captivity*,] a province S. E. of Arabia, between the Red Sea and Indian Ocean. It was famed for spices, gems, and gold. Psa. lxxii. 10; Isa. lx. 6. The queen of Sheba visited Solomon, 1 Kings x. 1; Matt. xii. 42.
- SHEEP, a well known animal of great utility, and famed for meekness. Christians are compared to sheep, and Christ is the "Lamb of God." In India sheep cannot be distinguished from goats by a common observer. This fact gives force to the declaration that Christ will divide the good from the bad, as a shepherd divides his sheep from the goats.
- SHEKEL, a Jewish weight. The common shekel of money was worth about half a dollar, and the shekel of the sanctuary possibly double that sum.
- SHEPHERD. Christ is styled a shepherd, 1 Pet. ii. 25; the good shepherd, John. x. 11; the chief shepherd, 1 Pet. v. 4; and the great shepherd, Heb. xiii. 20. Elders or overseers are also called shepherds, Eph. iv. 11, where the common version has *pastors*; and as such they are to feed the flock, 1 Pet. v. 2.
- SIDON, [*hunting*,] a great commercial city, and the capital of Phenicia. It is situated on the Mediterranean, about 18 miles north of Tyre. It contains 16,000 inhabitants, and is now called *Saida*. Luke iv. 26.
- SILAS, [*considering*,] a contraction of *Silvanus*, a distinguished Christian teacher in the church, Acts xv. 22, 32.
- SILOAM, [*sent*,] a fountain or pool of water, S. E. of Jerusalem, John ix. 7.
- SILVANUS. See SILAS.
- SILVER. We do not read of silver till the time of Abraham, when it was in general circulation as money, though not coined. Abraham was rich in gold and silver. It is used to represent general wealth.
- SIMEON, [*that hears or obeys*,] a good old man who was waiting for the Savior, Luke ii. 25-35. Also, one of the twelve patriarchs.
- SIMON, [*that hears or obeys*,] the brother of Jesus, Matt. xiii. 55; Mark vi. 3.
- the Canaanite, called Zelotes, an apostle, Matt. x. 4; Mark iii. 18; Luke vi. 15.
- surnamed Peter. See PETER.
- the Pharisee, Luke vii. 36-50.
- the leper, Matt. xxvi. 7; Mark xiv. 3.
- the father of Judas Iscariot, John vi. 71; xii. 4.
- the Cyrenian, Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26.
- the tanner, Acts ix. 43; x. 6, 17, 32.
- Magus, Acts viii. 9-24.
- SIN, to miss a mark; or any deviation in conception, thought, or deed, from the will of God. It is defined by John to be "the transgression of the law," 1 John iii. 8, 4. Its progress in man is strikingly drawn in James i. 13, 14. Sin sometimes means a sin-offering, Gen. iv. 7; 2 Cor. v. 21; Heb. ix. 28.
- SINAI, [*a bush*,] the mountain on which Jehovah appeared to Moses, and gave the law. From recent researches it has been discovered that the "Mount of God," or Horeb, is *Serbal*, a mountain which towers up in solitary grandeur to the height of 3,000 feet, and some 20 miles distant from the popular Horeb, and monkish *Sinai*. *Serbal* was regarded as the true *Sinai*, till Justinian built his monastery of St. Catherine upon the mountain to which it has given a name.
- SINCERITY required, Matt. v. 8; Rom. xii. 9; Phil. i. 10; Col. iii. 22. The Greek word *eilikrineia*, translated sincerity, means an evident purity when held up in the light of the sun, as we would examine water, 2 Cor. i. 12.
- SINGING is not only authorized as a part of divine worship by example, Matt. xxvi. 30, but expressly enjoined, Eph. v. 19; Col. i. i. 16; and should be done properly, 1 Cor. xiv. 16.
- SMYRNA, [*myrrh*,] a city and seaport of Asia Minor, in Ionia, 35 miles N. by W. of Ephesus. It was anciently large and powerful, and is now the most populous and commercial city of Asia Minor. A Christian congregation was early planted here, to which one of the seven Epistles of Revelation was directed, Rev. ii. 8-11.
- SOBRIETY of mind and body, recommended, 1 Thess. v. 8; Titus ii. 2, 4, 6; 1 Pet. i. 13.
- SODOM, [*their secret*,] one of the cities which were destroyed by fire from heaven, which stood on the site now occupied by the Dead Sea. Gen. xix.
- SOLOMON, [*peaceable, perfect*,] the son of David and Bathsheba. He was beloved of God, and selected to build his temple; and was one of the best kings of Israel. He reigned 40 years, and was renowned for his wisdom and wealth, and the splendor of his peaceful reign. He was the author of the



- books of Proverbs Eccle. i. 1, and Canticles, besides some on both any, natural history, &c.
- SOLOMON'S PORCH**, a covered way on the east of the temple, John x. 23; Acts iii. 11.
- SOPATER**, [*defends his father*,] a Berean disciple, Acts xi. 4.
- SORCERER**, a magician, one who undertakes to disclose secrets or foretell events by diabolical power. Acts xiii. 8; Rev. xxi. 8; xii. 15.
- SOSIPATER**, [*saving the father*,] Paul's kinsman, Rom. xvi. 21.
- SOSTHENES**, [*savior*,] the chief of the synagogue at Corinth, Acts xviii. 17; he became a Christian, and accompanied Paul, 1 Cor. i. 1.
- SOUL**. The Hebrew word, *nephesh*, of the Old Testament, occurs about 700 times, and is rendered *soul* 471 times; *life* and *living*, about 150 times; and the same words also rendered a *man*, a *person*, *self*, *they*, *me*, *him*, *any one*, *breath*, *heart*, *mind*, *appetite*, *the body*, (dead or alive,) *lust*, *creature*, and even a *beast*; for it is 28 times applied to *beasts*, and to *every creeping thing*. The Greek word *psuchē* of the New Testament, corresponds with *nephesh* of the Old. It occurs 105 times, and is rendered *soul* 59 times, and *life* 40 times. The same word is also rendered *mind*, *us*, *you*, *heart*, *heartily*, and is twice applied to the *beasts* that perish. *Psuchikos*, an adjective derived from *psuchē*, occurs 6 times, and is translated *natural* and *sensual*; it is properly translated *animal* in modern translations. Perhaps it may be worthy of notice, that in all the 700 times which *nephesh* occurs, and the 105 times of *psuchē*, not once is the word immortal, or immortality, or deathless, or never-dying, found in connection, as qualifying the terms. See IMMORTAL.
- SPAIN**, [*rare, precious*,] a country in the S. W. of Europe, and formerly included what now comprises Spain and Portugal. Rom. xv. 24, 28.
- SPARROW**, a very small, well-known bird. Referred to by Jesus, Matt. x. 29; Luke xii. 6.
- SPEECH**, proper use of, Matt. v. 22; xii. 26; Eph. iv. 29; v. 4; Col. iii. 8; iv. 6; 1 Thess. v. 11; Titus iii. 2; James i. 26; iii. 2; 1 Pet. iii. 10.
- SPICES**, used in burying the dead, 2 Chron. xvi. 14; Mark xvi. 1; Luke xxiii. 56; John xix. 40.
- SPIKENARD**, a very fragrant species of grass, which when trodden upon, fills the air with sweetness. The ointment made of it was precious, Mark xiv. 3. A pound of it in the days of Christ was worth 300 denarii, equal to forty dollars, a great sum at that time.
- SPIRIT**. The Hebrew word *Ruach*, occurs 400 times in the Old Testament, and is rendered *spirit* 240 times; *breath* 28 times; *wind* 95 times; *mind* 6 times, and the balance in 18 different ways. The Greek word *pneuma* has been chosen by the inspired writers of the New Testament as the equivalent in meaning of *ruach*. It occurs 385 times, and is the only word rendered *spirit*, (with two exceptions, Matt. xix. 26; Mark vi. 12.) *Pneuma*, like *ruach* of the Old Testament, has four significations:—1. It represents, primarily the *air* we breathe. 2. It denotes a *being*, as angels. 3. It represents an *influence* from a being. 4. It indicates a *state of feeling*. It is believed that there is not a passage where these words rendered *spirit*, occur, but what may be classified under one of these significations. Like the word *psuchē*, neither *ruach* nor *pneuma* are ever once connected with words which indicate that it is deathless, never-dying, or immortal.
- STACHYS**, [*spike*,] a disciple, Rom. xvi. 9.
- STARS**, bright heavenly bodies, seen in the night. The star which conducted the Magi to Bethlehem was probably a meteor. Matt. ii. The morning star is a symbol of the Messiah. Angels, too, are symbolized by stars, Job xxxviii. 7; and also the princes and nobles of a kingdom, Dan. vii. 10.
- STEPHANUS**, [*a crown*,] one of the first converts at Corinth. Baptized by Paul, 1 Cor. i. 16; xvi. 15.
- STEPHEN**, [*a crown*,] one of the seven first deacons, and the proto-martyr of the Christian church, Acts vi. 5, 6; vii. 60.
- STOCKS**, the Roman cippi, or large pieces of wood, which loaded the legs of the prisoners, and most painfully distended them. Acts xvi. 24.
- STOICS**, a sect of heathen philosophers, founded by Zeno of Cyprus, B. C. 350, so called from his teaching in the *Stoa*, or porch, at Athens. Acts xvii. 18.
- STONES, PRECIOUS**. *Amethyst*, a stone of a violet color, bordering on purple, composed of a strong blue and deep red. *Beryl*, a pellucid gem, of a bluish green color, found in the East Indies, and in the gold mines of Peru. *Chalcedony*, a precious stone, variegated with divers colors, in the form of clouds. *Chrysolite*. The import of this term would make it the *golden stone*. It is a gem of a yellowish green color, and now ranks among the Topazes. It is very transparent. *Chrysoprasus* differs only from the Chrysolite in having a bluish hue. It is a variety of the Chrysolite, of a green color, with a golden brightness. It is sometimes called the yellowish green and cloudy Topaz. *Diamond*, the hardest and most valuable of all precious stones; sometimes called *Adamant*. It is one of the most inflexible substances in nature, being pure carbon. *Emerald*, the same with the ancient *Smaragdus*; one of the most beautiful of gems, of a bright green color, without any mixture. *Jacinth*, a gem of a deep reddish yellow. *Jasper*, a precious stone, variegated with divers colors, and of a very hard quality; some have been found of a sea-green color. *Onyx*, a species of the Chalcedony. Some call it a Sardonyx. *Ruby*, a red purple stone, very hard and rare. *Sapphire*, a precious stone, of a very beautiful pure blue, second only to the diamond in hardness, lustre, and value. It is of a different species, sometimes blue, red, and yellow combined. *Sardius*, a gem of a reddish color, approaching a white. *Sardonyx*, resembling both the Sardius and the Onyx. *Topaz*, a yellow gem; or as some describe it, of a pale dead green; considered by mineralogists, a species of the Sapphire.
- STRAINING** out a gnat. An allusion to the filtering of wine for fear of swallowing an unclean insect.
- STRAIT GATE**, "enter ye in at the strait gate." A metaphor taken from the custom at marriage feasts, of having a gate designedly made narrow, through which those who were bidden might enter, but which

- might exclude those who were not bidden. Matt. vii. 13; Luke xiii. 24. *Strive* means to agonize, and alludes to the athletic exercises in the Grecian games.
- STREET**, "the street called Straight," Acts ix. 11. This street still exists in Damascus, and extends from the eastern to the western gate, about 3 miles.
- SUN**, the great source of light and heat. Gen. i. 14; miraculous events connected with it, Josh. x. 12, 13; 2 Kings xx. 9-11; Luke xxiii. 44, 45. Used as a symbol, Psa. lxxxiv. 11; Mal. iv. 2.
- SWINE**, the plural of *hog*. It was not only unclean by the Levitical law, but by strict Jews was regarded as impure and detestable in the highest degree. They would not so much as pronounce its name, but called it *the strange thing*. Among the charges of gross sins, mentioned by Isaiah, the eating of swine's flesh is specified, Isa. lxx. 4; Matt. vii. 30-32.
- SYCAMINE-TREE**, mentioned only Luke xvii. 6. Probably the mulberry tree.
- SYCAMORE**, a tree which bears fruit like a fig, and has leaves like a mulberry. Luke xix. 4.
- SYCHAR**, [a city,] a name of reproach applied by the Jews to *Shechem*, now *Napalose*, a city of Samaria, between Mounts Ebal and Gerizim; 24 miles north of Jerusalem. Three miles from Sychar was *Jacob's Well*, memorable for our Savior's conversation with the woman of Samaria.
- SYCHEM**, [a place of figs,] the name for *Shechem* in Acts vii. 16, being that also used in the Septuagint ver. of the Old Testament.
- SYNAGOGUE**, an assembly among the Jews for religious worship; also the place in which such assembly met. Frequently mentioned, Matt. iv. 23; vi. 2, 5; x. 17; xli. 9; xlii. 54; xliii. 1-7, &c.
- SYNTACHE**, [that speaks or discourses,] a female Christian, Phil. iv. 2.
- SYRACUSE**, [that draws violently,] once a rich and populous city, on the S. E. part of the island of Sicily, 22 miles in circumference. It was built 700 years B. C. Acts xviii. 12.
- SYRIA**, [sublime, deceiving,] In Hebrew, it is called *Aram*. A country of Asia, extending from Asia Minor and the Mediterranean on the west, to the Euphrates on the east, and in its most extensive sense, including Palestine. In the time of the kings it more frequently indicated the kingdom of which Damascus was the capital than the whole country, or any other part of it.
- SYRO-PHENICIA**, [purple, drawn to,] Phenicia, properly so called, of which Sidon was the capital. In Mark vii. 27, the Canaanitish woman is called a Syro-phenician, because she was of Phenicia, which was then regarded as part of Syria.
- TABERNACLE**, the tent of assembly. A beautiful and costly tent, erected for the worship of God, while Israel was in the wilderness. Ordered to be built, Exod. xxv; preparations for it, xxxv.; set up, xl. It was 45 feet long and 15 wide, and stood in a court 150 feet long, and 75 wide, enclosed by curtains 8 feet high, sustained by 56 pillars. A curtain divided the tabernacle into two apartments, the eastern one, called the Most Holy place, being 15 feet square. Heb. ix. 2-11.
- TABERNACLES**, Feast of, one of the three great festivals of the Jews, being that of the closing year. Lev. xxiii. 34-43; John vii. 2, 37.
- TABITHA**, [clear-sighted,] called also *Dorcas*. A Christian widow at Joppa, Acts ix. 36, who was restored to life by Peter.
- TABOR**, [choice,] a celebrated mount in the Holy Land, rising in Jezreel, or the plain of Esdraelon, about seven miles from Nazareth. It is extremely fertile, covered by trees and odoriferous plants. The summit presents a plain, a mile in circuit, which Buckingham says, affords the finest view to be enjoyed in Judea. This is supposed to be the holy mount of transfiguration, Matt. xvii. 1-13; Mark ix. 1-15; 2 Pet. i. 16-18.
- TALENT**, a Jewish coin or weight. It is not clear what was the exact value of the talent. That of silver was probably somewhere near 1500 dollars, and that of gold 25,000. Matt. x. v. 15.
- TARSUS**, [winged, feathered,] the capital city of Cilicia, on the river Cydnus, 6 miles N. E. of the Mediterranean. It was the native place of Paul, Acts ix. 11.
- TAVERNS, THE THREE**, a place about 83 miles south of Rome, Acts xviii. 15.
- TEACHERS**, False, their character described, and Christians warned against them, Rom. xvi. 17; 2 Cor. xi. 13; Gal. i. 7-9; Phil. iii. 2; Col. ii. 8, 18; 1 Tim. i. 7; iv. 2; vi. 4; 2 Tim. iii. 2-5, 15; Heb. xiii. 9; 2 Pet. ii.
- TEMPERANCE** recommended, Prov. xxiii. 1-3; Gal. v. 23; Eph. v. 18; Titus i. 8; ii. 2; 2 Pet. i. 6.
- TEMPLE**, a house or dwelling set apart for the worship of God. The materials of Solomon's temple prepared by David, 1 Chron. xvii. 22; built by Solomon, 1 Kings vi. vii; the dedication of it, viii; repaired by Joash, 2 Kings xii. 1-15; by Hezekiah, 2 Chron. xxix; by Josiah, 2 Chron. xxxiv; burned by the Chaldeans, 2 Kings xxv. 9; 2 Chron. xxxvi. 19; a new one built after the captivity, Ezra iii. v.-viii; the chambers in it cleansed, Neh. xiii. 9; the people excited to build it, Hag. i; its glory to exceed the former, Hag. ii. 7-9; a future one described in vision to Ezekiel, Ezek. xl, &c.
- TEMPTATION** of Jesus, Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-12.
- TERTIUS**, [the third,] an amanuensis to the apostle Paul, Rom. xvi. 22.
- TERTULLUS**, [a liar,] an orator who pleaded against Paul before Felix, Acts xxiv. 1-9.
- TESTAMENT**, more properly rendered *covenant*. Heb. ix. 15-20.
- TETRARCH**, a prince of a fourth part of a state, who had the power, without the title or crown of a king, Matt. xiv. 1; Luke iii. 1; ix. 7; Acts xiii. 1.
- THADDEUS**, [that praises,] a surname of Jude, Matt. x. 3.
- THEOPHILUS**, [a friend of God,] mentioned Luke i. 3; Acts i. 1.
- THESSALONIANS**, the title of two Epistles written to the congregation at Thessalonica, which was planted by Paul. See Acts xvii.
- The *First Epistle* is generally admitted to have been the earliest of Paul's letters. He enjoined it to be read to all the adjacent churches. Chap. v. 27. His object seems to have been to confirm them in the faith, and to excite their piety.
- The *Second Epistle*, written soon after the first, commends their faith and charity, rectifies their mistake in supposing that the day of judgment was at hand, admonishes them of certain irregularities, &c.
- THESSALONICA**, [victory against the Thessalonians,] now Saloniki, a city and seaport of Macedonia, both in ancient and modern

- times large and commercial. It is situated on a gulf, about 200 miles from Athens.
- PHEUDAS**, [*a false teacher*,] a Jewish insurgent who was slain, while a band of followers that he had induced to join him were scattered and brought to nought. Acts v. 36.
- THOMAS**, [*a twin*,] or **DIDYMUS**, one of the apostles, Matt. x. 3; John xi. 16; xx. 25.
- THORNS**, used as a punishment, Matt. xxvii. 29; Mark xv. 17; John xix. 2.
- THYATIRA**, [*sacrifice of labor*,] a city on the northern border of Lydia, about 27 miles from Sardis, the seat of one of the seven apocalyptic churches, Rev. i. 11; ii. 18. The modern name is *Ak-hissai*.
- TIBERIAS**, [*good vision*,] The sea of Galilee. Also a city on the lake or sea of Tiberias, 68 miles north of Jerusalem, and now called Tabaria.
- TIBERIUS**, [*son of Tiber*,] the third emperor of Rome, Luke iii. 1.
- TIME**, to be improved, Eccl. xii. 1; Matt. v. 25; Luke xix. 45; John ix. 4; xii. 35; Rom. xiii. 11; 2 Cor. vi. 2; Gal. vi. 9, 10; Eph. v. 16.
- TIMOTHY**, [*honor of God*,] a young Christian of Derbe, grandson of Lois, and son of Eunice, a Jewess, by a Greek father, who was probably a proselyte, Acts xvi. 1; xx. 4; 2 Tim. i. 5; iii. 15. The apostle Paul made him the companion of his journeys and labors, Acts xvi. 2, 3; 1 Tim. iv. 13; and is often alluded to by him with paternal affection, 1 Tim. i. 2, 18; 1 Cor. iv. 17, &c.
- The two Epistles to Timothy were written by Paul, from Rome, not long before his death. In these he is instructed in the choice of officers for the church, in the proper deportment of a christian minister, in the method of church government and discipline, the importance of steadfastness in christian doctrine, the perils and seductions that should come, &c.
- TITHES**, means *Tenths*; instances, Gen. xiv. 20; xxviii. 22; laws concerning, Lev. xxvii. 30—32; Deut. xiv. 22, 23; Neh. x. 37; Mal. iii. 8—10; Heb. vii. 5.
- TITUS**, [*honorable*,] a Christian teacher, and companion and co-laborer of Paul. He was of Greek origin, but converted by the apostle, who calls him his own son in the faith, Titus i. 4. The apostle left Titus in Crete, to establish and regulate the churches in that island, Titus i. 5.
- The Epistle to Titus contains similar instructions to those addressed to Timothy. It gives the qualifications and duties of elders—the doctrine of obedience to civil rulers—the necessity of good works, and the proper treatment of foolish questions and heretics. This epistle seems to have been written from Ephesus, shortly after Paul had visited Crete. Titus i. 6.
- TONGUE**, the duty of governing it, Psa. xxxix. 1; James iii. 2—12.
- TONGUES**, confusion of, Gen. xi. 1—9; gift of, Mark xvi. 17; Acts ii. 4; x. 46; xix. 6.
- TRACHONITIS**, [*rock*,] a district in the N. E. part of Palestine.
- TRADITIONS**, not to be regarded, Matt. v. 1—20; Mark vii. 1—23; Col. ii. 8; Titus i. 14.
- TRAINING** children, a duty, Gen. xviii. 19; Deut. iv. 9; vi. 6—9; xi. 19; Psa. lxxviii. 5, 6; Eph. vi. 4.
- TRANCE**, a state of mind, in which a person is wrapped into visions of future or distant things, to which the body seems insensible, Num. xxiv. 4, 16; Acts x. 10; xi. 5; xlii. 17.
- TRANSFIGURE**, to change the figure and appearance, as Christ did on the mount, Matt. xvii. 2; Mark ix. 2.
- TREASURY**, a place where the public money is kept or managed. Mark xii. 41. This treasury was a chest, into which the people put what they pleased: it was placed in one of the rooms of the temple, and the voluntary offerings were for its repairs.
- TROAS**, [*penetrated*,] a maritime city of Phrygia, or of Mysia, in the Hellespont, Acts xvi. 8; xx. 5, 6.
- TROGYLLIUM**, a town and promontory on the western coast of Asia Minor, opposite Samos, Acts xx. 15.
- TROPHIMUS**, [*well-educated*,] a native of Ephesus, converted by Paul, Acts xx. 15.
- TRUTH** the, emphatically, Gal. iii. 1; James v. 9; or sincerity, Josh. xxiv. 14; 1 Sam. xii. 24; Psa. xv. 2; li. 6; Prov. iii. 3; viii. 7; xii. 17, 19; 1 Cor. v. 8; Eph. iv. 25.
- TRYPHENA**, [*delicious*,] a female disciple at Rome, Rome, xvi. 12.
- TRYPHOSA**, [*thrice shining*,] a female disciple at Rome, Rom. xvi. 12.
- TYCHICUS**, [*casual*,] a disciple, employed as a messenger to several congregations, Acts xx. 4; Eph. vi. 21, 22.
- TYPES** of Christ, brazen serpent, Num. xxi. 9; John iii. 14, 15; bread or manna, Exod. xvi. 15—35; John vi. 31—58; Rev. ii. 17; a lamb, Gen. xxii. 7, 8; Exod. xii. 3—5; xxix. 39; Isa. liii. 7; John i. 29; Acts viii. 32; 1 Pet. i. 19; Rev. v. 6—13, &c.; Melchizedek, Gen. xiv. 18—20; Heb. v. 6; vii. 1, 14; pass-over, Exod. xii. 1 Cor. v. 7, 8; scapegoat, Lev. xvi. 20—22; Heb. ix. 20; 1 Pet. ii. 24.
- TYRANNIS**, [*a prince*,] a sophist or rhetorician of Ephesus, who kept one of those schools of philosophy and eloquence so common at that period. Acts xix. 9.
- TYRE**, [*strength*,] a large city of Phenicia, supposed to have been built by a colony of Sidonians, and hence called the "daughter of Zidon," Josh. xix. 29; Isa. xxiii. 12; Matt. xi. 21.
- UNBELIEF**, causes of, John v. 44; 2 Cor. i. 4; Eph. ii. 2; 2 Thess. ii. 12; danger of, Mark xvi. 16; Luke xii. 46; John viii. 24; Rom. i. 28; 2 Tim. ii. 12; Rev. xxi. 8.
- UNBELIEVERS**, Christians should not unite with them, 2 Cor. vi. 14, 15, 19; to be shunned, Rom. xvi. 17; 1 Tim. vi. 5.
- UNION** to Christ, shown by comparison to a body, 1 Cor. xii. 12, 27; Eph. iv. 15; Col. i. 18, 24; to a building, Eph. ii. 20—22; 1 Pet. ii. 4—7; to a vine, John xv. 4—8; to the conjugal union, Eph. v. 23, 32; it is as the union of the Father and son, John xvii. 11, 21, 23; Rom. viii. 33, 39; 1 Cor. vi. 17.
- UNJUST STEWARD**. In Luke xvi. 8, the *lord* spoken of was not as some suppose the Lord Jesus Christ, but the *lord* or *master* of the steward. Hence the argument that some have raised on this passage, immediately comes to nought.
- UNLEAVENED BREAD**, Feast of, or **PASS-OVER**. See **FESTIVALS**.
- UPPER MILLSTONE**, Matt. xviii. 6. The Syrians rolled up some in sheet lead, and hung a heavy weight upon the necks of others, whom they cast into the rivers and lakes, as a capital punishment.
- UPPER ROOMS**, [*places or couches*,] Matt. xxiii. 6. In the Jewish synagogues, the elders sat with their backs towards the ark or chest wherein was the book of the law, and their faces towards the congregation, who looked towards the ark; and these seats were more honorable than others, and are here called the chief seats.

**VAT.** The *Amphora* referred to in Mark xii. 2, was a vessel placed under the *leenos*, or vat, as a receptacle for the new wine or oil. A place was dug for holding it, as well as sometimes for the vat in which the fruit was trodden. Matt. xxi. 33.

**VEIL,** whatever hides anything from view. As a female covering, Gen. xxiv. 65; Ruth iii. 15; 1 Cor. xi. 2-10; veil of the tabernacle and temple, Exod. xxvi. 31-37; Lev. xvi. 2; Matt. xxvii. 51; Mark xv. 38; Luke xxiii. 45; Heb. vi. 19.

**VENGEANCE** of God, Gen. iv. 15; Deut. xxxii. 35, 41, 43; Isa. xxxiv. 8; 2 Thess. i. 8.

**VIALS** were of common use in the temple service. They were not like those small bottles which we call by that name; but were like cups on a plate, in allusion to the censers of gold, which on account of the heat of the fire burning the incense, were often put upon a plate. Rev. xvi.

**VINE**, one of the most prominent productions of Palestine, and still bears most luxuriantly. Notwithstanding the present depressed state of the country, it even now exports vast quantities of grapes, raisins, and inspissated grape juice, (or *honey of grapes* as it is called,) into Egypt. The vine was an emblem of the Hebrew nation. A period of security and repose is figured by every one sitting under his own vine and fig-tree. The vine is also used by our Savior as an emblem of himself, John xv.

**VINEGAR**, mingled with gall, Matt. xxvii. 34. Medicated wine, to deaden the sense of pain, was given to the Jewish criminals when about to be put to death; but they gave our Lord vinegar, and that in mockery, as they did other things, of his claim to royalty. But the force of this does not appear, if we do not recollect the quality of the wines drank anciently by princes, which it seems were of the *sweet* sort.

**VINEYARD**, a piece of ground planted with vines. The vineyard was prepared with great care, the stones being gathered out, a secure fence made round it, and a scaffold, or high summer house, built in the centre, where, as the fruit ripened, a watchman was stationed, and where there was also shelter for the workmen at their meals, and a suitable place to keep the tools. Isa. v. 1-7; Matt. xxi. 33. This was, of course, deserted at other seasons of the year. See Isa. i. 8.

**VISION**, a supernatural appearance of men and things to the mind of a person not asleep, Acts ix. 10; 2 Cor. xii. 1. Thus has God often shown his people what eye had not seen, nor ear heard.

**VOLUME**, something *rolled up*, as was the ancient form of books, Psa. xl. 7; Heb. x. 7.

**WALKING** with God, Rom. viii. 1, 4; 2 Cor. v. 7; xiii. 14; Gal. v. 18, 25; Col. ii. 6.

**WASH**, to bathe, or purify. The Jews washed before eating, as they used their hands instead of knives and forks. Mark vii. 3. Kitto says that when some Pharisees remarked that our Lord ate with unwashed hands, they did not mean that he did not at all wash his hands, but that he did not *plunge* them according to their own practice. No Jew entered a house without removing his shoes or sandals; nor do Orientals to this day. We see the propriety of this when we consider that chairs not being used, all sat upon the floor, which, therefore, must be kept very clean.

**WASHING THE FEET** is among the most ancient, as well as the most obligatory, of

the rites of Eastern hospitality. See Gen. xviii. 4; xix. 2; xxiv. 32; xix. 21. From 1 Sam. xxi. 41, it appears that servants and sons sometimes performed this rite as their appropriate duty. For the master of a house to do it was esteemed the greatest condescension, John xiii. 8. To wash the feet was not only a token of affectionate regard, but also a sign of humility. This union of affectionate attention and lowly service is found in the example of Jesus, John xiii. 4-15, and in 1 Tim. v. 10. The Hindoos, like the Jews, walk home bare-foot from bathing, hence the appropriateness of the remark, "He that is washed, need not, save to wash his feet," John xiii. 10.

**WATCH**, a Roman guard, consisting of 60 soldiers, allowed the Jewish rulers to quell tumults. Matt. xxvii. 65.

**WATCHES.** The Jews in ancient times divided the night into *three* parts, the *evening*, the *middle*, and the *morning*, each part including four hours, Exod. xiv. 24; Judges vii. 19; 1 Sam. xi. 11; in after times, they divided the night into *four*, in imitation of the Romans, who relieved their sentinels at the end of every three hours, Matt. xiv. 25; Mark vi. 48. These parts of the night were usually denominated the *first*, *second*, *third*, and *fourth watches*; but they were sometimes styled the *evening*, *midnight*, *cock-crowing*, and *morning*, Matt. xiv. 25; Luke xii. 38; Mark xiii. 35.

**WATER**, miraculous changes or supplies of it, Exod. vii. 19; xiv. 21; xv. 23-25; turned into wine, John ii. 3; brought out of a rock, Exod. xvii. 6; Num. xx. 7-13; Josh. iii. 13-17; 2 Kings ii. 8, 14; iii. 20, 22; vi. 6; John ii. 3; Jesus walks on it, Matt. xiv. 25; Mark vi. 48; John vi. 19.

**WAVERING** condemned, Gen. xlix. 4; Heb. x. 23; James i. 6, 8; 2 Pet. ii. 14; iii. 16.

**WEDDING GARMENT**, Matt. xxii. 12. It was usual for persons to appear at marriage feasts, in sumptuous dress, adorned with florid embroidery. But as travelers were sometimes pressed in, and as they could not be provided with such garments, robes out of the wardrobes of the rich, were tendered to them. If such persons refused this offer, and appeared in their own apparel, it was highly resented, as a token of their pride and contempt for those who invited them.

**WHITE STONE**, Rev. ii. 17. This important passage, alludes to a custom of noting and perpetuating friendship, among the Greeks and the Romans, by dividing a pebble, and after each had inscribed his name on the flat surface, they were exchanged. The production of either half was sufficient to insure friendly aid, even from descendants. Voting was done by casting a white stone for approval, and a black one for rejection.

**WIND.** The original word is *anemos*, and occurs 29 times. It is never translated spirit.

**WINE.** There are no less than 13 distinct Hebrew and Greek words, translated by the word *wine*, either with or without the adjectives *new*, *sweet*, *mixed*, and *strong*. These each refer to some particular kind or condition of wine, which being all translated by one common generic term, fails to express the meaning of the original, and creates confusion in the mind of the reader. But as space forbids a full examination of the terms, the reader is referred to *Kitto's Cyclopaedia*. Art. *WINE*.

**WITCH**, a person who pretends to inspira-

- tion, hence a public mocker of the Deity, and of his servants, the prophets; living on the credulity of the people, and thus bringing into contempt God's authorized ambassadors; a class of systematic and audacious plunderers and deceivers; hence the order that such should not be permitted to live. Exod. xxii. 18; Lev. xx. 27. Witchcraft excludes from the kingdom of God. Gal. v. 20.
- WITNESSES**, not to be fewer than two, Num. xxxiv. 30; Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xiii. 1; 1 Tim. v. 19.
- WIVES**, their duty, Gen. iii. 16; Eph. v. 22; Col. iii. 18; Titus ii. 5; 1 Pet. iii. 1.
- WOMEN**, how they should behave in public worship, 1 Cor. xi. 1-16; xiv. 34, 35; 1 Tim. ii. 11, 12; aged, their duty, Titus ii. 3; young, theirs, 1 Tim. v. 14; Titus ii. 4, 5; how to adorn themselves, 1 Tim. ii. 9; 1 Pet. iii. 3.
- WORD** of God, the Scriptures, Mark vii. 13; Luke iv. 4; Eph. vi. 17; 1 Pet. i. 23, 25; the Gospel, Luke v. 1; Acts iv. 31; xvi. 7; viii. 14; xiii. 7.
- WORLD**, the earth and all the animals and vegetables on its surface; mankind generally. The word *world* in the common version is the rendering of no less than four different Hebrew words in the Old Testament, and four Greek words in the New. The Greek word *aioon*, age, or the plural form ages, is rendered *world* no less than 38 times, and the adjective form of the word 3 times. *Oikoumene*, the habitable, or inhabited earth, occurs 15 times, and is translated *world* 14 times, when the connection plainly shows in many instances that it has a limited meaning, as in Luke ii. 1; iv. 5; and *earth* only once. *Gae*, earth or land, is translated *world* once in Rev. xiii. 3. *Kosmos*, order, regularity; the world, universe, &c.; occurs 186 times, and is rendered by *world* 185 times, and once *adorning*.
- not to be conformed to, Rom. xii. 2; Gal. vi. 14; James i. 27; iv. 4; 1 John ii. 15; v. 4.
- WORSHIP** to be paid to God only, Exod. xx. 1-6; Matt. iv. 10; Acts x. 25, 26; xiv. 13-18; Col. ii. 18; Rev. xix. 10; xxii. 8; public worship, Matt. xviii. 20; Acts i. 14; Heb. x. 25.
- WRATH** of God on the impenitent, John iii. 36; Rom. i. 18; ii. 5, 8; Eph. v. 6.
- YOKE** of Christ, easy, Matt. xi. 30; Rom. xii. 1; 1 John v. 3.
- YOUNG** persons, their duty, Titus ii. 6; 1 Pet. v. 5; examples, 2 Tim. iii. 15; Jesus, Luke ii. 46-52.
- ZACCHEUS**, [pure, justified,] a superintendent of taxes at Jericho. Luke xix. 2.
- ZACHARIAH**, [memory of the Lord,] Several persons of this name. One of the chief was one of the minor prophets, son of Barachiah, who returned from Babylon with Zerubbabel, and began to prophesy about 520 years B. C. He wrote the book which bears his name, and predicted many things relating to the Messiah, and the future restoration of Israel.—The name also of the father of John the Baptist. Luke i.
- ZEAL**, commended, Matt. v. 6; 1 Cor. xvi. 13; Gal. iv. 18; Jude 3; Rev. iii. 19; improper, reprov'd, ix. 55; Rom. x. 2.
- ZEBEDEE**, [abundant portion,] the father of the apostles James and John, Matt. iv. 21.
- ZEBULON**, [habitation, dwelling,] the Tribe of, a district of Palestine, on the west side of the lake of Gennesareth.
- ZELOTES**, or **ZEALOTS**, a sect often mentioned in Jewish history. The name was probably given to Simon from his having been connected with it. He is also called *Canaanite*, probably for the same reason; the word *Kana* in Hebrew, having the same meaning as *Zelotes*. Luke vi. 15; Acts i. 13.
- ZENAS**, [living,] a doctor of the law, and a disciple, mentioned Titus iii. 13.
- ZERUBBABEL**, [a stranger at Babylon,] son of Salathiel, and of the posterity of David. Matt. i. 12.
- ZION**, or **SION**, [a monument, sepulchre, fortress,] the highest mountain in Jerusalem, where was built the city of David, Psal. xlviii. 2. Zion is often used poetically for Jerusalem, Micah iii. 12; and sometimes is applied to the inhabitants of Jerusalem.